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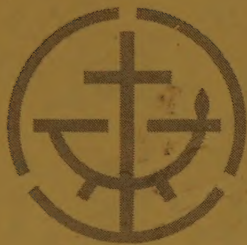




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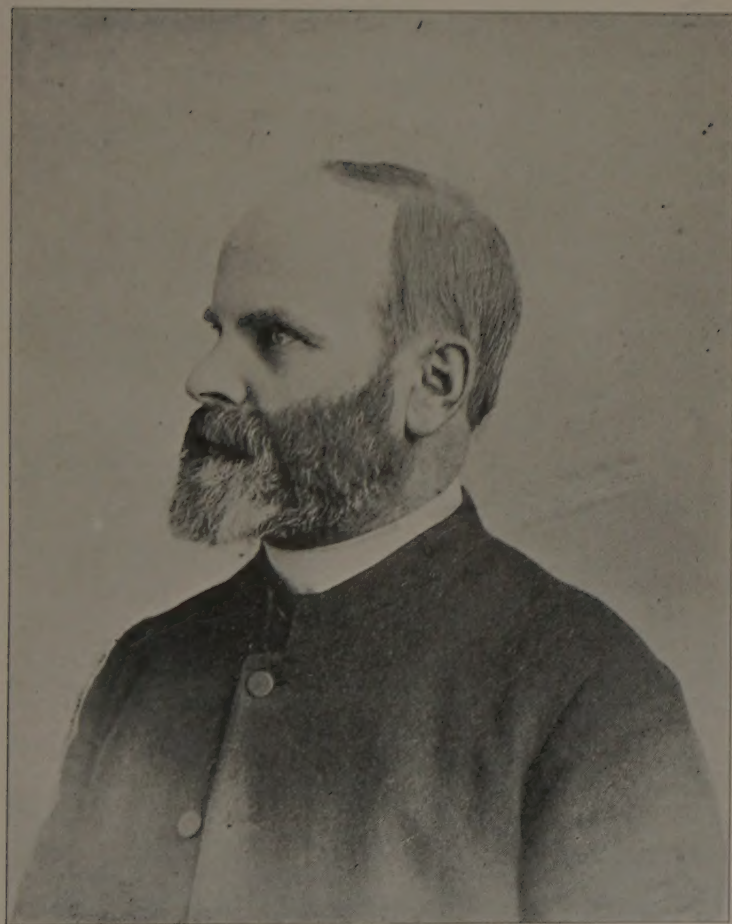












A SHEPHERD IN MINNEAPOLIS.





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A HISTORY  
OF THE  
GENERAL CONVENTION  
OF THE  
PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES.

HELD IN  
GETHSEMANE CHURCH, MINNEAPOLIS,  
IN OCTOBER, 1895.

WITH BIOGRAPHICAL SKETCHES OF ITS MEMBERS.

ALSO  
A CHAPTER ON THE HISTORY OF THE CHURCH  
IN THE EARLY DAYS OF MINNESOTA,

AND A CHAPTER ON  
THE WORK OF THE WOMAN'S AUXILIARY  
IN THE UNITED STATES.

BY  
WILLIAM WILKINSON,

Rector of St. Andrew's Church, Minneapolis; a former chaplain of the House of  
Representatives; author of the "Memorials of the Forest Fires"  
in the State of Minnesota, in the year 1894.

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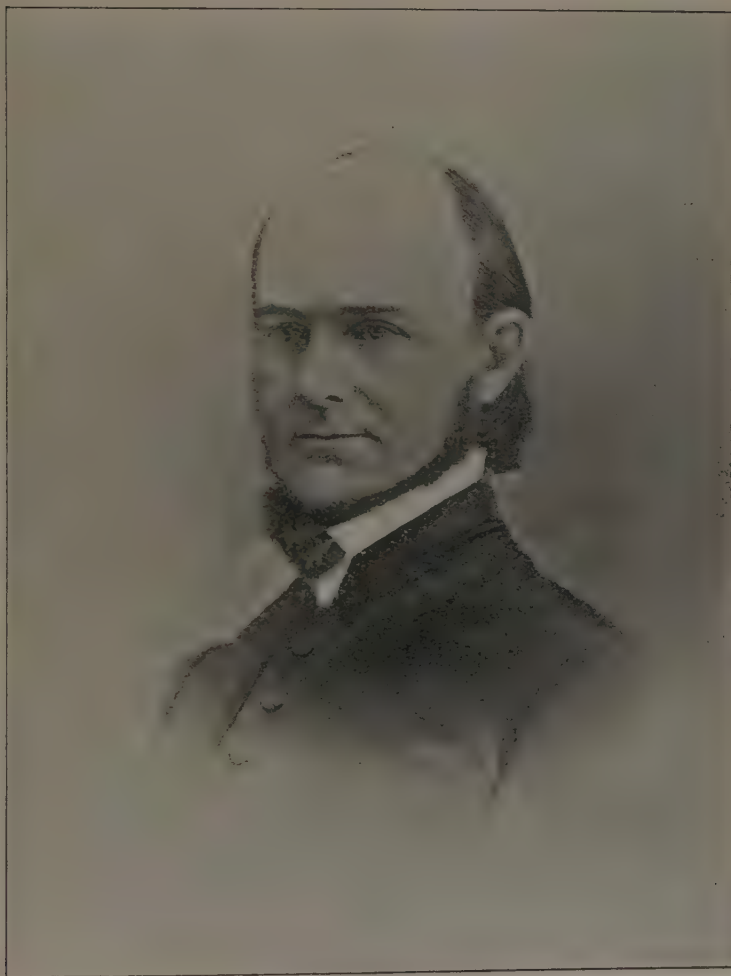
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MINNEAPOLIS, 1895.

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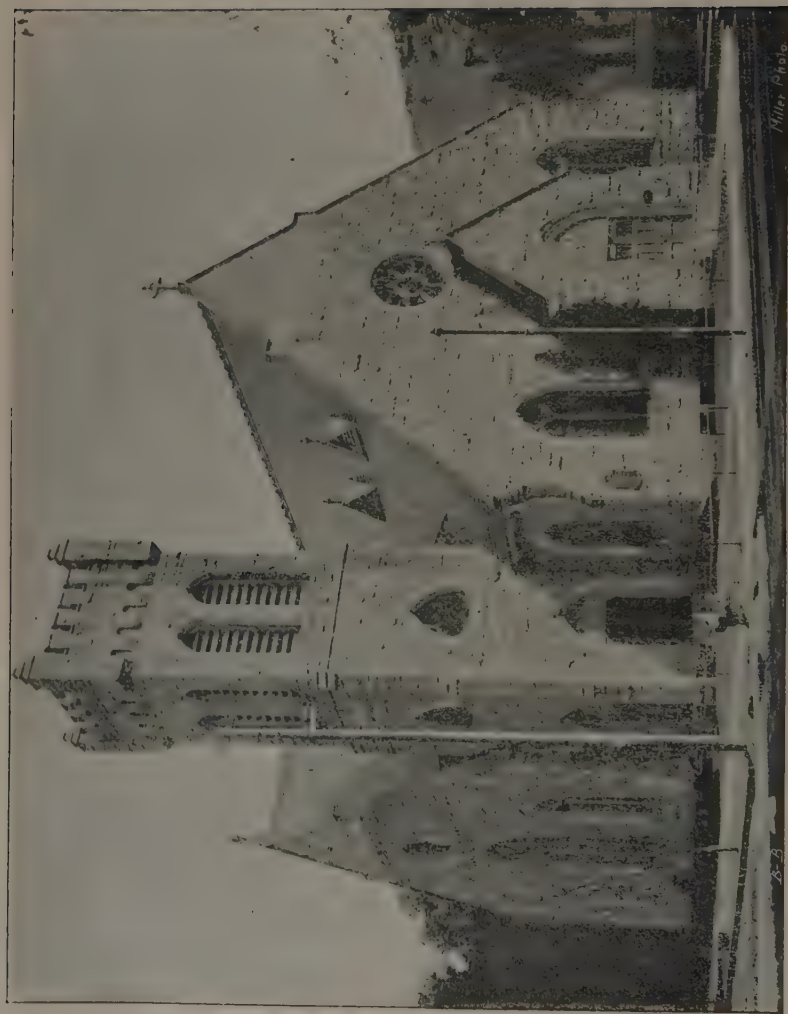
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REV. JAMES L. BRECK, D. D.





GETHSEMANE CHURCH, Ninth St. and Fourth Ave. S., Minneapolis.

Miller Photo



INTERIOR OF GETHESEMANE CHURCH.



HENRY BENJAMIN WHIPPLE, D. D., LL. D., CAMB.



## PREFACE.

**T**HE General Convention of the Church met for the first time in its history west of Chicago, in October, 1895. This event is of such importance that it seems wise to do more than have a simple record of what was said and done in the Convention proper.

The State of Minnesota was new when Bishop Whipple came to begin his work. There was not a yard of railway in all the territory; the people were few in number, and the "Noble Red Man" was receding before the advance of his pale-faced brothers. Where magnificent cities now stand, were wilderness and solitude. And the fields which are covered with plenty, were the portion of wolves and wild animals.

Never, in the history of the earth, has it been possible for change, such as have taken place in Minnesota, to be witnessed in a similar period of time. The fairy tales of fiction are not equal in interest or in wonder.

To say that the Deputies and Bishops who had never seen Minnesota before, were surprised with glad surprise, is to say little. Not only is it a wonderful thing that all natural progress has been so great, but the onward march of knowledge, the public school system, the University, the institutions of learning at Faribault, and the schools for the feeble minded, the private and the public libraries, and the general intelligence and refinement of the people, all with accumulative force impressed the members of the Convention in a way they will never forget. The hospitality of the people was a marked feature, and it is fitting that all this shall be placed on record, so that the generations following may know what, in sixty years, the State of Minnesota had become, and what the Church could do.

As the writer and compiler of this book I do not think for an instant that the work will be perfect, but seek to narrate

facts in the simplest, and hence clearest words which lend themselves to my use, with one desire to put the General Convention, as a body, and the members of it as individuals, before the public in a strong, warm light. Well knowing that hundreds of men have worked in the Church in Minnesota for the glory of God and the salvation of men; and that we have entered into their labors, I desire to do some service which shall add, if it be but a little, to the heritage of the Church in this Mighty West.

The coming of the General Convention to Minneapolis has given peculiar pleasure to me, because thereby I have had opportunity of speaking kind words of men and women who are eminent for their devout service, noble gifts and kindly dispositions. Many of whom have shown me great kindness in their own homes and churches when I have had to appeal in the East for help for work in the West. Among others may be mentioned Miss Julia C. Emery of New York, Mrs. Colt of Hartford (Conn.), Mrs. Thayer and Miss A. Loring of Boston, Miss King of Long Island, the Bishops Potter of New York, Whitaker of Philadelphia, Littlejohn of Long Island, Lawrence of Massachusetts, the Revs. Dr. Dix, Dr. Huntington, Dr. Langford, Dr. Kimber, Dr. Greer and Dr. Hoffman, of New York; Revs. Dr. John Fulton, Dr. McVickar, Dr. Parks and Dr. Blanchard, Mr. George C. Thomas, Mr. J. V. Merrick and Mr. J. S. Biddle, of Philadelphia; Revs. Dr. Alsop and Dr. Brewster, and Hon. John I. King, of Long Island; Revs. Dr. Henshaw, Dr. Fiske and Dr. Richards, of Providence (R. I.); Revs. Dr. Lindsay, Dr. Leighton Parks and Arthur Lawrence, Mr. R. Treat Paine and Mr. A. J. C. Sowdon, of Boston, with many others.

In order to understand the progress made in the last sixty-five years in the western part of the United States of America in general, and in Minnesota in particular, it is needful to look at a few facts in the life of Henry Hastings Sibley, a man who was a power, both in Church and State, for fifty years. When he came west in 1829 to be a clerk for the American Fur Co., whose name, fame and wealth were made by the great John Jacob Astor of New York, Chicago was only just beginning to be; where the mighty city now stands, was a waste of sand, with a few shrubs, wind shaken and storm tested. The Indian was near in all the prime joy of his wild and roaming

life. An old stockade stood, a sign of the fear the few settlers had had of the Red Man; a few houses, in one of which a family named Beaubien lived; just one store, which was a kind of carry all, for the dwellers in the district. We can scarcely realize that this was the Genesis of the Chicago that now is, but such was the fact as Sibley tells. Michigan at that time was a territory, and Sibley and two other men named Dousman and Rolette, formed a plan to begin the fur trade in the far and almost unknown West. Sibley was to come into the wilderness and did so, to Prairie du Chien, and do business with the Sioux Indians as far as the British Canadian line. That was a work calling for courage, judgment, patience and wisdom. Sibley came a young man of athletic mien, in his twenty-fourth year. This was in October, 1834. He stayed in Prairie du Chien only a few days, and then set out on horseback. A journey had to be taken 300 miles, with no guide or knowledge except that the Mississippi River ran north and south. Just one house was passed on the way to St. Peter. Fort Snelling was near where St. Paul now stands. It was in this hamlet that the town of Mendota is, a place, all who went to Faribault on the excursion during the Convention, noticed well, as a historic spot, well known to, and afterwards sanctified by men like Gear and Breck. This became the home of Sibley, in its weird loneliness. For years Fort Snelling was occupied by soldiers. The solitariness of the country was awful in its sublime beauty; the whole wilderness was infested with savages, as is told in Sibley's life. This place was 300 miles away from any settlement of white men, and the time was seventeen years before Indian treaties had extinguished Indian title in the Territory, and in much of Dakota. Sibley was by early training and by conviction a religious man, much more so than most men would have been in his surroundings. When men go into new scenes of wild life the danger is great that they will leave religious life behind. Sibley's religion was both definite and broad. He was a fore-runner of the Christian Unity idea, and said the religious dissensions are disgraceful and in direct conflict with the teachings of the Prince of Peace.

Mr. Sibley served his generation well; was a life long friend of Bishop Whipple's. He was from the very first one of the active men in St. Paul's Parish, St. Paul. He was gathered



to his fathers in a good old age, in the winter of 1891, when the State Legislature was in session. I was Chaplain of the House of Representatives. The House and Senate went to his funeral, and it was one of the most impressive scenes I ever saw. Round his bier were gathered the men of distinction, who had survived a generation now dead; old men, pioneers from near and far who had come to show respect for the old friend and eminent man, now at peace. In St. Paul's Church is a fitting memorial, erected by the people who knew him, under the direction of the present able rector, Rev. John Wright, D. D. So the fathers pass, and the children rise to call them blessed. The memory of the righteous shall abide, the deeds of the good shall be fruitful. It was under conditions like these that the Church in Minnesota began, in a time so near that men are yet with us who saw it; and under circumstances so far from those we now see, we can hardly think, how wild, solitary and savage they were. Good men may well in devout gratitude say, "What hath God wrought." With prayers that through the power of Christ by the Holy Ghost, the present generation of church people in Minnesota may add to the old triumphs of their fathers, new and yet more glorious conquests.

I send this book to show that where the savage stood and the bear and buffalo roamed, temples now stand, and a General Convention of the church met.

WILLIAM WILKINSON.

Nov. 12th.

## CHAPTER I.

**I**N order to understand clearly what were the conditions in America, in the first twenty years of the history of the Church in Minnesota, it is well to recall facts connected with and allied to our national history. In the first fifty years of this century the question of reform had been one of paramount interest through all Europe. Ever since the later days of the great Napoleon the advances politically of Britain had been great. The American Republic had profoundly influenced European thinking, and attention had been called to America as a desirable place for emigrants to come to. The eyes of the civilized world were turned to it. The people on these shores were profoundly dissatisfied, many of them, with life in the older settlements, and they began to look for pastures new. From 1832 to 1850 Europe was one great scene of political agitation. Greece became free from Sardinia; Austria carried great popular reforms, as also did Spain. Men like John Bright and Richard Cobden in England, Mazzini in Italy, with others, in glowing periods made Europe ring with praises of the American government. The Mexican question agitated the American mind. Texas was annexed. New Mexico and Upper California had been acquired; and so 900,000 square miles had been added to the national domain. The wilderness nearest to the East naturally attracted most attention, and the changes in states and territories were ever shifting.

The Indian had right to the western land, by inheritance and by possession, but without the Christian religion he was a heathen and very largely a savage. The Church saw this from the beginning of its dealing with him. As the out-posts of civilization were enlarged, it was necessary to send soldiers to protect and guard the settlers. So Fort Snelling became a military post. It was to this place that the Rev. Ezekiel G.

Gear came as chaplain. He was the first, and for years the only, clergyman in the Territory. Here, for twenty-three years, in storm and shine, this holy man of God administered sacraments, and did the work of a clergyman, when he was sent to Fort Ripley and spent seven years more. General Grant did one noble deed when he placed Mr. Gear on the retired list in 1867. Gear lived six years after this, when he quietly went to his rest at his peaceful home on 8th St., between Nicollet and Hennepin Aves. in Minneapolis. He left a spotless name, having done works which are recorded in the books of eternity. He was well known as Father Gear; he had strong common sense, and the word "fail" was not in his dictionary. For fifty-nine years he counted it joy to serve, and he was one of the first subscribers to a fund to buy land to endow the bishopric of Minnesota. He was buried from St. Mark's Church, Minneapolis. Bishop Whipple and the Rev. E. S. Thomas, afterwards Bishop of Kansas, took part in the funeral service. The Rev. Timothy Wilcoxson, of Hastings, the Rev. E. R. Welles, D. D., of Red Wing, afterwards Bishop of Milwaukee, the Rev. E. Livermore, of St. Peter, the Rev. John Woart, of St. Paul, the Rev. Charles Rollitt, of Minneapolis, the Rev. J. S. Reding, D. D., the Rev. Mr. Dubois and the Rev. G. H. Woods, of Fairbault, attended the funeral and were pall-bearers. These men had nearly all a history; many of them had hazarded their lives for the Gospel and for the Church; some of them were remarkable in gift, all eminent in service, and nine of them are in the rest of Paradise. Mr. Gear has two daughters still living in Minneapolis.

James Lloyd Breck was the second clergyman of this Church who came to Minnesota. He had been hard at work at Nashotah, Wisconsin. His fame as an intrepid missionary, an educator and devout Christian was known to the general Church at this time. He was a man whose history was sure to be recorded as one of the noble men who gave direction to the life of the Church in the New West. He was pointed to at great missionary meetings in the East as an example of self-sacrifice, and endurance for Christ's sake in the mission field. Nashotah to this day stands a monument to the labors of Breck more than to those of any other man. A tall man was he; straight as an arrow; his bearing was military; his deportment was al-



ways gentlemanly, and his goodness and devotion have never been questioned. In labors he was most abundant, in perils oft; in storm by night and by day. He was scrupulous in his attire, had profound reverence for authority, and always read the Morning and Evening Offices of the Church wherever he happened to be. He was a man of good family; was well connected in Philadelphia, and a graduate of the General Seminary in New York. He came west to plant the Standard of the Cross and brought with him a young man who is now the Rev. Theodore I. Holcombe, of the Church Publishing Society in New York—the only man living who knows anything by personal experience of the trials that Breck went through in these early days. He made himself useful in a hundred ways to Mr. Breck; did all kinds of work possible for a young man to do; was intended for the first student of divinity in the new school Mr. Breck was to begin. He read service often; walked long distances and knew all the people in the settlement. He was often cook and general handyman. Breck had implicit confidence in him and he in Mr. Breck. No one knows, as he, the early life of the mission work in Minnesota.

Before blazing fires, in the long winter nights, he often heard stories rich and rare of the conquests of the Gospel told by Mr. Breck, and stories of adventure told by Sibley, and other men who came west to lay wide and deep the foundations of a new civilization. How his mind must have been enthused with the narratives of these men. To-day Mr. Holcombe has a place of honor in the Church of God. This man saw the beginning and making of a glorious Church in the Mighty West. Breck was a high Churchman and began services by celebrating the Holy Eucharist weekly, which custom has to this day been a marked feature of Minnesota churchmanship. In 1850 the "Pioneer" of August had a manifesto by Breck asking the citizens of St. Paul to meet at the house of Mr. H. A. Lambert, who was judge of probate at that time, and an active Churchman. The purpose was to organize a church in St. Paul, and on the 5th day of September next the corner-stone of Christ's Church was laid. This is the church from whose rectorate Rev. M. N. Gilbert was elected bishop. In 1850 pine stumps were all over the city, and great throngs of Indians were constantly in the settlement selling furs and buying goods, and begging, and

sometimes stealing. The war dance was frequently seen in pantomime which amused the whites who were expected to reward the Indians. In July of that year sixteen chiefs sang a "wild song" in front of Governor Ramsey's house. Of course the Indian women had a hard time of it. In 1851 Christ's Church was completed and was dedicated by Bishop Jackson Kemper, who was then said to be the bishop of "all-out-of-doors-west." Breck was its founder, the Rev. T. Wilcoxson was afterwards its rector. This year the Roman Catholic bishopric was founded and the Rev. Joseph Gretin came and filled the office, and thus began a work which has never faltered from that day to this.

In 1852 Enmegahbowh asked Breck to go on a mission to Crow Wing and the shores of Gull Lake. Breck had been disappointed in not founding a divinity school, and was ready to undertake a new enterprise; to plant the Standard of the Cross among the red men in their native homes, and to tell the story of Jesus Christ and Him crucified to these children of the sun, was a joy that filled his heart.

With Holcombe, before mentioned, he set out; they walked all the way, a distance of over one hundred miles, till they arrived at Gull Lake, where a council with the chief men was held. That is a picture for poets, for artists, for angels and for men. Over the heads of the missionaries the branches of the tall pine-trees waived. Breck proposed to establish a mission and school among them, and here the sound of the church-going bell was heard. A young lady came from the East, Miss Mills, who afterwards became Mrs. Breck. There were the Misses Frink, West, Allen and Wells engaged in these missions from time to time. Charles Selrig and Enmegahbowh acted as interpreters. Enmegahbowh was invaluable. From Gull Lake, some sixty miles, is Leech Lake. Here the native Ojibwa had his home. Wild men they were, and lawless. In 1856, having heard of Breck's work at Gull Lake, they sent their head man to ask Breck to begin work in their midst. Breck left Rev. E. S. Peake to take charge of the Columbia Mission at Gull Lake. Bishop Kemper, then in charge of Minnesota, appointed him to this work. Mr. Peake went by stage from St. Paul to Gull Lake. In 1857 Breck had to come away from Leech Lake; his life was threatened. The Indians were turbulent and

violent. No picture can be darker than that painted of the Indians at Gull Lake and Leech Lake up to the year 1865; before that time work had been tried among red men by Methodists and Congregationalists, and despair of doing much good had taken possession of the minds of those who had charge of the work. Breck had had to leave the Indian country, Rev. E. Steele Peake had become a chaplain in the army. Year by year Bishop Whipple, with Enmegahbowh, who lived among the Indians, visited many of the Ojibwas and told the story of salvation ever new. They report that they saw but little result of their work. When, in 1869 the same Indians moved to White Earth, a new day dawned, brighter hopes rose; Enmegahbowh moved with them, and, like the moving of the ark of the covenant of old, blessings followed. He set up an altar in his new home, and began worship in a log house. Some of the Indian chiefs were saved, and became valiant and aggressive in defence of the truth of the Gospel. The love of Christ was in their hearts, and tell it they must and did. A mighty warrior whose name was Nabonaskong was converted to the faith, and with tears he told his new joy and pleaded with his people. Rev. Joseph A. Gilfillan, a man whose very soul was aflame with the love of Christ, and had been from his early days, was then at Brainerd. He had a record behind him; he had gone to the General Seminary in New York to study for Holy Orders against the will of his relatives; when he was told by one of them the mistake he was making, he replied: "Whether it be right to obey God or man, I must judge." This glorious man, in 1874, knowing his Bible almost by memory, loving Christ supremely, and the Indians tenderly, went to White Earth and began his work there; since then he has inherited wealth. He knows the Indian language better than the Indians know it. He has never faltered, never taken down his flag, never left his work. Jesus Christ and Him crucified is still his theme and joy. His missionary labor has covered 300 miles; in all this work, and isolation, for the salvation of the Indians, he has exulted and triumphed in seeming defeat.

Enmegahbowh is a prince in Israel, and a man fit to stand before kings. As a result of this work eight Indians have entered the ministry of the Church. I was present at the examination of one of them for Deacons' Orders, and the examiners said

that in knowledge of the Scriptures and the Book of Common Prayer: "The Indian is, at the very least, the equal of any of the three white men examined to-day." The American Republic does not know how much it owes to such missionaries as these. A statement like this, in historical records, deserves to be quoted. Bishop Whipple has confirmed 350 Ojibwas, has 100 families, and 250 communicants. This has been gained when the Indian had no individual title to land, no American law to protect the innocent; it is the result of the Gospel of Christ.

Other Indian work has been done among the Sioux, and it is recorded in the history and will abide true, that men like "Good Thunder," Taopi, Owancha, Maza, John Other Day, Lorenza Lawrence, did deeds of valor, rescued women and children from captivity, saved many lives in the terrible outbreak of 1862. Every Indian who professed Christ, it is said in Vol. VI of the Minnesota Historical Society's collections, page 170, was faithful. The heathen Indian wrote deeds of blood and shame no pen can describe, no respectable press would print. They murdered a German, and three Indians were arrested; before they reached St. Paul, they were executed by lynch-law. The writer of this recently read the funeral service over a man who saw that execution. Mr. Peake had to leave Gull Lake; Enmegahbowh stayed there. Enmegahbowh was ordered deacon in 1858 at Faribault. Mr. Breck went to establish a mission school at Faribault, and began work here with all his old time zeal, devotion and faith. He was a man to inspire confidence in any place, where men could understand noble character, and value self-sacrifice; the plain people, both young and old, loved and revered him. Bishop Millspaugh, who was brought up at Faribault, knew him well, and never tires of speaking of him as that saintly man now in Paradise; the farmers and store keepers, the children, the young men and maidens, all looked upon him in a similar light. The authorities of the State University of Pennsylvania gave him his D. D. degree; he was thus held in honor.

Such were the effects of the Gospel in the Indian Camp, and so great its results, that Indian converts, rescued more than a hundred whites. In all this we see that the Gospel can reach a Sioux Indian and give him a name and place of honor, and service with the sons of God.



The schools at Faribault were begun under circumstances of the most favorable kind, and have, from their inception, had wise guidance, and able, as well as faithful service. The religious side of education was a constant theme with Doctor Breck, and this only as a means, not an end; the final goal intended, was the spread of Christ's Kingdom among men. The training of young men for the Holy Ministry, was a passion with him, but the condition of children was never, for an instant, lost sight of, and he made it his business and pleasure, to see that the Indian children at Faribault, or those who could be sent there, should have an education. From that Indian school went youths who after became clergymen of the Church. In the Diocese at large, everything throbbed with the new life, everywhere beating and enlarging in the state, and at the Diocesan Council held in St. Paul's Church, St. Paul, June 29th, 1859, and two following days, events of the gravest moment had to be discussed and acted upon. Bishop Kemper presided. The Council will be forever memorable in the Church history of Minnesota, because of the election of Rev. Henry Benjamin Whipple, of Chicago, as Bishop. He was then an almost unknown man. The way he came to Chicago was remarkable to a wonderful degree. In Chicago there were persons who desired a free church, and began one; among them a brother of Rev. H. A. Neeley. He was deputed to see his brother and ask him to come and take charge of the new parish. After hearing all that could be said in favor of moving to Chicago, the minister said, "No." He was asked, "Do you know a good man for the place, who will come?" "No, I do not," was the reply. "But stop a moment," said he, "let us look through the clergy list; we may see a name I know." The two brothers went through the list down to where Mr. Whipple's name was found. "There," said the future Bishop Neeley, "is your man, if he will come." He was at Rome, New York State. Layman Neeley went to Rome, heard Mr. Whipple, was charmed; saw him, told him about Chicago, and the free church plans. Rev. E. A. Hoffman was rector of the free church in Elizabeth, N. J. Mr. Whipple wrote to him about free churches, came to Chicago; when there he began hard work among railway men; was soon known locally. Rev. Dr. Paterson went to one service during a sojourn in Chicago, and that was about all any one knew of Henry

Benj. Whipple. A bishop had to be elected. Rev. A. Cleveland Coxe had been asked by Bishop Kemper to let his name be used. "No, I thank you very much, but I cannot come." Now is the day and hour for election; Rev. Mr. Gear proposes that the Convention engage in silent prayer; this is done, nominations are in order. Rev. John I. Tucker, of hymnal fame, has eleven clerical votes; Rev. Andrew Bell Paterson, of St. Paul, three; Rev. Alexander H. Vinton, two; Rev. A. N. Littlejohn, one, and Rev. H. B. Whipple, one; eighteen votes in all. Mr. Tucker was elected by the clergy, and so nominated to the laymen. An adjournment was taken till the next morning, when the election failed, and only just failed, of confirmation by the laity. Another vote was taken by the clergy, with like result. Rev. J. I. Tucker was again defeated by the lay representatives; ten parishes said, yea, eleven said, nay; lacking one vote only of confirmation. A recess was taken. At half past two the session was called to order; the clergy retired for consultation regarding nominating a bishop; they returned and proceeded to election, when, to the surprise of all, Mr. Whipple had fourteen votes; and it came about in this way. After returning, Rev. Mr. Gear proposed that they pray in silence. They did so. When they rose from their knees, Rev. Dr. Manney said, "If the brother is here who has voted for Mr. Whipple, I wish he would please say why he did so." Dr. Paterson arose, and in his own gentle manner said, "All I have to say is, I attended Mr. Whipple's church passing through Chicago, and was very much pleased." Rev. E. R. Welles, of Red Wing, knew Mr. Whipple, who was an advocate of the free church plan; and so Mr. Whipple came to be the choice of the Convention by a unanimous vote. When he heard the news he was as much surprised as if he had been changed into an arch-angel. He had no thought of becoming a bishop. It was to be. "God's ways are not man's ways, nor His thoughts our thoughts; for, as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and His ways than our ways."

On the 13th of October of that year, 1859, Bishop Whipple was consecrated in St. James Church, Richmond, Virginia, the parish of which that glorious man, Rev. Mr. Peterkin, father of the bishop who bears that name, was for a lifetime rector. Bishop Burgess, of Maine, preached the sermon. That day four

bishops were consecrated: one for New Jersey, — Odenheimer; one for assistant in Ohio, — Bedell; one for Texas, — Gregg; and Henry Benjamin Whipple. The day was bright and soft and warm and fair. In Richmond vast numbers of people were in the city. Rev. Mr. Gear and Rev. Dr. Van Ingen, from Minnesota, read the Morning Prayer. The testimonial of election was read by Rev. Dr. Randall. Bishop Kemper presided. Bishop Clark, Rhode Island, read the Litany. Rev. Dr. Wilson, of Western New York, and Rev. Dr. Paterson assisted the bishop in putting on his robes. The sermon was on "The Love of Zion," and is said to have moved those who heard it to tears. The sermon over, all went away glad, and many sang for joy of heart.

No story of early church work in Minnesota could be told which left out Rev. Dr. Paterson. He came from New Jersey and was the first rector of St. Paul's Church, St. Paul. He was a man of very great refinement and wide culture. A man of books and reading, rich in exquisite taste, of very great, earnest, quiet purpose and Christian zeal, he stamped his impress deeply upon his parish and upon the churchmanship of Minnesota, in an early day. The work of Dr. Paterson is seen to this hour in the very life of the parish of St. Paul. No more quiet, calm, thoughtful congregation can be seen in this State. A worship is there, which is beautiful, — ornate, many would call it. Love of beautiful service is an inheritance and a tradition there. Dr. Paterson married a daughter of President King, of Columbia College, New York City, and was himself a descendant and relation of a man who signed the Declaration of Independence. The Patersons are many of them buried in the beautiful Oakland Cemetery in St. Paul. On the top of the hill, as is fitting for such persons, the visitor may see nine carved stone crosses, which bear the name and tell the story of who rests beneath. On one of the last crosses is a sermon of hope and love and trust. It is in these glad words, "How Grows in Paradise our Store." Such people as these were worthy to found a church, and see their God.

What shall I more say? Time would fail me to tell of Rev. T. Wilcoxson, J. S. Chamberlain, S. W. Manney, John Van Ingen, E. Steele Peake, J. Sweet, D. B. Knickerbacker, E. P. Gray, C. Woodard, B. Evans, J. A. Fitch, E. R. Welles, and David Livermore; of men like Enmegahbowh and C. C. Tanner;

of men like W. DuBois and good Samuel Chandler; and of men like Summer, who walked long distances, lodged in cabins and forded streams; men, some of whom saw great sorrow, knew very hard toil, had small salaries, and never saw great results of their work, as men look at work. These all counted it joy to preach Jesus Christ. Many rest from their labors, and sleep the sleep of the just in Paradise. Peace to their memory. May the Church of God never lack such workers.

There is not space to tell of all the lay helpers, who have wrought with these clergymen, or of those who have given money to work in Minnesota; men like Mr. Junius Morgan, father of Mr. J. Pierpont Morgan, of New York, who gave fifty thousand dollars at one time to Bishop Whipple for his schools; of Mr. A. A. Low, father of Mr. S. Low, of Columbia College New York; of Mr. W. W. Corcoran, of Washington; of Mr. Robert Winthrop, of Boston; of Mr. John Shoenberger, and many others at a distance; of Mr. Hale, Mr. E. T. Wilder, St. Paul; Hon. Henry T. Welles, of Minneapolis, who has given \$50,000 to Faribault; and a legion more; of women like Mrs. Shumway, whose love of the work in Minnesota never failed. What a chapter could be written about the God-fearing women, wives of the clergy,—Mrs. Whipple, Mrs. Manney, Mrs. Wilcoxson, and many more. Enough it is that they are in peace, and that their souls are in the hand of God, and no evil can touch them. In this assurance we can wait till the day comes when we with them shall be made perfect, and together joy in harvest home.

It was thus that the foundations of the Church in Minnesota were laid, and the influence thereof will last as long as the state stands.



## CHAPTER II.

### HOW THE GENERAL CONVENTION CAME TO MINNEAPOLIS.

AS we think of the Convention, it will be interesting to recall the parliamentary steps which were taken in Baltimore, in 1892, to bring it to Minneapolis. The following extracts from the Journal of the last Convention tell one side of the story:

"House of Deputies, tenth day, Thursday, October 13, 1892. —On motion of the Rev. Mr. Faude, of Minnesota, it was—

*"Resolved*, the House of Bisops concurring, That a committee of five persons be appointed to act in conference with a similar committee of the House of Bishops on the selection of the place for the next General Convention.

"The President (Rev. Dr. Dix) appointed as members of said committee, the Rev. Mr. Faude, of Minnesota; the Rev. Mr. Foute, of California; Mr. Stone, of Colorado; Mr. Trask, of Albany; and Mr. Davis, of Massachusetts."

On the same day the House of Bishops concurred in this action, "and the chair (presiding Bishop Williams) appointed as members of that committee on the part of this House, the Bishops of Missouri (Tuttle), Albany (Doane), and Kentucky (Dudley), the Assistant Bishop of California (Nichols), and the Bishop of Massachusetts (Phillips Brooks).

"House of Bishops, eleventh day, October 17, 1892. —The Assistant Bishop of California, from the committee on the place of meeting of the next Convention, presented the following report:

"The committee appointed on the part of this House upon the joint committee to consider and recommend the place for the meeting of the next triennial Convention, report that in said joint committee a resolution was passed favoring the choice of Saratoga Springs in the Diocese of Albany for such place, and they propose to the House the following resolution:

*Resolved*, the House of Deputies concurring, That Saratoga Springs, New York, be chosen as the place for the meeting of the General Convention of 1895.

"On motion of the Bishop of Chicago (McLaren), this subject was made the special order of the day at 4 o'clock, at which time the Bishop of Indiana (Knickerbacker) moved to amend by substituting Louisville for Saratoga Springs; which was adopted.

"The Assistant Bishop of Central Pennsylvania (Rulison) moved as a substitute for the whole motion, That the Convention meet at Denver; which was not adopted.

"House of Deputies, eleventh day, October 17, 1892.—The Rev. Mr. Faude, from the special joint committee on selecting a place for holding the next General Convention, presented the following report, which was placed on the calendar: 'The joint committee on the selection of the place for holding the next General Convention, respectfully report that, having considered the subject it recommends the adoption of the following:

*Resolved*, the House of Bishops concurring, That the next General Convention be held in Saratoga, N. Y. Respectfully submitted for the committee. J. J. FAUDE.'

"House of Deputies, twelfth day.—On motion of Rev. Mr. Faude, of Minnesota, the resolution of the committee on the place of meeting of the next General Convention was taken from the calendar.

"The Rev. Dr. Alsop moved to amend the resolution by substituting Minneapolis for Saratoga.

"Mr. Stone, of Colorado, moved to amend the amendment by substituting Denver for Minneapolis, and the motion prevailed.

"The resolution of the committee thus amended was adopted."

On the same day the House of Bishops nonconcurrent in this action and "asked a committee of conference thereon; and the chair appointed the Bishops of Missouri and Albany and the Assistant Bishop of California."

The next day The House of Deputies granted the committee of conference \* \* \* and the President appointed as members of such committee on the part of this House, the Rev. Drs. Alsop and Taylor, and Mr. Trask.

"The Rev. Dr. Alsop, from the committee of conference on the place of meeting of the next General Convention, presented the following report: 'The committee of conference between the two Houses in reference to a place of meeting for the next General Convention begs leave to report that after a full consideration of the claims of all the places mentioned, they have agreed to recommend San Francisco.

REESE F. ALSOP,  
F. W. TAYLOR,  
SPENCER TRASK.

Committee on the part of this House.'

"On motion it was *Resolved*, That this House concurs in the recommendation of the committee, and names San Francisco as the place for holding the next convention.

The House of Bishops nonconcurred in this action and again asked for a committee of conference, appointing on the part of this House the Bishops of New York (Potter), New Hampshire (Niles), and Louisiana (Sessums).

"House of Deputies, fifteenth day, October 21, 1892.—The following message was received, and, on motion the House concurred therein: 'Message No. 74: The House of Bishops informs the House of Deputies that it has adopted (on motion of Bishop Potter) the following resolution:

"*Resolved*, the House of Deputies concurring, That, in accordance with the unanimous recommendation of the committee of conference of the two Houses of this Convention, Minneapolis, in the Diocese of Minnesota, be designated as the place of meeting of the next triennial General Convention." It will be understood that the minutes of the journal do not disclose the names of those who favored the selection of Minneapolis by speeches on the floor of the House, and by private conferences in and out of the sessions.

There had not been for many years, if ever, so much strife—all friendly—for the next convention as there was in this instance. There were strong advocates of other places in both Houses, but when all had been considered and reconsidered, it was found that the two Houses could agree upon no place but Minneapolis. This, of course, was simply because Minneapolis is nearer to the East than most of the other places mentioned.

It being settled that the General Convention was to be held in Minnesota, the annual Council of the Diocese which met in June, 1893, at Faribault, on motion of the Rev. J. J. Faude, resolved that a committee appointed by the bishop, should represent the whole diocese in making suitable arrangements for the entertainment and convenience of that body. The bishop appointed the Revs. John Wright, D. D., St. Paul; C. H. Plummer, St. Cloud; A. A. Butler, Red Wing; J. J. Faude, Minneapolis, William Gardam, Faribault; Mr. S. B. Foote, Red Wing; Mr. E. W. Peet, St. Paul; Mr. A. A. White, Moorhead; Hon. W. H. Yale of Winona.

This committee, at a meeting held in St. Paul's Church, St. Paul, Dec. 14, 1893, decided that the General Convention be held at a church, and that the parishes in Minneapolis which desired the convention, should be asked to submit plans, stating what accommodations could be offered; and also that a sub-committee, consisting of two members of the diocesan committee, the clergy of St. Paul and Minneapolis and three delegates from each parish, to be appointed by the rectors, be called upon to confer as to making all needful arrangements.

Rev. Dr. Wright and Mr. Foote were appointed to represent the diocesan committee, and the whole representative committee met on Jan. 10th, 1894, at seven o'clock P. M., at St. Mark's parish house. At this meeting there were present from St. Paul the Rev. Dr. Wright, Mr. Foote, the Revs. P. Y. Morgan, W. C. Pope, M. A., Charles Holmes of St. Paul, Charles E. Haupt, and Revs. I. C. Fortin, E. S. Purves; from Minneapolis, H. P. Nichols, J. J. Faude, W. Wilkinson, F. Millspaugh, A. J. Graham, John Prosser, M. Bywater and Olaf A. Toffteen, Messrs. G. A. S. Henry, Seager, C. Langdon, Geo. H. Christian, and many others, whose names are not in the records. The Rev. Dr. Wright presided, the Rev. J. J. Faude was secretary. During the meeting Bishop Gilbert arrived; Dr. Wright, with his usual consideration, asked him to take the chair, which he did. On motion of Mr. Nichols, a committee of seven was appointed to nominate a general committee of twenty-five from the two cities, St. Paul and Minneapolis, to have in charge the details of arrangements of the General Convention, and to report their names to the diocesan committee for its ratification. The chairman appointed, as nominating committee, the



Revs. H. P. Nichols, A. J. Graham and Charles Holmes, and Messrs. G. C. Farnham, C. E. Purdy, E. W. Peet, and F. O. Osborne. The meeting adjourned.

This committee nominated the following gentlemen:

Hon. John H. Ames, St. Paul.	Mr. C. S. Langdon, Minneapolis.
Hon. I. Atwater, Minneapolis.	Mr. W. D. Lawrence, M. D. "
Mr. W. C. Edgar, "	Mr. Wm. H. Lightner, St. Paul.
Mr. Geo. H. Christian, "	Hon. Wm. R. Merriam, "
Mr. Andrew G. Dunlop, "	Rev. Y. Peyton Morgan, "
Col. Geo. O. Eddy, "	Rev. H. P. Nichols, Minneapolis.
Mr. Fred Farrington, "	Mr. Frank O. Osborne, St. Paul.
Mr. Geo. C. Farnham, "	Mr. Fred'k Paine, Minneapolis.
Rev. John J. Faude, "	Mr. Chas. E. Purdy, "
Mr. W. H. Ritchie, "	Mr. R. A. MacGregor, "
Mr. Geo. S. Grimes, "	Rev. Fred'k T. Webb, "
Rev. C. Edgar Haupt, St. Paul.	Rev. Wm. Wilkinson, "
Mr. William Smith, St. Paul.	

Meeting in St. Mark's parish house, May 17th, 1894.

At the call of the Rev. Dr. Wright, chairman of the diocesan committee, the gentlemen who had been nominated by the committee of seven met at eight o'clock in the evening. The roll was called and the following were present:

Rev. J. J. Faude, "	Mr. Frederick Paine,
" A. J. Graham,	" Geo. H. Christian,
" C. E. Haupt,	" A. C. Dunlop,
" H. P. Nichols,	" Geo. O. Eddy,
" Wm. Wilkinson,	" F. Farrington,
Mr. W. D. Lawrence, M. D.,	" Geo. S. Grimes,
" F. O. Osborne,	" C. E. Purdy.

The Rev. Mr. Millspaugh had been appointed, but on being called to Topeka, Kan., his place was vacant, and filled by the appointment of W. H. Truesdale. The Rev. Frederick T. Webb was elected to fill a vacancy made by the resignation of W. C. Gregg, who had been appointed, but resigned. The Rev. Mr. Nichols was appointed chairman of the local committee. The following four sub-committees were appointed: (1), on hospitality, (2), on transportation, (3), on place of meeting, and (4) on finance. It was found the services had to be

arranged for by the rectors. It was then announced that the diocesan committee had selected Gethsemane Church as a place of meeting of the General Convention. The chairman was asked to appoint the committees. The nomination of secretary was referred to a special committee. Mr. George H. Christian was elected chairman of this meeting, Mr. Paine was secretary. The chairman appointed the committees as follows:

## ON FINANCE.

Col. Geo. O. Eddy, Chairman,	Hon. W. R. Merriam,
Mr. Geo. H. Christian, Treas.,	Rev. Y. Peyton Morgan,
Hon. Isaac Atwater,	Rev. Wm. Wilkinson.
Mr. C. S. Langdon,	

## ON TRANSPORTATION.

Fred Farrington, Chairman,	Mr. John H. Ames.
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## ON HOSPITALITY.

Rev. F. T. Webb, Chairman.	Mr. W. D. Lawrence, M. D.
Mr. W. H. Ritchie,	Mr. F. O. Osborne,
Mr. W. C. Edgar,	Mr. Frederick Paine.
Mr. Geo. S. Grimes,	

## ON PLACE OF MEETING.

Rev. J. J. Faude, Chairman,	Mr. A. G. Dunlop,
Mr. G. C. Farnham,	Rev. C. E. Haupt,
Mr. W. H. Lightner,	Mr. C. E. Purdy.

At St. Mark's Church, May 31st, a meeting of local committee was held when the following gentlemen were present:

Rev. H. P. Nichols, Chairman,	Mr. Geo. C. Farnham,
" A. J. Graham,	" Geo. S. Grimes,
" Fredk. T. Webb,	" Frederick Paine,
" Wm. Wilkinson,	Dr. W. D. Lawrence,
Hon. Isaac Atwater,	Mr. Chas. E. Purdy,
Mr. John H. Ames,	" Wm. H. Truesdale,
Mr. A. G. Dunlop,	" Frank O. Osborne.

The chairman asked for the appointment of an executive committee, which was appointed, being the chairmen of sub-committees. At this meeting Mr. Hector Baxter, an active parishioner of St. Mark's, resigned from the committee. Being

at that time in delicate health he could not attend evening meetings. Mr. W. C. Edgar was appointed in his place. The meeting adjourned.

On September 29th, 1894, another meeting was held at St. Mark's parish house, when the probable cost of the convention arrangements was thoroughly discussed.

A committee met at the West Hotel on October 29th, 1894; Mr. C. N. Harrington was unanimously elected general secretary of the committee, a post he filled with ability and brightness to the completion of all convention affairs. The Rev. Mr. Graham, who was rector of Holy Trinity Church in Minneapolis and Dean of the Central Convocation, resigned. He had been called to a rectorate in Washington, D. C. The Rev. Frederick T. Webb, successor to Mr. Millspaugh, became chairman of the Hospitality Committee. Mr. W. H. Truesdale had moved to Chicago and Mr. R. A. McGregor was elected in his place, and Mr. W. H. Ritchie was appointed in the place of the Rev. Mr. Graham. During the Church Congress held in Boston in this year, the Rev. Mr. Nichols had a long conference with the Rev. C. L. Hutchins, secretary of the House of Deputies, in regard to the arrangements for the Convention. No man living knows better what is needed for the work of the convention than he. Mr. Nichols gave a long account to the committee of their conference. It was thought needful to have a daily lunch, which was served every day during the convention at the West Hotel, and the arrangements there called forth the highest praise.

On May 8th, 1895, a committee of twenty-five met at Knickerbocker Hall, Gethsemane Parish House, Minneapolis. Eighteen members were present. Elaborate reports were presented and the whole situation reviewed. The arrangements made by the sub-committees met the approval of the larger body; and it was clearly seen that the convention would be provided for in a way that left little to be desired. At this time about \$3,000 of the cost of entertainment had been promised. The committee on transportation had secured special rates for visitors to the Convention. The question of distributing the tickets was a perplexing one; ten times as many persons, at least, desired to attend the opening service as could be accommodated. The committee on place of meeting had charge of

such distribution and had 800 tickets for disposal, beside those of the deputies, and proposed the following:

1.	Boards of Managers of the Domestic and Foreign Missionary Society, (say)	-	-	-	-	10
2.	Officers of the Women's Auxiliary,	-	-	-	-	5
3.	Diocesan Officers of the Women's Auxiliary,	-	-	-	-	150
4.	Foreign Mission Workers,	-	-	-	-	10
5.	The Canadian Delegation (Supplementary Deputies),	-	-	-	-	20
6.	Diocesan Clergy,	-	-	-	-	100
7.	Diocesan Officers, and Members of Boards,	-	-	-	-	15
8.	Officers of the Church Club,	-	-	-	-	3
9.	Committee of Twenty five,	-	-	-	-	50
10.	Subscribers,	-	-	-	-	200
11.	Pastors of Central Churches,	-	-	-	-	12
12.	Press Representatives,	-	-	-	-	10
13.	Individuals, including the Governor of the State, the President of the University, Mayor of the City, etc.	-	-	-	-	5
14.	Wardens and Vestrymen of the two cities,	-	-	-	-	100
15.	Parochial Officers in Minneapolis, not to exceed	-	-	-	-	10
16.	To be reserved for final distribution by the Executive Committee,	-	-	-	-	100
						<hr/> 800

It is further recommended that these tickets be offered to the persons and bodies named, to be given to them only if they are asked for by September 15th. It is also recommended that no person shall be given a duplicate for any second or third head under which he might be entitled to a ticket.

It was decided on September 15th that the Bishops of the Diocese give a reception at the West Hotel. It was well known that throngs of people would wish to meet Bishops Gilbert and Whipple, and other eminent men and women, who were members of, or visitors to, the convention. This reception crowded every available inch of space at that famous hotel.

A meeting of the committee of twenty-five was held September, 1895, when it was resolved that this committee give its endorsement to the request of the citizens of St. Paul that the Convention be asked to visit that place, and that on one



day of the opening of the Convention a lunch be given to the House of Bishops at the Hampshire Arms. At this time it was reported that pledges amounting to \$3,822 for convention expenses were received. The executive committee for two or three months before the convention, met every week, or more frequently. Nothing could have exceeded the assiduity and faithfulness of the chairman, secretary and treasurer. The Rev. Mr. Nichols had a thorough knowledge of all details. The Rev. J. J. Faude, as chairman of the committee on place of meeting, never for an instant lost sight of the importance of having arrangements as perfectly as possible. The Rev. Mr. Webb, for two or three months, did little else than officiate at the public services in connection with his church, and looked after all the needful correspondence of the hospitality committee, visited the West, the Nicollet, Hampshire Arms, Victoria Hotels, boarding houses, private families willing to rent rooms or supply board, persons willing to entertain missionary bishops or clerical deputies, correspondence with persons who desired to give dinner parties, garden parties or receptions; upon him fell a very large number of details, all requiring personal attention. In all this he was, as the other members of the committee of arrangements were, glad to serve. Mr. George H. Christian deserves honorable mention as treasurer of this fund. The St. Paul people, Dr. Wright at their head, as chairman of the diocesan committee, most loyally supported all efforts affecting arrangements for the General Convention. Dean C. C. Andrews, rector of Christ's Church, St. Paul, where the Women's Auxiliary meeting was held; Rev. William C. Pope, who was at the Council which formed the Diocese of Minnesota, and at present is its senior white presbyter, with Mr. Lightner, Governor Merriam, Mr. F. O. Osborne, Mr. W. E. Peet, Mr. J. J. Hill, Mr. Ruben Warner, and a host of others did all possible to make the Convention, from a Minnesota churchman's point of view, one of which this whole state could be proud. The women of the Church entered into the spirit of the work with an enthusiasm which was above praise. No event in the churchmanship of the West ever saw a like resolution to do all that could be done to make the Convention one whose memory would never be forgotten.

As the time drew near for the opening service, hundreds of letters, making all kinds of needful enquiries, were received; telegrams came thick and fast, all of which had been anticipated. "Rooms and board" were required. A list of all available rooms, and the prices thereof, with or without board, was on file; printed circulars had been circulated, asking those who had such accommodations to offer to inform the committee. Some deputies wanted to go to hotels, some to rent flats, one or two a large house; Mr. J. Pierpont Morgan lived in the F. C. Pillsbury residence, and entertained all through the Convention. No question came to hand which could not be answered. The proprietors of hotels, the railway officials, the Public Library Board, through the librarian, Dr. Hosmer, the Commercial Club, the Mayor of the city, Mr. Robert Pratt, private citizens of every name,—all did their best. Many offered hospitality with a cheerful mind; carriages were placed at the disposal of the committee. Gethsemane Church had galleries put in for the Convention. St. Mark's Church was made ready for all possible service; its parish house, which was erected in memory of good T. B. Welles, the rector who preceded Rev. H. P. Nicholls, was placed at the disposal of the diocesan officers of the Woman's Auxiliary; the women of St. Paul and of Minneapolis, and other parts of the state, will long remember with exquisite pleasure the happy friendships formed here. Women met who had long known each other as fellow-laborers in the Missionary work. The wives of clergymen met diocesan officers from all parts of the Church, and compared notes, so great educational work was done. The first delegate in the city was Rev. Mr. Garrett, from far away Seattle, Washington. With him was his friend, Rev. W. M. Jefferies, D. D. from Tacoma. On the Saturday before the Convention opened, several Deputies and visitors arrived, amongst whom were Rev. Dr. McKim and wife, who stayed at the West Hotel. The good doctor preached at St. Andrews Church a sermon which set a very high spiritual mark. Tuesday trains arrived full of Bishops, Clergy, lay deputies, officials in the Church, and persons who desired to see the opening services. At every depot were members of the Reception Committee, waiting to be useful; all began in gladness, and so continued to the end.



RT. REV. ARTHUR CLEVELAND COXE, D. D., LL. D.







KNICKERBACKER HALL.

## CHAPTER III.

### THE OPENING DAY OF THE CONVENTION.

**I**N Minncapolis all was astir betimes; representative Church people from every part of the State had come to witness a service which was to be one of the most memorable in their lives. Early in the morning carriages might be seen going toward Gethsemane. As many tickets had been distributed as there were seats in the Church. Men and women of great distinction, some of whom had spent long lives in every kind of beneficent labor, for the spreading of Christ's Kingdom, were anxious to obtain tickets of admission, and much to the regret of the committee of arrangements, they could not be admitted. Sight-seers of every class were on hand long before eleven o'clock, the time set for the opening service. Every available foot of the ground from which the sight of the door of Knickerbacker Hall, which is Gethsemane Parish House, could be seen, was occupied, and as the hour of Divine Service drew near, expectation and desire were at the highest pitch. The Bishops robed in the hall, the choir vested in the Guild Room. Mr. Normington, the parish organist, was in-charge of the music. When the moment arrived for the procession to form, Rev. J. J. Faude, rector of the parish, at the head of the choir, led it. The men and boy singers, clad in snowy surplices, walked down the path, and were followed by Secretary Hart, of the House of Bishops, and Secretary Hutchins, the one in a "mortar-board" hat, and the other in a skull cap.

Then came the Bishops; in ecclesiastical processions, he that is greatest in dignity comes last. At all convocations and other gatherings of the clergy, the Secretary stands and calls the names, beginning with the last ordained minister; and as he calls

each one, the person named takes his place, thus beginning at the newest and youngest and ending at the last and most venerable; and as the presiding Bishop is the oldest in office, he comes last. The choir had been carefully trained for this most august occasion. No doubt every step had been duly considered and, when the moment came, all moved with a precision automatic, self-registering and absolutely perfect. The processional cross gleamed in the light. The boys, solemn, reverent, felt, each one, that that was an important hour. And all eyes turned to the door of Knickerbacker Hall. The first Bishop who appeared was F. R. Millspaugh, an old Minneapolis boy, who had been trained for the ministry at Faribault, and had been rector of Brainerd at an early day, and, later, rector of St. Paul's Church in Minneapolis, where the Rev. F. T. Webb now ministers. A large number of people knew him. By his side was Bishop Lawrence, of Massachusetts, a son of Amos A. Lawrence, who was an old friend of Bishop Whipple. Then came other men, some of whom had seen service in foreign lands. All were clean as sunshine and appeared warm as its glow. The ecclesiastical habit was of different varieties. Many of the Bishops added to purely ecclesiastical vestments hoods indicating their academic distinction.

It was remarked how much appearances had to do with impressiveness in public life. Of the sixty-seven Bishops in attendance at the Convention, a very large proportion of the men were tall and portly, with whom religion seems to have done excellently. This was a procession of highly trained men, past grand masters in most things that pertain to the Church of God. As it passed, the voice of a woman could be heard, saying to her friend, "That is Bishop Graves, of the Platte, the former rector of Gethsemane," or, "There is Bishop Gilbert," or some other well known prelate. Every eye within seeing distance was turned to a sight, the like of which it is certain will not be repeated in this State, in the lives of the elder generation of men and women who beheld it. The younger men marched with a dignified, solemn, reverent, and firm, elastic step; one thought of the possible achievement in store for them. As the mighty men of the generation passing came into view, men with venerable faces, calm and fine, men of renown in letters and in philanthropy, for their judgment or impassioned

eloquence, it was seen how all the paths of glory lead to the grave. It was impossible to look upon this procession and not see the elements which have made the Anglican Communion the power it is in the English speaking world. The solid, yet kindly face of the Bishop of New York; the classic brow of Bishop Doane, of Albany, the never-to-be-forgotten face of Bishop Whipple, strong in outline, with keen penetrating eye and long flowing locks, which give him an individuality that when once seen, can never be forgotten. The face of Bishop Whitaker was so genial and yet self-possessed that one might say of him, "There is an Israelite, indeed, in whom there is no guile." Many of the Bishops held in their hands their Book of Common Prayer, the book they know so well and love so dearly. The organ is playing; the rector leads the procession; the door of the Church is reached, and in an instant, quick as the forked lightning flashes across the sky, sounded one volume of glorious song.

"Forward be our watchword,  
Steps and voices join."

The sacred edifice rang. Every note sounded distinct, and full and clear. To every imaginative mind in that crowded congregation the glorious achievements and future conquests of the Church stood revealed. And when the chancel was reached and the sound of the song had died away, were seen in the chancel these Bishops, whose one thought was that of worship; Bishop Whipple was celebrant, the Bishop of Rupertsland and Bishop Neely, of Maine, took part in the services. The deputies and delegates, lay and clerical, joined in the Holy Communion, and the great Bishop Coxe, of Western New York, preached the opening sermon. His Christian Ballads are the sweetest and the best yet produced on this American soil. His knowledge of letters and literature, of sacred and profane history, his intense consecration, his mastery of subjects ecclesiastical, and his impassioned eloquence, have made him easily one of the foremost men in the religious world of America to-day. The text was from The Acts of the Apostles, Chapter 26, Verse 2: "The Disciples were first called Christians in Antioch." After a brief introduction, the preacher said:

## THE CATHOLIC RELIGION FOR THE AMERICAN PEOPLE.

*The disciples were called Christians in Antioch.*—Acts ii. 26.

Brethren, beloved in the Lord, you are here to endow your country with the Nicene Faith and with the Catholic religion. It is yours to reconstruct a chaotic and inorganic Christianity—to enrich the people with the Athanasian idea of God; with the institutes of Church polity formulated by Cyprian; with those principles of the primitive Christianity which Franklin eulogized as fundamental for civil constitutions. All these have been commended to American thought by patriotic and learned Americans.\* Oh! the duties and privileges which are ours in this ancient communion, in this Church of Bede and Alcuin, of Oswald and of Alfred; of the grand succession of Bishops and presbyters who, with faithful laymen, laid the foundation of English and American freedom, and whose lives and characters were reproduced in our Colonial presbyters and laity, in our Washington and Jay, our White and Seabury, in our Hobart and Whittingham, our Ravenscroft and Atkinson, our Muhlenberg and Tucker!

I give you joy of your glorious calling to enter into their labors, and to perpetuate their triumphs as soldiers of the Cross. In life, in death, and forevermore, may we be good and faithful servants, like these from whom we have derived the unspeakable blessing of our holy religion!

1. Discipleship. If we are Christians like those at Antioch, it is because we, like them, are "disciples," instructed by the lively oracles wherein is the pattern of the Mount. To get the Scriptures first and then to understand them aright, we must be "followers of the Churches of God," which in Judea† were made the normal example for conformity, and a tribunal of appeal against innovation. Concerning all novelties in faith it is enough to say: "We have no such custom, neither the Churches of God." By this rule was recognized and settled the Canon of the New Testament Scriptures, and by the same rule must be accepted the Apostolic Episcopate. The maxim of Vincent of Lerins is Scriptural in all its points. The unalterable Creed is "the faith once delivered to the saints," and that only is Catholic in doctrine and discipline which goes

\*I refer to John Fiske, Jefferson, and Dr. Franklin.

†I Thess., ii. 14.



back to Antioch. Not by local example of any patriarchal see, not by general acceptance in Orient or Occident severally, but by Christians "everywhere." Not by some Christians everywhere, but "by all" the faithful in all the Churches. Not for any matter, however good in itself, can Catholicity be claimed, if it cannot stand this crucial test—"always." Nothing can be imposed upon or required of any, as terms of Catholic communion, which is not sustained by these three conditions. Nothing, therefore, which falls short of even one of them can be Catholic. The *Quod Semper* is therefore the ultimate rule. For Catholicity dates from Jerusalem and Antioch, and every thing that claims such character must be historically proved as a doctrine, as a rule of worship, that was always received by the consent of all. In the earliest legislation at Nicæa, the Gospels were enthroned, in token of the presence of the Holy Ghost, Christ's only Vicar; and this was the absolute law—viz, "Let the ancient customs prevail." The Nicene Creed meets these conditions. A novel Creed, manufactured by a spurious Council only three hundred years ago, is therefore a mere counterfeit. To call it Catholic is a vulgar misnomer. Instead of "always," it is of yesterday. Instead of "everywhere," it is local. Instead of "by all," it is the product of a lawless conventicle of Italians. In America it has no claim to missions; and we are here to show in glorious contrast what Catholicity means, and who are the Catholics.

This majestic word "Catholicity" is what the Apostles "ordained everywhere in all the churches." Or, again, it means what St. Paul reduced to a pattern in himself and Apollos,\* whose example was also that of other Apostles; so that he could say, over and again, "Be followers of me, even as I of Christ." And against all novelties in religion, how comprehensive he makes this rule when he adds: "that ye might learn in us not to think above that which is written!" "Written;" that is, in my Epistle, and in what I now reduce to a proverb—to wit: "Be not puffed up, one against another." He refers to what he had just said before, in strong reproof: "Every one of you saith, I am of Paul, and I of Cephas, and I of Christ. Is Christ divided?" There was no sect in Antioch when the disciples were first called Christians. Nor can there ever be

\*1 Cor. iv, 6.

any unity where one sets himself up as a separatist, on pretext of Peter against Paul, while another boasts himself as exclusively of Christ. Catholicity means the "Word of God," and the "Way of God." What, then, does the text teach us, if not that the disciples of Antioch were Catholic and Apostolic, and that such should ever be the people called Christians?

2. "Called Christians." Here is the glorious idea of Christendom. Let me linger a while on the almost confounding thoughts suggested by the conjunction of such names as Antioch and Minneapolis, the Mississippi and the Orontes. What a geographical marvel! or, historically, what a composite of novelty, raw and recent, with antiquity, the most stale and effete! But how much it is a greater thing to recite the Psalter here, or here to rehearse the Nicene Creed, than ever it was in Syria or Bithynia! With us is the triumphant fact. There it was but the "patience of hope." For them, Catholicity was a limited expression. The "ends of the earth" meant the Ganges on one side, and the Pillars of Hercules on the other. But here, nineteen hundred years later, in regions remote beyond their utmost dream, and which, with domains yet farther West, have been added to Christendom within our own lifetime: here with what rapture the Militant Church may sing: "His dominion shall be from sea to sea; from the river unto the ends of the earth; and all the earth shall be filled with His majesty!" Yes, and with what a shout should we add the Psalmist's response: "Amen and amen!"

To these ejaculations are appended remarkable words: "The prayers of David the son of Jesse are ended." Is this but a leaden note—a mere colophon to signify the exhaustion of the poet, or the close of his contributions to Holy Writ? Nay, rather, they are a golden climax "words that burn;" but more, they are "thoughts that breathe." They are inspiration superlatively uplifted. The wings of the Heavenly Dove hover over the singer as he turns from his harp, and, like the floods, claps his hands with reiterated "Amens." I venture to interpret this solemn epigraph by what an English poet imagines in a far less majestic conception. A bard is foretelling the progress and unconquerable mastery of poesy over mind. Like the sibyl, he is in a frenzy of foresight. He sees and hears something that strikes him dumb. In prophetic rapture

there come to him, from the far future, the lyric notes of bards unborn. Indistinct, indeed, and from utmost realms—

“Their distant warblings lessen on his ear,  
And, lost in long futurity, expire.”

So King David. He has outlined the eternal Empire of his greater Son. He has foreseen and heard before, in prophetic inspiration, something of the *Te Deum*, or the Creed of the Christian Church. What he has prayed for and foretold is more than realized: “All the earth shall be filled with His majesty.” Yes; but what is this? Suddenly, from far beyond the capes of Europe and Africa, from over wastes of waters, there come upon his ear, out of “long futurity”—perhaps our own worship of this day—the hymns and confessions of a people which was “to be born, whom the Lord hath made.” He is overwhelmed by what he foresees, and faints in his marvellous illumination. He seems, like the Apostle, “caught up into Paradise:”

“Visions of glory, spare my aching sight!  
Ye unborn ages, crowd not on my soul!”

The daughter of David shall take up his forsaken harp and tell the rest in her *Magnificat*; but “the prayers of David the son of Jesse are ended.” He can say no more.

3. “Antioch,” says the text. It surprises us at first that the Holy City should so soon give place to the wicked capital of the Seleucids, and this be made by Apostolic inspiration the radiating centre of the Gospel. But consider what this implies. The Apostles’ task was the pulling down of strongholds, the taming of barbarians to submit to the easy yoke of Christ. This movement indicates their reliance upon the power of the Spirit, and a sublime confidence in their resources as partakers of His manifold gifts. They begin with the citadel of Asiatic infamies, where priests like those of Astarte and of Moloch still disseminated the doctrines of devils and multiplied their lascivious and cruel devotions. Even the city of the Cæsars was less pestilential than the Syrian metropolis. The Latin satirist, as you recollect, affects to regard the Tiber as fouled from the Orontes, which poured into Rome a torrent of foreign pollutions worse than any influx that had defiled it before. Antioch was indeed the sewer of the Eastern races,

concentrating all the abominations which Joshua was sent to punish. Their Greek culture had degenerated into effeminacy, and a Babel of mongrel populations, in their barbarous dialects, continually offended the Most High by religious rites which were blasphemies. But St. Luke's own calling was that of the heroic profession which seeks the raging epidemic, and he well understood the principle of the great Healer, "They that are whole have no need of a physician, but they that are sick." With what intrepid faith in the salt of the Gospel the little company of Apostolic missionaries undertook a healing of the waters at the sources! From the port of Antioch issued the mission of Barnabas and Saul, and soon the Tiber itself ran limpid from the infusion. Seek no further the solution of the paradox, when we reflect how soon, in spite of persecutions most cruel and persistent, Antioch realizes Samson's riddle: "Out of the eater comes forth meat, and sweetness from that which was rank." In immediate succession to the Apostolic age, it had for its bishop, Ignatius, the dauntless martyr, who goes triumphing to Rome, to be thrown to the lions in the Coliseum. There, too, St. Chrysostom succeeds him, and preaches under the shadow of Mt. Silpius, where the Christian oblation has deposed the idolatrous incense of which the last whiff had been wafted from its summit—the expiring breath of an extinguished Polytheism.

4. Reflect, moreover, that the Judaism which St. James was burying with honor, in Jerusalem, was now to give place to Catholicity. Bloody sacrifices were to vanish before the Eucharist. I say the Holy Eucharist, viewed in its liturgic features—Godward—and not merely in its administration—manward; for in Antioch, fulfilling the prophecy of Malachi concerning the universal worship of the New Testament,\* their prophets and teachers fasted and "ministered unto the Lord." The "times of the Gentiles" were thus inaugurated. When we recall the tenacity of life with which the perishing ritual of the Law encumbered and hindered the growth of the Gospel—how even the blessed Peter, forgetting his miraculous discipline at Joppa, was proved deficient in the plenitude of that anointing which was the singular endowment of the Apostle of the Gentiles; when we reflect how Cephas was rebuked by that "vessel of

\*Mal. i. 11, Acts xiii. 2, and St. John iii. 23.

election" whose patriarchate we are illustrating by our presence here, and are extending from California to China and Japan, and when we take to heart this glorious idea of a religion in its cradle of which the scope and promised empire was the universe—Antioch startles no more. The Jew and the Greek were already one in the Catholic Church. Of St. Peter's primacy in the Apostolic College, while yet the Gospel was to the Jew first, as afterward to the Gentile, this was the consummation. To Cephas was now adjudged the limited apostleship of the Circumcision, and while St. James presided at Jerusalem, he took his way over the great road that opened from Syria to the Euphrates, where he ministered to Parthians and Medes and Elamites, whom he had baptised at the first Pentecost. From Babylon he dates his letter to Hebrews of the Dispersion in Asia Minor. In another, who was "not a whit behind this chiefest of the Apostles," in one who has been last, were now fulfilled Christ's words, and St. Paul was made first. To him, in world-wide commission, all the Gentiles were committed by the Master Himself. It is he who plants the Cross on the Acropolis. It is his to gather the inorganic congregation of Jews and proselytes in Italy, and to found the Church upon the Palatine. He presses to the utmost bounds of the West—evangelizes Spain, and, either personally or by his immediate converts, makes even Britain a trophy of the Cross. To him our own and all the Latin Churches, with the possible exception of Milan, trace their origin. To him we owe it, in the far-reaching purpose of the Master, that we are Christians and are gathered here to-day, where the name of this Apostle is so providentially set in the adjacent city of St. Paul. Let it remind us that the vast Catholic communion of which we are members is pre-eminently the Pauline school of the modern age. Such it will prove itself, I trust in God, in the century which is about to open. And as it will open with many tokens of promise and hope to all mankind, let it be our sole ambition in this council in all humility to do our appointed work and leave results to God.

5. Antioch necessarily introduces Ignatius. He was a contemporary of the Apostles, and the earliest witness to what they established as the constitution of the Catholic Church. From the Orontes he follows St. Paul to the Tiber, preaching the same Gospel, maintaining the same system of corporate unity



which is embodied in St. Paul's Epistle; and dying, like St. Paul, a witness to the Roman world, he is devoured by wild beasts in the Coliseum, that epitome of Rome's grandeur and her crimes. It is not the gladiator that I see before me in that majestic amphitheatre. I see Christ's martyr — butchered, indeed, "to make a Roman holiday," but a conqueror because a victim; with his last breath dooming the whole estate of Roman idolatry to perish where he died, and its Cæsars to perish also, that Christ alone might reign in universal empire.

Now, what does Antioch teach us in the testimony of Ignatius? He teaches the infant Church to beware of divisions and philosophic schools, and "false brethren unawares brought in." He assumes that Christ had not left His doctrine, like another Socrates, to be shaped by academies and tortured by sophists, each one "drawing disciples after him." Christ was a living King — reigning as the Son of David, enthroned in our humanity in the heavens, but present everywhere by His Vicar, the Holy Ghost, with a corporate fellowship, His visible Church. The Apostles were all gone to their blest repose, but the success of their institutions was now apparent in the organized unity of all the Churches. The martyr warns them against factions and separatists. In his view, bishops, presbyters, and deacons were the Lord's gifts unto men for the work of the ministry. In steadfast communion with these, the believer is safe in the body of Christ—a body "fitly joined together, and compacted in every part." In antagonism to the sect-spirit, and the individualism of "many masters," here is the Church-idea, and it comes to us from primitive Antioch. Our only Master is Christ, His only Vicar the Holy Ghost, speaking infallibly in the Holy Scriptures, of which the witness and keeper is the Apostolic Church. In that one communion, every local church holding the one Lord, one Faith, one Baptism, professes the faith once delivered to the saints, which is unchangeable and always to be maintained by fidelity to the great canon: "But ye, beloved, remember the words which were spoken before of the Apostles of Christ." In the second epistle of St. Peter, and in the Epistle of St. Jude, we have the same rule of faith which is formulated by St. Vincent of Lerins: "The Holy Scriptures as interpreted always, everywhere, and by all." This is the Gospel once delivered, and not to be altered. We are here to reassert these

principles, as those more or less forcibly asserted by Anglicans from the earliest times and finally made the base of that Catholic restoration which was effected by martyrs and confessors in the sixteenth century.

If an angel from heaven should presume to pervert the Apostolic Gospel, or to preach any other than that which he had preached, "let him be anathema," says St. Paul; and, waxing warm over the very thought, he affirms that they had received the whole Gospel, and reiterates this terrible anathema. One word about this form of inspired discipline. It is borrowed from Antioch. In his First Epistle to the Corinthians, he subjoins his characteristic autograph, and as a token that it is Paul that is speaking, and none other than the missionary from Antioch, he adopts an Aramaic formula, learned in the Church of the first Christians. As if Mount Ebal rang again, he subjoins: "If any man love not the Lord Jesus Christ, let him be *anathema maram-atha*." May the city of St. Paul, in Minnesota, be a witness forever to the corner-stone of all truth of which this Apostolic commination is the eternal safeguard.

6. "Physician, heal thyself." Everybody has a right to rebuke our inefficiency, and the manifold defects of our character, as stewards of such ineffable treasures, which it is our duty to give to all people. Faithful are such wounds; let us accept them always. God forgive us! We are unprofitable servants, and deserve such censure as Christ Himself uttered against Laodicea. But even Laodicea had all that Christ bestowed upon the Apostles and their successors with the keys of the Kingdom, and this American Church has the same. Let us "be zealous and repent," and we, too, shall be blest with all that was promised to Philadelphia by the Head of the Church. No abuse of the powers so solemnly bestowed, no enormities by which they have been made to minister to sin and not to edification, no corruptions by which they have been defiled, in any wise render it less our duty, but rather the reverse, to bear our testimony as His Apostles did from the beginning. Teaching the Ephesians, St. Paul could affirm that he had "kept back nothing profitable." The Christians of Antioch were not too proud to be learners; they were "the disciples." When men find "the Word of God," they become practical Christians by learning "the way of God." Both are clearly revealed and

closely conjoined in Scriptures; in the two together we have the Catholic religion. "Go and make disciples" there is our commission; and we are here to fulfill it. Americans are largely a Christian people, blessed with the Scriptures, and with many an eloquent and mighty Apollos to teach them much of its practical meaning. But as to the "way of God" they are at the mercy of many masters crying: "Lo, here, and lo, there!" It is our mission to persuade them, as Aquila and Priscilla did a greater preacher than all their eloquent doctors, to sit at the feet even of mere catechists who can teach them "the way of God more perfectly."

And for this sort of catechetical work we are well prepared. We are a royal priesthood, and every man, woman, and child among us has a means at hand by which Apollos can be magnified from a herald merely preaching the Gospel into something like St. Paul, who asserts that he is a "priest sacrificially ministering the Gospel" as well as preaching it.\* Here is the Book of Common Prayer. I affirm, what nobody can logically refute, that as a practical compend of the Catholic religion, whole and entire, it is the grandest, clearest, and most comprehensive answer that can be given to every one that asketh, What and where is the Catholic religion? Everybody that uses it and loves it, even if deficient in appreciation of the fact, is a Catholic Christian; if he does so as an intelligent and well-instructed Christian, he is a Catholic theologian of no mean attainments. And every such Christian who knows how to commend it to others, and who does so by his holy living and beneficent works of faith, is, like Aquila and Priscilla, a Catholic missionary, speaking the truth in love and persuading all Christians to return to the Apostolic traditions for which St. Paul pleads: "Speaking the same things, and striving together for the faith of the Gospel." Blessed Lord! how can any Christian, in view of the inefficiency, the scattering and waste of forces which disgrace American Christianity, withhold his heart and hand from this work of restoration?

7. Among Christians who have received like precious faith with us, and who accept with us the Scriptures, the Creed, the sacraments, what hinders a return to unity? Is it not, when reduced to ultimate analysis, the love of father and mother, of

\*See the Revised Version, but especially the Greek of Rom. xv, 16.

kinsfolk and acquaintance—in short, of personal relations—a love so amiable, dutiful and praiseworthy in itself that nobody can marvel at it, much less censure it, save only when the love of Christ constrains us to love Him more than all these? For suppose Christian unity could regain all the resources of men and means now engaged in local rivalries, if not in wraths, strifes, and pernicious emulations; suppose it might show all our faith and works concentrated on the evangelization of the heterogeneous populations of our great republic:—who can refrain from the conviction that angels would sing alleluias over thousands born in a day, instead of only now and then, here and there, “over one sinner that repenteth?”

The irreligion and destitution of millions, for which Christians are largely responsible, may react on us, and quench our candle, if it be not taken from under the bushel where we hide it. We place a dozen preachers in one petty village, and, for want of the superfluous eleven, leave as many of our newer settlements without any ministrations whatever. Even in our older states the farming districts are lapsing into utter indifference and neglect of religion. The last days seem to have come, and “the perilous times” are upon us. The Apostle’s terrible portraiture of final apostasy is paralleled by what comes to us in journals as every day’s report. Shameless nudity in bathing and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners. Suicides, murders, outrages too awful to be named; scandalous marriages; husbands and wives slaying each other, or seeking divorces which even heathen lawgivers would not tolerate; the decay of family ties, beginning with “disobedience to parents,” and the loss of “natural affection;” all this leading to scorn of law, contempt for magistrates, lawless revenges, and cruel retributions; the decay of conscience in public men; the corruption of whole legislatures; socialistic anarchy and threats of a warfare upon society, with torch and dynamite, and with nameless inventions, the product of our boasted science—such are the staple of journalism of which the constant “evil communications corrupt good manners,” or aggravate what is already bad. Worse than all, in some respects, is the chronic cowardice which has settled upon men who should be watchmen to discover and martyrs

to reform. To what are we drifting so rapidly? "Behold a nation," says one, "rotten before it is ripe." A critic of immense credit heretofore has said: "All canvas and no ballast;" and he predicts a total wreck.

But I am not a pessimist. Remembering the ten righteous who might have saved Sodom, in answer to the intercessions of one faithful "friend of God," why despair of a country where millions intercede, and are among the salt of the earth?

8. The most rabid of our antagonists, the brilliant but fanatical De Maistre, in words which are now familiar to us all, recognized the Anglican communion as the motive-power in Christendom from which restored unity must proceed. The movement he predicted has begun. The Lambeth appeal has reached the Christian conscience in many lands. But it was modestly instituted by us, in Chicago, nine years ago. It is, therefore, our mission to keep it before the Christians of our beloved country. We speak to the best and wisest and most learned men in the nation, who though great and mighty in the Scriptures, like Apollos the eloquent preacher, would yet become dearer to Christ if, like the same Apollos, they might condescend to sit at the feet of Aquila, to learn "the way of God more perfectly." It is not with arrogance (God forbid!) that I venture thus to put the case to men more learned, more wise, and more godly than myself; men who stand before the nation in vastly more popular and intimate relations. Quite the reverse, God knoweth. It is just because they are all this that I entreat them to use their glorious faculties for the noblest ends, after the unselfish example of the Apostles. Christ can multiply and feed the souls of starving millions out of the basket which a disciple of Antioch may chance to bear; but before He works miracles He will enjoin organization. He will make the men "sit down in companies;" He will give apostolic men to be their ministers; and, so brought into order and system, thousands will be fed who are famishing now. What hinders? Are the unhappy divisions of American Christians bred of convictions that there is no common faith? or that a particular Gospel is the heritage of some one particular sect? or that a divided and parti-colored Gospel, held in rags and tatters between them all, is good enough for America?



Is the seamless raiment thus rent forever? Or, if it is really believed that we are substantially one already, why then perpetuate divisions that so absolutely hinder the triumphs of the Gospel in foreign missions, and not less in our beloved country?

It is supposed to be a forcible answer when it is said: "Very good! You come over to us, and all will be well." But we are the only Christians that never propose this to others. In our appeal there is nothing for ourselves as a local Church; we are speaking for the Catholic Church of the Creed. Reconstruct your relations with that; you will then vastly outnumber us and we must join you; for we cannot, without sin, perpetuate separation with any genuine Catholics. Could anything be more unselfish than such proposals? If Melancthon, if Calvin, if Baxter, if Wesley were living, what would they advise their followers to do? In their books they all testify to this consummation as devoutly to be desired. To their honor, none of them considered their reformations as complete. To their followers they bequeathed an unfinished work, with exhortations not to leave it in the imperfect state enforced on them by evil days and cruel wars; nay, in Calvin's instance, with anathemas on those who should refuse a restored episcopate of our primitive sort. Everything they demanded is found with us. But we do not press that consideration. The Swedes and Finlanders and our venerated Moravian brethren are said to possess the historic episcopate. If their claims are dubious in any degree, turn to "the Old Catholics," by whom the end of the controversy on this matter might be legitimately supplied. We do not covet such an office: it would look ungracious to propose it; we sympathize with great and good men who dread what might seem to our countrymen a humiliating surrender. Let them settle all these things for themselves. It will take time to heal the disorders of time. But every step in the right direction draws us nearer together. Let the Moravians, for example, complete the labors of their pure and learned and lovely De Schweinitz, demonstrate the reality of their inheritance, and wake up to their responsibility for possessing gifts too long unvalued and unimparted. They may be "healers of the breach and restorers of paths to dwell in." Gracious Lord, what glories await such restorers!

9. When the Synod of Dort received the English Bishops as visitors, they were welcomed with lamentations over the contrast between the local reformation in Holland and that of the English Church, which was a restoration to the primitive Catholicity. Their president said: "We, however, have not been so greatly blessed." They had forfeited, to say the least, many of those secondary privileges which are happily preserved to us—privileges which, to appropriate the eloquence of Tully, "if they be only regarded as a refreshment to the mind and senses, are of all such delights the most humane and most ennobling. No other pleasures are so equally suitable to all places, all ages, and all times. The Prayer Book itself is a literature which educates the young and consoles the aged, affords us the ornament of our prosperity, and our resources and consolations in affliction. The charm of our homes, it is no disadvantage abroad. It beguiles the watches of the night; we take it with us when we voyage; in our country retreats of the summer it is our companion still." Who does not recognize these, apart from higher considerations, as the rich advantages of a Churchman's life? The Synod of Dort at least deserves the credit which Cicero assigns to some when he adds: "Ah! if indeed we ourselves are not so blessed, nor permitted to possess so much, nevertheless, it is something to appreciate the happiness of others, and to admire what we see them so richly enjoy." Would to God no American believer had the misfortune to feel the forfeiture of such treasures, and to adopt the sigh of Dordrecht: "It is not ours to be so greatly blessed!" When we reflect on the poetry of the Scriptures, surely we must not be blamed because we enjoy in so many forms all the poetry of Christianity. That great layman and statesman, Edmund Burke, whose purity of taste is sustained in his "Essay on the Sublime and Beautiful," recognizes his Anglican mother as that King's daughter who is "all glorious within," who adorns herself externally with the chaste ornaments of a spouse and matron. It appears, as he portrays it, "in buildings, in music, in decoration, in speech and in dignity of persons, with modest splendor, with unassuming state, with mild majesty and sober pomp." Note the adjectives—"modest," "unassuming," "mild," and "sober." Whatever is the reverse of these in religion is meretricious: it marks the harlot, not the bride.

We urge our appeal, it is true, on no sentimental grounds, but because we retain ordinances of Christ and of the original Christians which many lack. Who will deny me the privilege of commending to the American people even the secondary advantages of Catholic Christianity? True to Christ as the atoning Saviour, first of all, His Church would be, in its comprehensive unity, most precious as a standard of morals and a base of social unity; as a fortress of truth against the assaults of Jesuits on the one hand, and of skeptics on the other, and, at the same time, as the only bond of organic fellowship with all historic churches, "if ever such a blessing shall be mercifully restored to Christendom."\*

It is noteworthy that the eloquent Lactantius predicts an obliteration of natural beauties from the earth as one token of the last days, when they approach. Look at the ugliness inflicted everywhere on natural scenery, and the wanton injury done to the charms of landscape, by eyesores which advertise offensively vile wares of the market, but far more strikingly denote bad taste and a lack of public self-respect. But shall "the beauty of holiness" be banished as ruthlessly? And may we not love the worship which promotes the love of God as our Father, and of His Church as our Mother? How blest would be the unity of true believers in America in keeping with one heart and voice the sweet succession of feasts and fasts that beautify the Christian Year; in maintaining the unities of worship in which all might join; in making every place where Christians are gathered to keep holyday a common home for all; and finally, in obliterating forever the hideous aspect of chaotic sects, by which the power of the Gospel is paralyzed and the minds of the masses so distracted about the existence of truth that they lapse into indifference and irreligion! Alas! why should such scandals be allowed by a common Master and Redeemer?

10. Do we dictate as conditions of fellowship any confessions or formulas that go back no further than to the days of Luther and Calvin and Laynez?† If others who call themselves Catholics have formulated a new creed as necessary to salvation, and have added to it, even in our own times, the most startling novelties, not so has this Church overlaid the Gospel. Main-

\*Baxter and the Presbyterians of A. D. 1660.

†Laynez was the founder of the modern Roman sect, A. D. 1564.

taining the succession, with scrupulous fidelity to the canons of Nicæa, after obtaining it with conscientious effort against formidable difficulties, from the mother Church, which of all Churches has been its most faithful custodian, we are the only American Christians qualified to meet the ancient Churches of Europe and Asia upon equal grounds of antiquity, and with stronger claims to primitive purity. So much it is our duty to affirm, not as our dignity, but as Christ's fidelity to His Ascension gifts and promises. He is pledged to be with the succession He created to the end of time. Notwithstanding our infirmities, we are, perhaps, not so far fallen as those who "sat in Moses' seat," in the days when our Lord Himself referred the people to their testimony. Even then "salvation was of the Jews." In these days, ours is the whole counsel of God which the primitive Christians were charged to diffuse throughout the world. Without palliating or magnifying our faults, let me then point out the fact of our fidelity as the earliest and most persistent witness to the traditions of Antioch on this continent.

It is well nigh three hundred and fifty years since, for his fidelity to Christ, and for asserting the Catholic faith of the Church of England in Vera Cruz, Robert Thomson, an English layman, suffered persecution, with his companions, and was for three years a prisoner of the Inquisition in Spain.\*

In 1557, Wulfall celebrated the Holy Eucharist at the northern limit of explorations, a true hero and saintly confessor, "venturing his life for the profit of his flock," of whose ministrations a contemporary records: "This celebration of the Divine Mystery was the first sign, seal, and confirmation of Christ's Name, Death, and Passion ever known in these quarters."

In 1579, Francis Fletcher first officiated in California, in territory now covered by the American flag, on St. John Baptist's Day, celebrating the Holy Eucharist and instituting apparently the daily service.

Under the crumbling walls of an ancient church on the James, in Virginia, rests the body of Robert Hunt, one of the greatest benefactors of the American people, who in 1608 laid the foundations there not only of this American Church, but of Colonial civilization and of all that prepared that "Old Dominion" to be what she was in the formation of our Republic. From

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\*Anderson's "Colonial Church," Vol. I, p. 43.

these early epochs until now, what has been our testimony? Have we ever worshipped without affirming our Catholic and Apostolic characters, in the use of the Creed? Have we ever shut up the gates of the Kingdom against others by adding to the ancient faith any novel terms of communion?

For the first time in the annals of our great triennial council, we are convened in the Valley of the Mississippi—that mighty basin which drains alike the Alleghenies and the Rockies and stretches well nigh a thousand leagues from East to West through a “land which the rivers have spoiled.” Looking back to a scene of which I ventured to remind our Board of Missions, three years ago, I recur to it briefly, for a momentary comparison of past and present. A contemporary of Bishop White in my boyhood, I am spared beyond all anticipation to refer again to him as I saw him in '32, when our House of Bishops surrounded their primate at the altar of St. Paul's, in New York—a college of apostles, most venerable, indeed, but truly “a little one” for so great a field. The eloquent Coadjutor-Bishop of Pennsylvania was then reminding them that there was “yet very much land to be possessed;” but it never entered my imagination that in '95 the little one could have already become thousands, much less that the same great triennial council would be gathered to-day at the Falls of St. Anthony, at that time rarely heard of except as beyond the limits of ordinary travel and even of adventurous exploration. Neither my good angel whispered, nor did any inward conception of my own suggest, that at such a date as this, and in parts then unknown, it might be mine to stand, as the preacher stood that day, to fulfill a similar task. If the retrospect overwhelms me with personal emotions which it would be unbecoming to particularize, I may yet give vent to my gratitude and joy, when I find myself here speaking to deputies, lay and clerical, who represent every State and Territory of the Republic, and the divers jurisdictions of their several Bishops now conterminous with its entire domain. And turning to you, my venerated fathers and brethren in the episcopate, what do my eyes behold, under the presidency of Seabury's worthy successor—a prelate pre-eminently gifted with many of his characteristics, and not less with those which graced the patriarchal White? Here are Bishops threescore and ten, whose zealous ministrations are not only extended from Florida to



Alaska, but over oceans East and West, to Africa and Asia. In '32 only eight Bishops, all consecrated by his hands, were grouped about their president. Foreign missions were not as yet organic features of our work. But that very year this fruitful vine beside the well of life began to emulate the blessing of Joseph, and now its "branches run over the wall." We are gathered, then, at a point most favorable for solemn reviews of the past, and I had almost said for a Pisgah-prospect of our future. Here, at the sources of that river, "the Father of Waters," we look southward, along the meridian of our riparian dioceses, toward the Gulf, a thousand miles below—a monitor to us that there is half a continent beyond Darien, and that the two Americas must yet be made one in Christ, by Nicene conformity and true evangelization. To this effort, as by the man of Macedonia, we are beckoned by the Southern Cross that shines below the Equator over redeemed souls, and reminds us who dwell under the Northern Crown that "the heavens declare the glory of God." In these constellations the firmament is lettered as with the Creed. It displays the suffering Lamb of God, and not less the conquering Messiah, "on whose Head are many crowns." Here, too, while the eastward view of our older dioceses helps us to measure our progress and calls us to augment our resources for a larger supply of men and means, we turn to the westward survey with more profound ideas of our responsibilities. We have extended the mission from Antioch to our ninetieth meridian. But we halt not here. Our faithful pioneers have met the Russo-Greeks in Alaska, and along the coast have planted outposts toward Mexico.

How wonderful the thought that from the Golden Gate of our farthest West the Antiochian mission has been carried over the Pacific till the Orient is met once more in Asia! There our Bishops are offering to Japan and China the same Gospel, and in all respects the same religion, which was ministered by Paul and Barnabas. Once more we find new beauty in the Psalmist's prophecy of the Sun of Righteousness coming forth like a giant to run His course: "From the uttermost parts of the heavens it runneth about to the end of it again." I thank God, then, that here we are met, like a bannered host, face to face with the foes of God, confronting the perils of campaigns and counting their cost. I am persuaded that to some forms

of primitive soldiery we must resort again—among them to the holy celibate of volunteers, making no rash vows, but accepting the gentle appeal of the Great Captain: "He that is able let him receive it." Glorious examples we have had of this sort. Minnesota and Wisconsin were penetrated by missionaries, who bore the Cross along Indian trails and planted the parish and the parsonage, not for themselves, but for others. Is heroism like this to be found no more? Is there not a call for enlistments on such principles—for deacons and younger presbyters to consecrate their youthful energies, at least, to fields that are white to the harvest, while laborers are few? But God direct us all to know, each one, his personal duty, while we pray: "Lord, what wilt Thou have me to do?" And in this spirit may the council that now opens be directed to practical results! In revising our organic and functional canons, "may the ancient customs prevail" over whatever may have been found in our system no longer expedient, though pardonable as the experiment of a Church greatly reduced in strength, and emerging from a furnace of afflictions, a hundred years ago! And may the Lord our God be with us as He was with our fathers in those days when they beheld our altars in the dust, our resources confiscate, and our flocks as sheep without a shepherd! Happy if we shall meet the necessities of our times as those venerable men met theirs; happy if children's children shall rise up and call us blessed, with such good reasons as now turn our own hearts to the fathers with gratitude and love unfeigned; happy if we may share with them the Master's "Well done!" in that day when the just who live by faith, and lose their lives to find them, shall receive their great reward. Thank God, we look for the resurrection of the dead, and the life of the world to come.

At the close of the sermon, the choir sang, "I Will Give Thanks" and "Holy Offerings, Rich and Rare." While the offerings were being brought to the chancel, Secretary Hart carried in the famous golden Alms Basin, presented by the English Bishops to the Bishops of the American Church, into which the collectors, who were wardens of the Church, Mr. George O. Eddy, Mr. George C. Farnham, and members of the vestry, W. D. Lawrence, M. D., J. L. Moore, M. D., W. H. Ritchie,

William Sweatt, and C. J. Weitzel, placed the offerings. The Communion Service being over, the Bishops and choir, during the singing of the recessional hymn, left the church in the reverse order in which they entered. This was done for convenience sake. When Knickerbacker Hall was reached, Bishop Whipple offered a short thanksgiving and prayer, and the opening service of the third Convention of the Church west of the Alleghenies was ended. At that moment, all felt that the morning had been one rich in blessing.

The Bishops who had presided at the consecration of new Bishops, since the last Convention, introduced the new prelates to their brothers in the episcopate, (for their names see Presiding Bishop's report, second day); this done, all walked across the street to the Hampshire Arms to lunch.

## CHAPTER IV.

### IMPORTANCE OF THE CONVENTION.

THE General Convention is important because it represents the Church in America, and because the Church in the United States is part of the great Anglican Communion throughout the whole world. We have often heard it said that the Episcopal Church is a small body, and so it is, comparatively, if that part of it which is in the United States is alone spoken of, but the Anglican Communion is, in a peculiar sense, the representative Church of the English speaking world. It numbers in Ireland about 560,000 communicants, and in England it has more than 23,000 clergy, who are, without doubt, as a whole, samples of the highest culture that England can show. There is nothing good for which many of these men have not stood, and to which they have not given powerful advocacy. There is not a part of the British Isles where the services of an Anglican clergyman cannot be had. The Church is alive with religious enthusiasm and it is gaining new adherents every day. There is no nation that can show a literature higher or a culture nobler than that which has been produced by English churchmen. The stately service of the Church and the principles taught have said to every man, "You have a God-given right to use your reason in matters religious," and it has thus had a reflex influence upon the commercial world, such as no other State Church under the Heavens can show. True manliness is one of the best characteristics of the best Anglican Churchmanship in Britain, and the commercial achievements of that nation, small as it is, have no equal in ancient or in modern history. The stately parish churches, the glorious cathedrals and the

magnificent universities, with Oxford and Cambridge at their head, have all impressed the English public mind. In a recent sermon preached by the Rev. T. W. Holmes of Sheffield, an old friend of mine, himself one of the most cultured Congregational ministers, and a believer in the disestablishment of the Church, he said, "It must not be taken as true that because non-conformist churches are plain, we have no love for the beautiful in architecture. These buildings are not an indication of our taste but of our poverty. We love the stately cathedral of the English church and are as proud of them as any Dean," and he voices the best thought of the Englishmen whether in the Church or not.

The great American Convention attracted general attention all through the country, because it was a law-making body for a part of the Church whose services are read on every sea, and whose Prayer Book is known wherever Englishmen are found, from the sheep walks of Australia to the tents of the dwellers in Moab's land. From what has been said, it must not be taken that the Church in America is an insignificant body; it has over 600,000 communicants and more than 4,600 clergy; its gifts for religious work and worship last year were over \$1,000,000 per month. The progress of the Church is remarkable; while the population of the United States has increased five times, the Church has increased fourteen fold. The increase of the clergy may be seen when it is told that in the three months ending September 1st, 1895, one hundred and twenty-one additions were made in the Living Church Quarterly clergy list. Nor is this all; statistics could be quoted to tell in other ways. It is a fact also, that men have not alone to be counted, but weighed. It is a commonplace observation that the Church in America numbers amongst its communicants a vast proportion of persons who are influential in every walk of life. All these facts makes its Triennial Convention one of importance to the whole American Republic and an event noted in English speaking Europe, and this importance has been increased by the precision with which it has done its work in the past. It has gained the reputation of being one of the most orderly assemblies in the world. For its government it has the following :



## RULES OF ORDER.

Adopted 1880. Amended 1883, 1886, 1889 and 1892.

Title III, Canon 1, § i.

[4] The Rules and Orders of the House of Deputies shall be in force in the ensuing General Convention until the organization thereof, and until they be amended or repealed by the said House.

1. The daily sessions of this House shall be opened with the Morning Service of the Church.

2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, except to address the Chair.

3. When the President shall have taken the chair, the Roll of Members shall be called, and the Minutes of the preceding day read; but the same may be dispensed with by a majority of the House, to be decided without debate.

4. At the opening of the session, the President shall appoint the following Standing Committees, to-wit:

- I. On the State of the Church, to consist of one member from each Diocese, two members from the Delegations from Missionary Jurisdictions, and one from the Jurisdiction of Foreign Churches; and
- II. On the General Theological Seminary.
- III. On Missions.
- IV. On the Admission of New Dioceses.
- V. On the Consecration of Bishops.
- VI. On Amendments to the Constitution.
- VII. On Canons.
- VIII. On Expenses.
- IX. On Unfinished Business.
- X. On Elections.
- XI. On the Prayer Book.
- XII. On Christian Education.
- XIII. On Memorials of Deceased Members.  
(Each to consist of thirteen members.)
- XIV. On Rules of Order (to consist of six members, of whom the President of the House shall be one); to which Committee shall be referred, without debate, all proposed amendments to the Rules of Order.

5. The daily Order of Business shall be as follows:

- I. Reading the Minutes.
- II. Communications from the President.
- III. Reports from Standing Committees, in the following order:
  1. On Elections.
  2. On the Admission of New Dioceses.
  3. On Rules of Order.
  4. On the Consecration of Bishops.
  5. On Amendments to the Constitution.
  6. On Canons.
  7. On the General Theological Seminary.
  8. On the State of the Church.
  9. On Expenses.
  10. On Missions.
  11. On the Prayer Book.
  12. On Christian Education.
  13. On Unfinished Business.
  14. On Memorials of Deceased Members; and
  15. Special Committees in the order of appointment.
- IV. Petitions and Memorials.
- V. Motions and Resolutions.
- VI. Business on the Calendar.

6. The Secretary shall keep a Calendar of Business, on which reports from Committees, resolutions which lie over, and other matters undisposed of, indicating the subject of each item, shall be placed in the order in which they are presented, a printed copy of which Calendar shall be furnished to each member.

7. At twelve o'clock, unless there be an Order of the Day, or as soon thereafter as the Order of the Day shall be disposed of, the business on the Calendar shall be taken up and disposed of, in the order in which it stands thereon; and a vote of two-thirds of the members present shall be required to take up any matter out of its order on the Calendar, or to make any matter the Order of the Day for a particular time.

8. All propositions involving expense shall be referred to the Committee on Expenses before being considered, except propositions to print.

9. All resolutions shall be reduced to writing, presented to the Secretary, and by him read to the House; and no motion shall be considered before the House unless seconded.

10. If the question under debate contains several distinct propositions, the same shall be divided, at the request of any member, and a vote taken separately, except that a motion to strike out and insert shall be indivisible.

11. When a question is under consideration, no motion shall be received, unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, or to amend it; and motions for any of these purposes shall have precedence in the order herein named. If a motion to lay on the table an amendment be carried, the matter before the House shall be proceeded with as if no amendment had been offered. The motion to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

12. There shall be no debate upon a resolution which proposes to refer any matter to a Committee, or upon a motion to recommit any subject which has been before a Committee. But the member who offers such a resolution or motion may speak five minutes for the purpose of explaining its object. And if objection be made to the consideration of a resolution designed for the action of the House, without reference to a Committee, it shall lie over, and come up the next day as unfinished business. But, by a vote of two-thirds of the members present, the House may at once consider the resolution. All messages from the House of Bishops communicating any legislative action on their part shall, without debate, be referred to the proper Committee.

13. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order, but a substitute for both amendments may be received, which, if adopted, shall operate as an amendment to the original proposition. No proposition on a subject different from the one under consideration shall be received under colour of an amendment or substitute.

14. In all questions decided numerically, the motion to reconsider must be made by one Deputy, and seconded by another who voted in the majority; or, in case of equal division, by those who voted in the negative; and in case of a vote by Orders,

where there is a concurrence of both Orders, a motion to reconsider shall be made by a majority of a Deputation from any Diocese of either Order voting in the majority; and, in case of a non-concurrence of Orders, the motion to reconsider shall come from a majority of a Deputation from a Diocese of that Order which gave the majority in the negative; and, in either case, a motion to reconsider shall be seconded by a majority of any Deputation of either Order, without regard to its previous vote. And all motions to reconsider shall be made and seconded on the day the vote is taken, or the next succeeding day.

15. The reports of all Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless recommitted by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House, shall be accompanied by a resolution for the action of the House therein.

16. Reports from the Committee on Memorials of Deceased Members shall embody simply the name, Diocese, date of birth and death and time of service in General Convention, of deceased members of the current or any preceding General Convention, of whom memorials shall not have theretofore been made; and such reports shall, after suitable devotions, be received by the House standing.

17. No new business shall be introduced for the consideration of the House after the twelfth day of its session, except by a vote of two-thirds of the members present.

18. Whenever the election of a Bishop, the approval of his testimonials, or assent to his consecration, shall be considered, the House shall sit with closed doors.

19. All questions of order shall be decided by the Chair without debate; but any member may appeal from such decision, and on such appeal no member shall speak more than once, without express leave of the House.

20. The names of the movers of resolutions shall appear upon the Minutes of the House.

21. Every member who shall be in the House when any question is put, shall, on a division, be counted, unless he be personally interested in the question under consideration.

22. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

23. When any member is about to speak or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

24. No member shall speak more than twice in the same debate, nor longer than fifteen minutes at one time, without leave of the House.

25. All Committees shall be appointed by the President, unless otherwise ordered.

26. When the House is about to rise, every member shall keep his seat until the President leaves his chair; and before the President leaves the chair, he may make any communication to the House, or cause any notice to be read by the Secretary.

27. No member shall absent himself from the service of the House, unless he have leave, or be unable to attend.

28. When memorials or petitions are presented, their contents shall be concisely stated by the Deputy presenting them, and they shall be referred or laid upon the table, unless by a majority vote the memorial or petition shall be ordered to be read.

29. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

30. No applause shall be permitted during the session of the House.

31. Messages from the House of Bishops shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient.

32. Seats upon the platform shall be occupied by officers of the Convention or their representatives, members of the House of Bishops, and such other persons only as by special vote of the Convention shall be so authorized.

33. No one shall be admitted to the floor of the House except Deputies, Presidents of Colleges recognized as Church Colleges by the Committee on Christian Education, Clergymen of this Church, and of other branches of the Church Catholic with which this Church is in Communion who may be sojourning in the city where the General Convention is assembled, Managers, Secretaries, and Treasurers of the Board of Mis-



sions, Trustees, Professors, and students of the General and other Theological Seminaries of this Church, other students of Theology who are candidates for Holy Orders in this Church, former members of the House of Deputies, and the Clergy, Wardens, and Vestrymen of the Church in which the House of Deputies may sit.

34. No rule shall be suspended unless with the assent of two-thirds of the members present.

A correct copy.

Attest: CHAS. L. HUTCHINS, Secretary.

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#### JOINT RULE ON THE POWERS OF JOINT COMMITTEES.

1. Joint Special Committees, having made their final Report, are to be considered as having exhausted their functions, and can only be revived by the concurrent action of the two Houses.

2. It shall be the privilege of either House to refer to a Joint Committee any matter relating to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Joint Committee as to any particular line of action.

Adopted by the House of Deputies on the twelfth day of the session, 1883. (See Journal, p. 223.)

Adopted by the House of Bishops on the seventeenth day of the session, 1883. (See Journal, p. 86.)

A correct copy.

Attest: CHAS. L. HUTCHINS,  
Secretary of the House of Deputies.

It was under these rules the House was called to order, October 2nd, 1895, just before four o'clock in the afternoon.

Rev. Charles L. Hutchins called the House to order, and read the names of the deputies. It was found that a quorum was present, and so was in a position to proceed to organize. Rev. J. J. Faude nominated Rev. Dr. Morgan Dix, of New York, President. Many deputies seconded. Rev. Dr. Beatty, Kansas, moved that the Secretary cast the ballot of the House for Rev. Dr. Dix, which was passed unanimously. Rev. Dr. Leffingwell,

of Illinois, and Hon. J. A. King, of Long Island, conducted Dr. Dix to the chair. He then said:

*My Reverend Brethren and Gentlemen of the House of Deputies:*

I am at a loss for words to express my appreciation of your kindness in having thus for the fourth time elected me to preside over the sessions of this House. It is an honor of which any man has just reason to be proud.

Far more than that, my dear brethren and friends, it involves a responsibility so great as to be painful. The councils of the Church of Christ (and of these, I take it, our council is a part) have been, under Divine Providence, the means of asserting and defending the faith and of making all provision necessary for the maintenance of law and order throughout the community of the faithful. As Christians and as Churchmen we cannot doubt that the Holy Spirit guides the action of these representative assemblies, the effects of which are felt so far and so wide throughout the world. To be called upon to preside in such a council is a task from which any one might well shrink, and which no one can approach without a profound sense of dependence on the powers above, and a boundless faith in the sympathy and kindness and consideration of his brethren.

Matters of great importance will come before this Convention. Three years ago the revision of the Book of Common Prayer was brought to a conclusion. Now we have the kindred topic: a revision of the Constitution and Canons, a work bristling with difficulties, and a work on which opinions are very widely divided.

Also the extension of the missionary work of the Church, the cause of Christian education, the cause of Christian Unity, and other problems confront us. Let it be our prayer that the Holy Ghost will be very near us to guide us in our deliberations, to the glory of God and to the good of His people and the edification of the Church.

We meet in one of the great cities of the West. There are those here to whom it will be a new experience, and I do not think it is too soon for us to express our thanks for the very cordial reception that has already been accorded to the members of this Convention in this beautiful, this wonderful city, and to express our obligations thus far in advance for the evi-

dences of constant care and forethought shown in making all possible arrangements for our reception. We are here, surrounded by evidences of the power, the wealth and the influence of the great West; and I am sure that those of us who come from the East will return to our homes with a feeling that it is our duty, under God, to do all that we can to promote the cause of the Church and to strive for its extension to places on which so much of the promise and hope of the future depends.

Then, dear Brethren, may I say a word as man to man and Christian to Christian? Have we not all reason to be grateful that in the providence of God these, perhaps three weeks, are taken out of our lives, which we are required to dedicate to the work of the Kingdom of Heaven? Life is so full of absorbing and wearying tasks, time is so taken up with undue attention to things temporal, it seems to me if we take one solid portion out of our lives and give that to God and work for His Church, it is like so much saved from loss. If we can, as I trust we shall do, begin our work with an intention to carry it on with the least possible loss of time, with the loving and fraternal spirit which, thank God, has manifested itself in this House ever since I have had the honor of being its President, if we so carry on our work, loving as brethren, courteous, kindly, thoughtful, diligent in our business, I see no reason to doubt that this Convention may rank as one of the best and most valuable in the history of the Church.

I thank you once more, my dear reverend brethren and brethren of the laity, for your kindness, and casting myself upon your good will, and with the promise to serve you as well as I know how, I now accept the position to which you have elected me.

The President announced that the first business in order was the election of Secretary, which the rules required should be by ballot.

On motion of Mr. Roots, of Arkansas, the rule requiring a ballot was suspended, and the Rev. Charles L. Hutchins, D. D., of Massachusetts, was elected Secretary.

Dr. Hutchins appointed as his four assistants, 1st, Rev. Henry Anstice, D. D., Rochester, New York; 2nd, Rev. Edward Worthington, Cleveland, Ohio; 3rd, Rev. Carroll M. Davis, St. Louis, Mo.; 4th, Rev. William C. Prout, Herkimer, N. Y.

The Treasurer of the Convention was Mr. Buchanan Winthrop.

Rev. J. J. Faude and Senator George F. Edmunds, of Vermont, were appointed a committee to wait upon the House of Bishops and inform them of the organization of the House.

On the motion of Mr. George C. Thomas, and seconded by Rev. Arthur Lawrence, D. D., of Mass., the House telegraphed Bishop Williams its regrets at his absence, and its desire for restoration to health.

At the Baltimore Convention, in 1892, the Prayer Book revision being perfected, it was judged expedient to appoint a joint commission to revise the Constitution and Canons of the Church. The following eminent Bishops, Priests and laymen : John Williams, Connecticut ; A. Cleveland Coxe, Western New York ; Wm. Croswell Doane, Albany ; Thomas Underwood Dudley, Kentucky ; Alexander Burgess, Quincy, Ill ; Henry C. Potter, New York ; William Paret, Maryland, — seven in all ; and from the House of Deputies were Very Rev. Dean Hoffman, of the General Seminary, New York ; Rev. J. S. Stone, of Philadelphia, now of Chicago ; Rev. Kinloch Nelson (since dead) ; Rev. C. A. L. Richards, Providence, R. I. ; Rev. Charles H. Hall, Brooklyn, N. Y. (since dead) ; Rev. William J. Seabury, New York ; Hall Harrison, Elliot City, Md., who was secretary of the Commission, — seven clergymen, all Doctors in Divinity. The lay members of the Commission were the following : W. H. Lightner, Edward G. Bradford, Mr. F. B. Swayne, Mr. Charles G. Saunders, Mr. John Beall, Mr. Frank H. Miller, and Mr. W. S. Laidley. To these men was given the work of revision, with the aid of such members of this Church learned in the law as they may be minded to consult.

The Convention of '92 had three things in view when the Commission was appointed : — 1. To secure perfect harmony in all parts of Canons and Constitution. 2. To adapt them to the enlargement and growth of the Church. 3. To clear them of all mere technicalities and words used by jurists and canonists. No man can say that if it is needful to have Canons and Constitutions it is not also needful to have them harmonious, workable, and clear. The Commission spent twenty-eight days upon its work, and printed a Revised Constitution and Canons in a pamphlet containing ninety-four pages. This report was in the

hands of all deputies, and had long been in the hands of many. The changes proposed were well known to the House. The Bishops sit behind closed doors. It was, however, certain that opinion was not a unit, in regard to the proposed changes, in the Upper House, though the Revised Canons had the advocacy of men of the very highest character and ability,—men whose lives had shown that they placed the good of the Church before all other considerations. Upon the Rev. Dean Hoffman devolved the duty of presenting the proposed Constitution and Canons to the House. No man in it is more highly respected. His gifts to the Church, his knowledge of affairs, his learning and self-sacrifice, have endeared him to churchmen. On all sides, it was felt that in all questions of such vital importance as those involved in Canon Law it was wise to make haste slowly. In regard to changes in the Constitution it was the same. It was wise to begin the consideration of the whole subject so early in the Convention. As the consideration of the subjects proceeded, it was surprising to many well-informed men that so much time was given to names of little real importance, and so little to some principles of influence so far-reaching no man can tell their final effect.

It was in these circumstances that Dean Hoffman rose to tell the House the report was ready for consideration, and moved that it be a special order each day at 11 A. M. till disposed of. There were a few verbal alterations in the report presented from the one printed. The motion was carried. The time of meeting was fixed at 9 A. M. to 1 P. M., and 2:30 to 5. Rev. J. J. Faude moved to thank the Bishops for the pastoral letter of 1894, and to ask them to publish it with the pastoral letter of 1895. Dr. Davenport moved a substitute, which intended to make the '94 letter a statement of the faith, as held by the church. Rev. Dr. David H. Greer, New York, rose and asked that both resolution and substitute be placed upon the calendar, which was done. The Bishops of Minnesota, the Mayor and City Council of Faribault, asked the Convention to visit Faribault on Oct. 12th. Mr. Lightner, deputy from Minnesota, stated briefly why the invitation should be accepted. Bishop Whipple and Bishop Gilbert, through Rev. Mr. Faude, invited the Convention to a reception at West Hotel. Rev. Wm. Prall, D. D., Michigan, moved that at noon, Oct. 3rd, the



House receive the Bishops and delegates from the Provincial Synod of Canada. So ordered. Revs. Wm. Prall and H. P. Nicholls, Mr. A. J. C. Sowdon and Mr. John Marshall Brown, Maine, were appointed a committee to inform the Canadian delegates of the appointed time for their reception and escort them to the House.

After a resolution to place on the calendar the correspondence with other bodies respecting Christian Unity, the House adjourned.

## CHAPTER V.

### HOUSE OF BISHOPS.

#### FIRST DAY.

**C**HURCHMEN generally do not know the precision, stateliness and devotion with which business in the House of Bishops is transacted. In order to make this very clear, it is needful to publish the "Rules of Order." There are seventy-eight Bishops in the American List. These men have all been selected by men who were themselves chosen for that purpose. All that is best in American scholarship, all that is highest in self-sacrifice, all that is most glorious in parochial achievement is represented on the Episcopal Bench. In the House of Bishops nothing is left to chance. The Prelate who has been longest in office becomes President. Parliamentary procedure is observed in all business matters. It is commonly reported that Bishops are not esteemed in proportion to the importance of the diocese over which they preside, but for the qualities which they are known to possess. One man is influential in mission questions, as Bishop Whipple, another on historical questions, as Bishop Perry, a third, Bishop Burgess, on canon law and precedent, a fourth on liturgical questions, and others for their calmness, judgment and knowledge of parliamentary law, as Bishops Doane and Neely. Bishop Dudley has a unique place because of his intimate acquaintance with the negro question. In this way the work of the Church finds men to explain its needs and tell of the results gained. Some Bishops are revered for their great consecration and spirituality. No representative body of men in America is loved with a deeper love or trusted with a deeper confidence. In the Convention there was one very marked feature. It was the enthusiasm and

ability of the younger Bishops. All who heard them saw promise and prophecy of distinguished service.

The two Bishops who have been longest in the Episcopate, John William, D. D., LL. D., of Connecticut, and Thomas March Clark, D. D., LL. D., of Rhode Island, to the regret of the Convention and the people of Minnesota, were unable to attend; and Bishop H. A. Neely, S. T. D., who had been Chairman of the House of Bishops for six years, had to retire from that office because he had filled it six years, the longest period the law allows. Bishop H. B. Whipple, D. D., LL. D., being third Bishop in order of consecration, was thus Presiding Bishop. Wm. C. Doane, S. T. D., of the Diocese of Albany, was elected to the chairmanship of the House of Bishops, the highest honor the Prelates can confer upon any man, as the Presidency goes by seniority and not by election. The Chairman is really Vice President. The Rev. Samuel Hart, D. D., of Hartford, Connecticut, is Secretary; Rev. Geo. F. Nelson, of New York, Rev. Andrew D. Stowe, of Stillwater, Minnesota, are Assistant Secretaries. The regular routine work incident to the first business session, with consideration of the filling of missionary jurisdictions, took up the remaining part of the day. The Bishops sit alone, with the officials of the House of Bishops, behind closed doors; but they always appoint two of their number to prepare reports for the press, so as to insure accuracy.

#### OFFICES OF DEVOTION.

##### I.

#### *A Form of Devotion for the Daily Sessions of the House.*

1. A Selection from Holy Scripture.

2. The Lord be with you.

*Ans.* And with thy spirit.

O Lord show thy mercy upon us.

*Ans.* And grant us thy salvation.

O God, make clean our hearts within us.

*Ans.* And take not thy Holy Spirit from us.

O God the Father of Heaven; have mercy upon us miserable sinners,

*O God the Father of Heaven; have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world; have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.*

O God the Holy Ghost, we thine unworthy servants most humbly beseech thee to be our Light and Strength in our present work. Come to us, and teach us what to do, that by thy help we may please thee in all things. Let not ignorance draw us astray, nor respect of persons corrupt our doings. Illuminate our minds and sanctify our hearts, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

*Collect.*

O blessed Saviour, the Lord of the Harvest, who knowest that the labourers are few, we beseech thee, according to thy most sure word of promise, to send forth labourers into thy harvest, to our comfort and thy great glory.

*Ans.* We beseech thee to hear us, good Lord.

Our Father, *etc.*

The grace of our Lord Jesus Christ, *etc.*

*Or this:*

1. A selection from Holy Scripture.
2. The Creed.
3. *Gloria Patri*, to be said or sung.

4. *Collect.*

O God, who dost teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us thy ser-

vants, the Bishops and Pastors of thy flock, by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

5. *Collect for the First Sunday after the Epiphany.*

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

6. *Collect for St. Peter's Day.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed thy flock; make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

7. *Also, the following Prayer.*

Bless, O gracious Father, thine Holy Catholic Church; fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O thou Holy One of Israel; through Jesus Christ our Lord. *Amen.*

8. Our Father, *etc.*

9. The grace of our Lord Jesus Christ, *etc.*

## II.

*A form to be used before balloting for a Presbyter to be nominated to a Missionary Bishopric.*

1. Lesson, to be read by a Bishop to be designated by the Presiding Bishop, to-wit: Exodus iv. 1-12; Isaiah vi. 1-8; Acts xx. at verse 17; or Revelation vii. at verse 9.

2. *Veni, Creator Spiritus*, the longer form.



3. Versicles: The Lord be with you.

*Ans.* And with thy spirit.

4. Secret Prayer, for which there shall silence be kept for a space:

5. The Lord's Prayer.

6. The grace of our Lord Jesus Christ, *etc.*

### III.

*A form to be used when the House is ready to vote on the Confirmation of a Bishop-elect.*

The Presiding Bishop shall bid the House to Prayer, and after silence shall have been kept for a space, he shall say:

1. The Collect for the Fifth Sunday after the Epiphany.
2. The Collect for the Ninth Sunday after Trinity.
3. The Collect for the Nineteenth Sunday after Trinity.
4. The grace of our Lord Jesus Christ, *etc.*

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### RULES OF ORDER.

1. The house shall meet for business at such time and place as shall have been duly notified by the Presiding Bishop or Chairman of the House to the members of this House, and shall be called to order by the Presiding Bishop, or, in his absence, by the Senior Bishop present.

2. Any Bishop appearing in the House of Bishops for the first time after his consecration, shall then be presented to the President by one or more Bishops, and, if such be present, by one or more Bishops who took part in his consecration.

3. The roll of members shall be called by the Secretary or the Assistant Secretary of the session of the House last preceding, or, in their absence, by a Secretary appointed *pro tempore*.

4. If any member or members of the House shall have died since its last meeting, the Presiding Bishop shall then announce, without word or comment, the fact and the date of such death, after which he shall say the Lord's Prayer, together with the following Prayer and Collects:

"We bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical Body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*"

The Collect for All Saints' Day.

The Collect in the Visitation Office: "O God, whose days," *etc.*

"The grace of our Lord," *etc.*

5. The House shall then proceed to elect a Secretary. If but one candidate be nominated, the election shall be *viva voce*; if more than one, by ballot.

6. With the approbation of the Presiding Officer, the Secretary may, at any period of the session, appoint an Assistant Secretary.

7. The House shall then proceed to elect, in all cases by ballot, a Chairman of the House, who shall be Assessor to the Presiding Bishop, and in his absence, or at his request, shall be the Presiding Officer of the House, and to whom the Presiding Bishop may assign any duties connected with his office, from which, from time to time, he may desire to be relieved. He shall continue in office until the Triennial General Convention following that in which he was elected. A Bishop who has served as Chairman for three years may be elected for a second time, but not thereafter. Officers of the House of Bishops, when addressing the House in debate, shall in all cases do so from the floor of the House.

8. As soon as the House of Bishops shall have been organized by the election of its Secretary and Chairman, it shall be the duty of the Chairman to instruct the Secretary to communicate to the House of Deputies the fact of its organization, and that it is ready to proceed to business.

## DAILY ORDER.

I. Bishops shall be selected by the Secretary by lot on the first day of the session, whose duty it shall be, in the order of such selection, to take charge of the united Morning Service of the General Convention.

II. The House shall meet for business one hour after the hour appointed for the said Morning Service, unless otherwise ordered at the previous adjournment. When the President shall have taken the chair, new members may be introduced, as on the first day. The roll shall then be called, after which the House shall be bidden to prayer by the President; but after the third day of the session, the roll shall not be called, unless by order of the House. The Minutes of the last meeting shall then be read by the Secretary, and acted upon by the House.

III. On the second day of the Session, after Prayers, the Presiding Bishop shall lay before the House a statement of his official acts during the recess of the General Convention.

IV. On days when the Bishops are expected to meet with the Deputies and others in the Board of Missions during any part of the forenoon, the first business shall be the consideration of such matters as the Committee on the Dispatch of Business shall report as urgently demanding attention. After that shall follow consideration of Messages from the House of Deputies not disposed of, and a call for reports from Standing Committees; then may follow any other business for which time shall remain. If the Board of Missions shall adjourn before the customary hour for adjournment of the House of Bishops, the House shall resume its sitting. Any part of this rule may be suspended by a majority vote.

V. The business of the House shall be disposed of in the order following:

- a.* Communications from the President.
- b.* Petitions and Memorials.
- c.* Messages from the House of Deputies not yet disposed of.
- d.* Motions of reference.
- e.* Reports from Standing Committees, in the order in which the Committees are named in the First General Rule.
- f.* Reports of Commissions.
- g.* Reports from Special Committees.

*h.* Miscellaneous business.

VI. The Order of the Day shall be taken up at the hour appointed, unless postponed by a vote of two-thirds of the members present.

It shall be the duty of the Secretary to prepare and place upon the table in front of his desk, each morning after the opening of the House, a calendar of all Orders of the Day not yet discharged.

VII. Bishops invited to honorary seats may be introduced by the President whenever no other business occupies the House.

#### GENERAL RULES.

I. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view of the meetings of this House.

II. There shall be added to other Religious Services of this House the Administration of the Holy Communion once in every week.

III. Committees shall be appointed by the Chairman of the House, unless otherwise ordered. The Bishop first named on the Committee shall act as its convener, and each Committee at its first meeting shall elect its own Chairman. Whenever an appointment to any place or position is made by direct action of the House, such appointment shall be by ballot. The Standing Committees, to be announced not later than the third day of the session, shall be as follows:

1. On the Prayer Book.
2. On Amendments to the Constitution.
3. On Canons.
4. On the Pastoral Letter, of which the Presiding Bishop shall be Chairman.
5. On the conduct of all Religious Services connected with the Convention.
6. On Domestic Missions.
7. On Foreign Missions.
8. On Christian Education.
9. On the Consecration of Bishops.
10. On the Nomination of Missionary Bishops.

11. On the Admission of New Dioceses.
12. On the General Theological Seminary.
13. On Memorials and Petitions.
14. On Unfinished Business.
15. On Despatch of Business.
16. On Rules of Order.

Each of these Committees shall consist of not more than five nor less than three members, at the discretion of the Chairman of the House, except that the Committee on Canons shall consist of seven members.

IV. No memorial, petition, or address shall come before this House unless presented by the Chairman of the House, or some other Bishop present.

V. Nothing other than reports and other documents printed for the use and by the order of the House, except the private correspondence of its members, shall be distributed in the House without having first been entrusted to the Secretary, and submitted to the approval of the Presiding Officer.

VI. All resolutions shall be reduced to writing; and no motion shall be considered as before the House until seconded.

VII. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

VIII. Every member present shall, on a division; be counted, unless personally interested in the question to be decided. When, in taking a question, the President's vote produces a tie, the motion shall be considered as lost.

IX. The ayes and nays may be required by any three members, and shall in such cases be entered on the Journal.

X. When a question is under consideration, no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. Motions to lay upon the table and to adjourn shall be decided without debate. A motion to adjourn shall always be in order.

XI. On motion duly put and carried, the House may resolve itself into a Committee of the Whole, when a Chairman



of the same shall be elected. The Junior Bishop present shall act as Clerk of the Committee, and make a record of its action.

XII. Reports of Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless re-committed by a vote of the House. Reports recommending or requiring any action or expression of opinion by the House shall be accompanied by specific resolutions.

XIII. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

XIV. All questions of order shall be decided by the Chair without debate, but appeal may be taken from such decision. On such appeal no member shall speak more than once without express leave of the House.

XV. Amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order, but a substitute for the whole matter may be received. No proposition on a subject differing from the one under consideration shall be received under color of a substitute.

XVI. A question, being once determined, shall stand as the judgment of the House, and shall not be again drawn into debate during the same session of the Convention, except with the consent of two-thirds of the House. A motion to reconsider can only be made by one who voted with the majority on the previous determination of the question.

XVII. Messages from the House of Deputies shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient. Committees from the House of Deputies shall be admitted immediately.

XVIII. The Committee on Despatch of Business shall, each day, before the adjournment of the House, report any action of the House of Deputies which is liable to acquire the effect of law without the concurrence of this House.

XIX. Two of the Bishops shall be appointed by the Chair to act with the Secretary in preparing daily reports of the action of this House, and furnishing them, at their discretion, to public journalists.

XX. It shall be competent for the House of Bishops to convene as, or, being convened, to resolve itself into a Council of Bishops, at which only members of the House of Bishops and elected officers of the Council shall be present, and in which one of the members of the Council, chosen for that purpose, shall act as Clerk.

XXI. Bishops admitted to honorary seats shall be conducted to the seats assigned to them by the Bishops who introduce them; and, except when privileged business is before the House, or when this House resolves itself into a Council of Bishops, shall at all times be entitled to be present.

XXII. In the event of the calling a special meeting of the House of Bishops, notice shall be issued for the same, and delivered or posted at least forty-five days before the first day of the proposed meeting. A request shall accompany the notice that an answer be returned as early as convenient from each Bishop, stating whether he will be able to attend or no. In the event of the failure to obtain a favorable reply from a sufficient number of the Bishops to constitute a majority of the whole House, notice of such failure shall be sent to each of the Bishops at least twelve days before the first day of the proposed session, and the call for such meeting shall be held as satisfied, and of no further effect.

XXIII. The ballot for the nomination of a Missionary Bishop shall not be had until the day after the presentation of the names of Presbyters suggested for the office, without unanimous consent; and it is recommended that the administration of the Holy Communion precede the ballot.

XXIV. None of the Rules of Order shall be suspended without the concurrence of two-thirds of the members present.

XXV. These Rules shall be in force in subsequent session of this House until otherwise ordered.

#### STANDING ORDERS.

1. The Senior Bishop of the Church present at any General Convention is the Presiding Bishop in the House of Bishops.

2. The Senior Bishop of this Church is the Presiding Bishop for all other purposes contained in the Canons.

3. WHEREAS, By provision of Title I, Canon 19, § ii [2], § iii [1], and § xvi [1], the Presiding Bishop of the House is empowered to take order for the ordination or consecration of Diocesan and Missionary Bishops, either in his own person or by commission issued to three Bishops:

It is hereby ordered, that in all cases of Episcopal consecrations, the place for the same, if not in the Diocese or Jurisdiction of the Presiding Bishop or of the Bishop appointed by him to preside at the solemnity, shall be designated only with the consent of the Bishop in whose Diocese or Jurisdiction it is; that the Bishop-elect shall have the right to designate the preacher and the two Bishops by whom he is to be presented; and that, in the absence of the Presiding Bishop, the Senior Bishop of this Church present at any consecration of a Bishop is the Bishop presiding for that solemnity, unless some other Bishop shall have been assigned to such service on any special occasion by the Presiding Bishop, or by the Bishops present at the consecration.

4. Seniority among the Bishops is according to the time of the Consecration of each Bishop.

5. Two or more of the Bishops shall be appointed at each General Convention, to take charge, together with the Secretary of the House of Bishops, of the Journal of its proceedings, and to see that the whole, or such parts of it as the House may direct, be entered in its proper place in the Journal of the General Convention.

6. The House of Bishops shall assemble on every morning during the period of the General Convention, except the Lord's Day, for business, unless adjournment beyond that morning has been ordered by the vote of the House.

7. The daily session of this House shall be closed with the Benediction, pronounced by the Bishop presiding.

8. The Standing Committee on the Nomination of Missionary Bishops shall receive any information touching any one who has been nominated for election as Missionary Bishop, and especially any information concerning the intellectual, moral, and physical qualifications of the person nominated, with dates of birth and graduation, and specific statements as to theological attainments, proficiency in languages, ancient and modern, and as to any specialty in sacred studies to which he may have

devoted himself; and shall report to the House the names of such persons nominated as appear to them fitted for the Jurisdiction to be filled.

9. The Secretary of the House of Bishops shall keep, in a suitable book to be provided for the purpose, a Record of the members and officers of the House from the beginning, and shall record therein the names of the Bishops who are or have been members of this House, the date and place of their consecration, the names of their consecrators, together with the date of the termination, by death, resignation, or otherwise, of the membership of such Bishops as have ceased to have a seat in this House; all which facts shall be recorded only upon official information, for which it shall be the duty of the Secretary to call upon such persons as may be competent to furnish the same. The said book of record shall be the official Register of this House, and the Roll of the House made up therefrom by the Secretary shall be by him certified to its Presiding Officer, who shall at each regular or special session of the House communicate the same to the House, as its official Roll, as soon as he shall have taken the chair. Such Roll shall be subject to change only by vote of the House.

10. In making up the list of the Bishops who have retained their constituted right to seats in this House, the Secretary is instructed to leave the name of any Bishop resigned in the place which he occupies in the order of his consecration, with the addition of the word "Bishop," which shall be considered as the sufficient official title of such resigned Bishop.

11. In the event of the loss by any Bishop of his seat in the House of Bishops, with the consequent omission of his name from the roll, and his return to the House, his name shall be entered on the roll of the place corresponding with the time of such return.

12. It is the judgment of the House of Bishops that the Foreign Missionary Bishops of the Church should attend the sessions of the General Convention.

#### RESOLUTIONS ADOPTED OCTOBER 18, 1892.

*Resolved*, That in the opinion of this House it is competent for the Presiding Bishop to devolve all the duties pertaining to his office upon the Chairman elected by the House.

*Resolved*, That it is competent for any Bishop to decline entering upon the office of Presiding Bishop, and to resign the same at his discretion.

*Resolved*, That whenever it is evident that the Presiding Bishop is incompetent to discharge the duties of his office, and at the same time disqualified by mental infirmity for the intelligent resignation of his office, it shall be incumbent upon the Bishops of the seven Dioceses nearest the Diocese of the Presiding Bishop, or, if he have no Diocese, nearest the Diocese or Jurisdiction relinquished by him, to call, through the Chairman of the House, a special meeting of the House of Bishops for the purpose of taking action to meet the emergency.



## CHAPTER VI.

### THE HOUSE OF DEPUTIES.

#### SECOND DAY.

**P**RESIDENT DIX took the chair and announced the following committees:

#### COMMITTEE ON THE STATE OF THE CHURCH.

The Rev. Dr. Duncan, of Louisiana; the Rev. Dr. Barnwell, of Alabama; the Rev. Mr. Edmunds, of Albany; the Rev. Mr. Miller, of Arkasas; the Rev. Dr. Trew, of California; the Rev. Dr. Olmstead, of Central New York; the Rev. Mr. Powers, of Central Pennsylvania; the Rev. Mr. Edwards, of Chicago; the Rev. Mr. Newton, of Colorado; the Rev. Mr. Lines, of Connecticut; the Rev. Mr. Bartlett, of Delaware; the Rev. Mr. Harding, of East Carolina; the Rev. Dr. Roberts, of Easton; the Rev. Mr. Shields, of Florida; the Rev. Dr. Dafter, of Fond du Lac; the Rev. Mr. Recse, of Georgia; the Rev. Mr. Stanley, of Indiana; the Rev. Dr. Green, of Iowa; the Rev. Mr. Thomas, of Kansas; the Rev. Dr. Ward, of Kentucky; the Rev. Mr. Breed, of Long Island; the Rev. Mr. Moody, of Maine; the Rev. Dr. McKim, of Maryland; the Rev. Dr. Hodges, of Massachusetts; the Rev. Mr. McLean, of Michigan; the Rev. Dr. Jewell, of Milwaukee; the Rev. Mr. Nichols, of Minnesota; the Rev. Mr. Morris, of Mississippi; the Rev. Mr. Green, of Missouri; the Rev. Mr. Gardner, of Nebraska; the Rev. Dr. Waterman, of New Hampshire; the Rev. Dr. Glazebrook, of New Jersey; the Rev. Dr. Hoffman, of New York; the Rev. Dr. Carter, of Newark; the Rev. Dr. Buxton, of North Carolina; the Rev. Mr. Aves, of Ohio; the Rev. Mr. Short, of Oregon; the Rev. Dr. Parks, of Pennsylvania; the Rev. Dr. Arundel, of Pitts-

burg; the Rev. Mr. Jeffords, of Quincy; the Rev. Dr. Henshaw, of Rhode Island; the Rev. Dr. Porter, of South Carolina; the Rev. Mr. Gibson, of Southern Ohio; the Rev. Dr. Meade, of Southern Virginia; the Rev. Dr. Dresser, of Springfield; the Rev. Dr. Winchester, of Tennessee; the Rev. Mr. Beckwith, of Texas; the Rev. Mr. Collins, of Vermont; the Rev. Dr. Carmichael, of Virginia; the Rev. Mr. Talbot, of West Missouri; the Rev. Dr. Roller, of West Virginia; the Rev. Dr. Fair, of Western Michigan; the Rev. Dr. Lobdell, of Western New York; the Rev. Mr. Prout, of Montana; the Rev. Mr. Rafter, of Wyoming; the Rev. Mr. Massie, of Shanghai.

#### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Littell, of Delaware; the Rev. Dr. Carey, of Albany; the Rev. Dr. Browne, of Long Island; the Rev. Dr. Sills, of Maine; the Rev. Dr. Prall, of Michigan; the Rev. Dr. Baker, of New Jersey; the Rev. Dr. Leffingwell, of Quincy; Mr. King, of Long Island; Mr. Merrick, of Pennsylvania; Mr. McWhorter, of Central New York; Mr. Hayes, of Newark; Mr. Parker, of Colorado; Mr. King, of Rhode Island.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Mr. Leffingwell, of Maine; the Rev. Dr. McVickar, of Pennsylvania; the Rev. Dr. Lawrence, of Massachusetts; the Rev. Mr. Burton, of Kentucky; the Rev. Dr. Anstice, of Western New York; the Rev. Mr. Seabrease, of Indiana; Mr. Stark, of Connecticut; Mr. McNeal, of Tennessee; Mr. Brown, of Rhode Island; Mr. McBee, of North Carolina; Mr. Bryan, of Virginia; Mr. Pierrepont, of Long Island.

#### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Richards, of Rhode Island; the Rev. Dr. Carmichael, of East Carolina; the Rev. Mr. Harrison, of Springfield; the Rev. Dr. Lindsay, of Massachusetts; the Rev. Mr. Moore, of West Missouri; the Rev. Mr. Restarick, of California; the Rev. Dr. Fitts, of Kentucky; Mr. Farwell, of New Hampshire; Mr. Wilmer, of Maryland; Mr. Perry, of Fond du Lac; Mr. Pell Clark, of Albany; Mr. Canfield, of Vermont; Mr. Paine, of Massachusetts.

## CONSECRATION OF BISHOPS.

The Rev. Dr. Hoffman, of New York; the Rev. Dr. Jones, of Central Pennsylvania; the Rev. Dr. Nelson, of Western New York; the Rev. Mr. Strong, of Georgia; the Rev. Dr. Tucker, of Southern Virginia; the Rev. Dr. Judd, of Iowa; the Rev. Dr. Johnson, of Michigan; Mr. Robinson, of Kentucky; Mr. Nicoll, of Long Island; Mr. Candee, of Springfield; Mr. Lee, of South Carolina; Mr. Thomas, of Pennsylvania; Mr. White, of Central New York.

## AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. Huntington, of New York; the Rev. Dr. Harwood, of Connecticut; the Rev. Dr. Elliott, of Maryland; the Rev. Mr. Faude, of Minnesota; the Rev. Dr. Stone, of Chicago; Mr. Wilder, of Minnesota; Mr. Woolworth, of Nebraska; Mr. Mills, of Newark; Mr. Edmunds, of Vermont; Mr. Bennett, of Massachusetts; Mr. Stiness, of Rhode Island; Mr. Gilbert, of Springfield; Mr. Miller, of Georgia.

## COMMITTEE ON CANONS.

The Rev. Dr. Davenport, of Tennessee; the Rev. Dr. Eccleston, of Maryland; the Rev. Dr. Mann, of West Missouri; the Rev. Dr. Bates, of Ohio; the Rev. Dr. Taylor, of Springfield; the Rev. Dr. Fulton, of Pennsylvania; the Rev. Dr. Morrison, of Albany; Mr. Burgwin, of Pittsburg; Mr. Ingalls, of Maine; Mr. Lyman, of Chicago; Mr. Battle, of North Carolina; Mr. Lightner, of Minnesota; Mr. Stetson, of New York.

## COMMITTEE ON EXPENSES.

Mr. Sowdon, of Massachusetts; the Rev. Dr. Spalding, of California; Mr. Nelson, of Alabama; Mr. Moss, of Central New York; Mr. Stettinius, of Southern Ohio; Mr. Mather, of Ohio; the Rev. Mr. Baker, of Central Pennsylvania; the Rev. Dr. Parks, of Pennsylvania; Mr. Roots, of Arkansas; Mr. Wilmer, of Virginia; Mr. Triplett, of Missouri; Mr. Carpenter, of New Jersey; Mr. Goodwin, of Connecticut.

## COMMITTEE ON UNFINISHED BUSINESS.

The Rev. Dr. Beatty of Kansas; the Rev. Dr. Roberts, of New Hampshire; the Rev. Mr. Bennitt, of Newark; the Rev. Dr. Sweet, of Quincy; the Rev. Dr. Swope, of West Virginia; the Rev. Mr. Oakes, of Colorado; the Rev. Mr. Schouler, of Easton; Mr. Quinlan, of Springfield; Mr. Skiddy, of Connecticut; Mr. Hardcastle, of Easton; Mr. Hanrich, of Texas; Mr. Lamb, of East Carolina; Mr. Irwin, M. D., of Indiana.

## COMMITTEE ON ELECTIONS.

The Rev. Dr. Locke, of Chicago; the Rev. Dr. Marshall, of North Carolina; the Rev. Dr. Brewster, of Long Island; the Rev. Dr. Fair, of Western Michigan; the Rev. Dr. Parks, of Massachusetts; the Rev. Dr. Drane, of East Carolina; the Rev. Dr. Rhodes, of Southern Ohio; Mr. Morehouse, of Milwaukee; Mr. Davis, of Massachusetts; Mr. Hooper, of California; Mr. Miner, of Louisiana; Mr. Withers, of Southern Virginia; Mr. Griffin, of New Hampshire.

## COMMITTEE ON THE PRAYER BOOK.

The Rev. Dr. Perkins, of Kentucky; the Rev. Dr. Battershall, of Albany; the Rev. Dr. Hodges, of Maryland; the Rev. Dr. Gold, of Chicago; the Rev. Dr. Rankin, of Western New York; the Rev. Dr. Blanchard, of Pennsylvania; the Rev. Mr. Christian, of Newark; the Rev. Mr. Foute, of California; Mr. Biddle, of Pennsylvania; Mr. Parker, of Newark; Mr. Temple, of Vermont; Mr. Morgan, of New York; Mr. Parke, of Michigan.

## COMMITTEE ON CHRISTIAN EDUCATION.

The Rev. Dr. Bliss, of Vermont; the Rev. Dr. Jones, of Ohio; the Rev. Dr. Doherty, of Nebraska; the Rev. Dr. Gardner, of Fond du Lac; the Rev. Dr. Greer, of New York; the Rev. Dr. Douglas, of Louisiana; the Rev. Mr. Tatlock, of Michigan; Mr. Curtis, of Delaware; Mr. Atwater, of Minnesota; Mr. Fairbanks, of Florida; Mr. Brown, of Maine; Mr. Nash, of New York; Mr. Garnett, of Virginia.

## MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Alsop, of Long Island; the Rev. Dr. Vaulx, of Arkansas; the Rev. Dr. Carter, of Florida; the Rev. Dr. Harris, of Mississippi; the Rev. Mr. Robert, of Missouri; the Rev. Dr. Spaulding, of Alabama; the Rev. Mr. Brooks, of Pittsburg; Mr. Laidley, of West Virginia; Mr. Stimpson, of Kansas; Mr. Covington, of Kentucky; Mr. Eagal, of Iowa; Mr. Pratt, of West Missouri; Mr. Porter of Mississippi.

## RULES OF ORDER.

Mr. Woolworth, of Nebraska; Mr. Burgwin, of Pittsburg; Mr. Packard, of Maryland; Mr. Stetson, of New York; the Rev. Dr. Elliott, of Maryland.

Then the Rev. A. G. Trew, LL. D., of California, presented a petition asking for the division of that Diocese. It was referred to the Committee on Admission of Dioceses. The Rev. J. S. Eccleston, D. D., of Maryland, presented a petition for the division of that Diocese, which was also referred. The Rev. E. T. Perkins, D. D., of Kentucky, presented a petition for the division of that Diocese, which was also referred. The Rev. G. Mott Williams, of Northern Michigan, presented a petition asking that the Missionary Jurisdiction of Northern Michigan be admitted into union with the Convention as a Diocese; referred to the same committee. The Rev. Dr. Prall, of Michigan, in offering a resolution respecting the reception of the delegation from the General Synod of the Church of England in Canada, used the words, "To the American Church." This designation instantly brought to his feet the Rev. Hartley Carmichael, D. D., who asked to be informed if that be the proper designation, and said he had never heard it so named before. He moved to amend and put in the resolution the words, "Protestant Episcopal Church in the United States," innovations in nomenclature, evidently, not meeting the Doctor's approval. Dr. Prall, with that suavity for which he is distinguished, said cheerfully, "I accept amendment;" whereupon cries of "No, no," were heard, and the Doctor said, "All right, I withdraw my acceptance." Whereupon Mr. Arthur J. C. Sowden, of Massachusetts, said, "The words 'American Church' are no doubt intended as a description of our Church as opposed to



the Canadian Church, and do not convey any theological idea whatever." And so, for this purpose, "American Church" was left in its glory by a majority of nearly three to one. At the hour of 11, Rev. Eugene A. Hoffman, D. D., Dean of the General Theological Seminary of New York, called for the order of the day, took the platform and addressed the Convention on the Revised Constitution and Canons, a subject with which he is perfectly familiar. His address was clear, concise and able. He paid a high tribute to the diligence, fidelity and ability of the members of the Commission, who had spent much time and labor upon the work of revision. They had received a large number of suggestions, some of great value and others apparently of little worth; they had reviewed the history of the present Constitution and Canon Law and the history of the Church under their guidance. The Commission had carefully reviewed the needs of the Church, and endeavored to propose revised Constitution and Canons which experience had proved to be necessary for expeditious, wise and needful work and government. It has been the one object of the Commission to make the Revised Constitution and Canons conformable to Catholic usage and modern needs. New principles were not introduced. Where the old Constitution and Canons had been conflicting, obscure or cumbersome, changes had been made in the interest of clearness and harmony. He moved that the House go into committee of the whole, so that ample consideration and discussion could be had. The Rev. John Fulton, D. D., of Philadelphia, who is editor of "The Church Standard," and one of the best known and generally acknowledged to be one of the greatest authorities on Canon Law in the Church, then addressed the Convention against the proposed revision. In doing so he said: "It is my desire to impress upon this Convention the vast perplexities and trouble ahead in the consideration of this report." The subject was fairly launched for and against. Hon. John H. Stiness, one of the judges of the Supreme Court in Rhode Island, and a man of great legal knowledge, offered a substitute resolution, sending the report of the Commission to the committee of the whole, subject to the action of the House. The resolution was carried by a majority of five votes, 135 to 130, so the House went into committee of the whole. At the request of Dr. Dix, Deputy Joseph Packard,

from Maryland, took the chair. Dr. Hoffman read the declaration printed preceding the Constitution, when Rev. James S. Stone, of Chicago, made a speech against it. Deputy Stone is a member of the Revision Commission. He said, "There is certainly a division of opinion in the Commission in regard to this declaration." He thought no such preface was needed, but if needed, then this is sufficient; it does not go far enough to cover the ground. He moved that the resolution offered accepting the preamble be laid upon the table. The chairman said a committee of the whole had no power to lay on the table. The Rev. F. W. Taylor, D. D., of the Diocese of Springfield, took the view of Dr. Stone. Mr. Hill Burgwin, of Pittsburg, moved that the Committee rise, report progress and ask leave to sit again in order to put the rules in more satisfactory shape. This was done. Dr. Hoffman promptly moved that the rules of the House be referred to a Committee on Rules for Revision, for the use of the House of Deputies when sitting as a committee of the whole.

It was now high noon. The House of Bishops and the Canadian Delegation having been received with becoming ceremony, Bishop Coxe, who had been called the Lord Chesterfield of the American Episcopal Bench of Bishops, took the chair, and in words most suitable introduced the members of the Canadian Delegation, who were: The Most Rev. R. Machray, D. D., LL. D., prelate of the Order of St. George, Archbishop of Rupert's Land, and Metropolitan of all Canada. This is the style and title of a man who looks every inch like a king. He is six feet, four inches tall, and broad withal; one of the best mathematicians in Canada. At Cambridge, England, he was the wrangler in his class. Thirty years ago he was made Bishop of Rupert's Land, and worked with wonderful energy and faith. Where one Bishop was then, seven and himself, Archbishop, are now,—eight in all, so great has been the result of his work and plans. Such is the head of the delegation from Canada.

My Lord Bishop Burns, D. D., LL. D., as I heard a clergyman from Canada style him, as all his clergy do, was a wrangler also. The English Church Authorities always appoint to be Bishops men of scholarly attainments. He, too, has been a great worker.

Very Rev. James Carmichael, Dean of Montreal, a famous preacher, and a man of renown in the Dominion.

Rev. J. Grisdale, B. D., D. C. L. This man has seen mission life from Persia to Manitoba,—preacher, teacher, professor, evangelical and earnest, a representative man is he.

Matthew Wilson, Q. C., is an evangelical churchman, but not a narrow one; a bright light in the legal world. He lives at Chatham, Ontario, and holds many offices in the Church.

Mr. A. H. Brock hails from Windsor, and is a marked man, or he would not have been in such company on such important business.

These men were, one by one, with perfect taste, introduced to the Convention. All made appropriate short speeches, and left a good impression upon the churchmen who heard them. It was evident that the Church is one bond of union, large, and strong between the English-speaking race. The Archbishop is an old comrade of Bishop Whipple's in missionary work, and no man could have been more genial than he. Dean Carmichael was once called to the rectorate of one of the leading New York churches. If the delegation from Canada take home as good a report of the Convention and of the American Church as they left here of their own Church, their coming to Minneapolis must be for the good of both Churches.

The House again assembled at 3 o'clock, when Mr. Burgwin, Chairman of the Committee on Rules, reported the rules which were in use during the revision of the Hymnal, which was adopted.

Rev. Dr. E. W. Spalding, of Alabama, and Rev. Dr. John H. Elliott, of Maryland, addressed the Committee, the latter saying he doubted whether the Church had power to establish a Constitution. After much discussion it was seen that no resolution had been made in respect of the declaration. Judge L. Bradford Prince, New Mexico, moved to strike out the entire declaration, which was carried, there being one solitary "no" heard. Dr. Hoffman read the first two articles of the report. Dr. John H. Egar, from Central New York, moved to add "S" to the word "Constitution" making the title "Constitutions and Canons," which was carried. The Rev. Dr. F. P. Davenport of Tennessee, moved the Articles be taken up section by section. This being done, and the word "synod" being used,

Mr. Johnson, of Colorado, moved to insert the word "Convention" in its place. The Rev. Dr. F. S. Jewell, of Milwaukee, objected to the word "synod" as being Eastern and Presbyterian. Mr. James Carpenter, of New Jersey, thought the term "Council" better than either "Synod" or "Convention." The Rev. R. H. Wheeler, of Fond du Lac, thought the word "National" should precede "Council." Gov. Prince took the same view. Dr. Carmichael, of Virginia, favored "General Convention." Dr. Fisk, of Rhode Island, and others continued the debate, when Dr. John Fulton, of Pennsylvania, addressed the committee and made the point that a council from apostolic times had meant a meeting of Bishops only. A Convention is more than a Council; it is a meeting of Bishops and Elders and Brethren who meet to consult regarding things which concern the Kingdom of God. This address made a deep impression. When the vote was taken it was seen that "Council," "National Council" and "Synod" could not be carried; and "General Convention" was allowed to stand. Lay Deputy James M. Garnett now moved to insert after "General Convention" the words "Protestant Episcopal Church of the United States." 131 voted "Yes," 151 said "No." And so, section by section, for and against, the discussion was carried on. At 5 o'clock Dr. Dix took the chair and Dr. D. C. Roberts, of New Hampshire moved that the chair appoint a committee to confer with the local committee on arrangements, to see if better accommodations could not be provided for those delegations which had to sit under the galleries. The Commercial Club, of St. Paul, sent a very polite invitation to the Convention to go to their city for a carriage drive. Mr. Lightner moved the acceptance thereof, and named the afternoon of October 10th as the time, which was adopted.

## CHAPTER VII.

### THE HOUSE OF BISHOPS.

#### SECOND DAY.

**T**HE junior Bishop of the House, the Rt. Rev. Dr. Mills-paugh, read the lesson of Scripture, at the opening of the House of Bishops this morning, when the Chairman, the Rt. Rev. Dr. Croswell Doane, bade the Bishops to prayer.

Then, in accordance with the Rules of Order, the presiding Bishop reported his official acts since the Baltimore Convention, held in October, 1892. He wrote:

Rt. Rev. and Dear Brethren:—

I have taken order for the Ordination and Consecration of fifteen Bishops, viz.:

The Rt. Rev. George Herbert Kinsolving, D. D., assistant Bishop (and since Bishop) of Texas, consecrated in the Church of the Epiphany, Philadelphia, October 12th 1892; the Rt. Rev. Samuel Henry Wells, D. D., Bishop of Spokane, consecrated in Trinity Church, New Haven, December 16th, 1892; the Rt. Rev. William Crane Gray, D. D., Bishop of Southern Florida, consecrated in the Church of the Advent, Nashville, December 27th, 1892; the Rt. Rev. Francis Key Brooks, D. D., Bishop of Oklahoma, consecrated in Grace Cathedral, Topeka, on the Feast of the Epiphany, 1893; the Rt. Rev. William Morris Barker, D. D., Bishop of Western Colorado (and since Olympia), consecrated on the Feast of the Conversion of St. Paul, in St. Paul's Church, Duluth; the Rt. Rev. John McKim, D. D., Bishop of Tokyo, Japan; and the Rt. Rev. Frederick Rogers Graves, D. D., Bishop of Shanghai, China, consecrated in St. Thomas' Church, New York, June 14th, 1893; the Rt. Rev. Ellison Capers, D. D., assistant Bishop (and since Bishop) of South Carolina,



consecrated in Trinity Church, Columbia, July 20th, 1893; the Rt. Rev. Thomas Frank Gailor, D. D., consecrated in the Chapel of St. Augustine, Sewanee, on St. James day, 1893; the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, consecrated in Trinity Church, Boston, October 5th, 1893; the Rt. Rev. Joseph Blount Cheshire, Jr., D. D., assistant (and since Bishop) of North Carolina, consecrated in Calvary Church, Tarboro, October 15th, 1893; the Rt. Rev. Arthur Cranshay Alliston Hall, D. D., Bishop of Vermont, consecrated in St. Paul's Church, Burlington, on the Feast of the Purification, 1894; the Rt. Rev. John Brockenbrough Newton, D. D., assistant Bishop of Virginia, consecrated in the Monumental Church, Richmond, May 16th, 1894; the Rt. Rev. John Hazen White, D. D., consecrated in St. Paul's Church, Indianapolis, on St. Philip and St. James' day, 1895; and the Rt. Rev. Frank Rosebrook Millspaugh, consecrated in Grace Cathedral, Topeka, September 19th, 1895.

I presided at the consecration of the Bishops of Spokane and Massachusetts.

The Bishop of Alabama presided at the consecration of the Bishop of Texas.

The Bishop of Tennessee presided at the consecration of the Bishops of Southern Florida and the Assistant Bishop of Tennessee.

The Bishop of Missouri presided at the consecration of the Bishops of Oklahoma and Indiana.

The Bishop of Oregon presided at the consecration of the Bishop of Olympia.

The Bishop of Long Island presided at the consecrations of the Bishops of Tokyo and Shanghai.

The late Bishop of North Carolina presided at the consecrations of the Bishops of South and North Carolina.

The Bishop of Maine presided at the consecration of the Bishop of Vermont.

The Bishop of Minnesota presided at the consecration of the Bishop of Kansas.

The Bishop of Virginia presided at the consecration of the Assistant Bishop of the Diocese.

At the written request of twelve Bishops, and in accordance with provisions of Title I, Canon 19, Section 16, I called, in conformity to Rule 22 of the Rules of Order of this House, a

special meeting of the House, which was held in the City of New York, in the month of October, 1894.

The commission to the Bishop of Albany, assigning to him the full Episcopal charge of our churches and congregations on the continent of Europe, having determined by the lapse of time, I have, in accordance with provisions of Title 3, Canon 3, Section 6, renewed the said commission. I have nominated, from year to year, the Rev. Henry Forrester to the supervision of the work in Mexico, and the nomination has been confirmed by the Board of Managers of the Missionary Society of this Church.

The Missionary District of Western Colorado having become vacant by the transference of its Bishop to the District of Olympia, I have, under provision of Title I, Canon 19, § vi (3), appointed the Bishop of Utah and Nevada to the charge of the same.

I desire gratefully to acknowledge the kindness and forbearance of the House with me on my shortcomings, and to assure my brethren of my affectionate and earnest prayers for them in all their ways and work.

I am, dear brethren, your affectionate brother and servant,

(Signed),

J. WILLIAMS,  
Bishop of Connecticut.

Memorials were presented from the Diocese of Maryland, praying for the erection of a new Diocese within the limits of the present Diocese of Maryland; from the clergy and laity of the Missionary District of Northern Michigan, asking to be admitted into union with the General Convention; and from the Church in the Diocese of Kentucky, praying for the erection of a new Diocese within the limits of the present see.

It was proposed to amend the Rules of Order so as to require the call of the Bishops to prayer for missions at noon, whenever the House is in session at that time.

On the motion of the Bishop of Western Texas it was resolved "That in the interest of good morals this house desires to express its hearty sympathy with the prompt and courageous application of the power of civil government to the repression of barbarous, brutal and indecent exhibitions and recreation of whatever sort." This resolution practically indorsing the noble

stand taken by the Governor and Legislature of Texas in preventing the impending prize fight within the limits of the state, was referred to a committee to be appointed. The order of the day, which was the consideration of the revised constitution and canons, being in order, it was resolved, after considerable discussion, that this report of the committee be considered by articles and sections, and that after the recess to attend the welcome extended to the Archbishop and Bishops, together with the clerical and lay representatives of the Canadian Church. On reassembling the report should be considered in the committee of the whole.

Bishops Potter and Seymour were appointed a committee to express the sympathy and loving regard of the house to the presiding Bishop and the brethren beloved who, by reason of sickness, age or infirmity, were prevented from attendance upon this session.

After the recess the brethren went into the committee of the whole, the Bishop of Pennsylvania in the chair, for the purpose of considering the proposed revision of the constitution reported by the joint committee.

## CHAPTER VIII.

### THE HOUSE OF DEPUTIES.

#### THIRD DAY.

AT 9 o'clock the Rev. J. Lewis Parks, D. D., of Pennsylvania, and Bishop George Worthington, S. T. D., LL. D., read morning prayer, as the order is every day. When Dr. Dix took the chair a memorial was presented from the Diocese of North Carolina, asking that the western part be made into a missionary jurisdiction. It is always a solemn time when the memorials referring to members of the House who have passed into Paradise are read. This morning, those of the Rev. Dr. Coit, the Rev. J. M. C. Fulton, Rev. W. S. McEwin and Dr. Pugh were presented amid impressive silence. The Governor of Texas having lately prohibited prize fighting in that State, the delegation from New Hampshire desired the House of Deputies to express its appreciation of his action, and Rev. Dr. D. C. Roberts\* moved a resolution for the purpose, when one of the delegates arose and said he would like that placed on the calendar as his knowledge was not revised up to date on that subject. This was done, when Gov. Prince, of New Mexico, moved that it be taken out, which was done. The Rev. B. G. White, of Florida, objected to the resolution as irrelevant. A Texas man the Rev. Mr. Page, supported the resolution, which was adopted with two dissensions. The Rev. Dr. Davenport presented reports of Committees on Amendments to the Constitution and the Committee on Canons, being in order at any time except when a special order was on. Agreed to.

The House of Bishops sent word to the Deputies that they were ready to meet with them as a Board of Missions, so the House adjourned. The great congregation sang the well known

hymn, "O Spirit of the Living God." Bishop Whipple was at home here as everywhere when the subject is missionary work. The old man eloquent moved every soul which heard his words. He told the joy he had in seeing the Convention; he described in words that breathed, the deeds of the Rev. Mr. Gear who 57 years ago was the only Clergyman in Minnesota; he paid a glowing tribute to Breck, and Wilcoxson and other pioneers of missionary work; he described how, under the spreading branches of a sturdy oak those holy men of God celebrated the Eucharist the first day their feet touched Minnesota soil, and how when they reached St. Paul they celebrated holy communion under another oak tree where they pitched their tent. The first year these men walked 5000 miles and they told to whoever would listen to it the story of Jesus Christ and Him crucified, and wherever opportunity presented they knelt in solemn prayer and lifted up holy hands. These men knew no color line; sin and sorrow to them were very real; life was very earnest; death was very near; the awful solemnities of Eternity, its exquisite joys and glad reward, were ever in their view; they endured as seeing Him who is invisible, and they verily ate bread in the wilderness and saw the wonder working hand of their God upon them for good.

The Red Man from these pioneers of the Church learned new songs; the old war dance became a thing of the past, and "Jesus, Lover of My Soul" and "Rock of Ages" took its place; where lawlessness had prevailed, grace became more abundant and the moral desert was made to blossom as the rose. In their estimation of worth and of service, dollars counted for little. Often could they have said "Silver and gold have I none," and yet they enriched with moral grandeur all that would be blessed by their labor.

The Rev. Dr. Manney cheerfully gave up a salary of \$2000 a year where his pay was never a cent short to accept a place of \$500 a year as founder of the Seabury Divinity School. "Bishop Kemper after my consecration," said Bishop Whipple, "quietly laid his hand on my head and said, 'My brother, do not forget those wandering Red Men whom Jesus Christ wishes us to bring home.' That afternoon the Rev. Dr. Hoffman, that great missionary to Africa, came to me and said, 'The last thing before I left Africa our African Christians gave me \$75 and sent it to



be their gift to any heathen folk in America for whom the Church had established a mission,' so the first dollar that ever came to me for missionary work in Minnesota came from converted black men in Africa." Every heart was thrilled when the Bishop said, "The world is open to the heralds of the cross, and I want this great Convention to remember that this historic Church has something greater to do than to pass on Canons. It is to hand on the glorious gospel of Jesus Christ to all sorts and conditions of men." The Bishop of New Jersey, Thomas Alford Starkey, D. D., announced the program for the proceedings of the Board of Missions. The report of the Woman's Auxiliary was then received. The Triennial offering was announced as \$54000. The whole congregation rose and sung with one burst of gratitude, "Praise God from whom all blessings flow." Bishop Ferguson, D. D., of Cape Palmas, was the next speaker. He is a black man with a clean heart and a glorious record. My friend Dr. Kimber says that no man sends letters written in purer English than he. He said missions in Africa were not an experiment. The question of missions was settled long ago at Calvary. He spoke eloquently for the education of African girls and the vigorous prosecution of the Church's work on that continent. Bishop Graves, of Shanghai, said our mission in China extends 1000 miles, through the fairest and most populous portion of China, which has 60,000,000 people. We need more men and we need them now. The mind and heart of the Church must be given to this work. Bishop Whipple endorsed the views and plea of Bishop Graves. Bishop McKim, of Japan, said his jurisdiction was 700 miles in length and had in it 16,000,000 people. Every effort is being made to create a strong, independent Japanese Catholic Church. Additional clergy are needed. The door is wide open, the opportunity is large and the harvest may be great. Bishop Nelson, of Georgia, spoke for the colored work. He said that \$50,000,000, had been spent in Georgia for the education of the negro since the war. He paid a high tribute to the white people of Georgia, and bore testimony to their enthusiasm in the work of uplifting and Christianizing the colored race. The Rev. F. K. Brooke, Bishop of Oklahoma, spoke for work in the Indian Territory. He said the Indian had been robbed of many of his native surroundings which gave him opportunity suitable to his

needs. The United States has pushed him out, sometimes by violence, sometimes by treaties, sometimes against the will of the Indian, and we are bound to see that ample opportunity for the cultivation of the moral, intellectual and spiritual side of his being is offered to him.

In the afternoon Bishop Rulison, of Central Pennsylvania, told the story of missionary work in Alaska, with that grace and clearness for which he has been noted ever since he was Rector in the City of Cleveland. Bishop Barker, of Olympia, also spoke on the same subject. The work in Brazil was spoken of by Bishop George W. Peterkin, of West Virginia, and the Rev. Henry Forrester spoke of the work in Mexico. Resolutions were passed sympathizing with the persecuted Americans and missionaries in China.

Bishop of Kentucky moved resolutions of sympathy with the persecuted Armenian Christians. He said they were suffering because they held the Christian faith. The resolutions may be only a word of encouragement, but still that word will be valuable, and he trusted that Lord Salisbury would do what his predecessor had failed to do.

*Resolved:* That on this, the first assembling of the Board of Missions since the recent massacre of the Armenian Christians, the Board would place upon record its sense of horror at the atrocities which have been perpetrated upon the Armenians, and its sympathy with all those who have suffered for the Truth's sake, as well as its admiration of the courage and steadfastness which they have manifested in the midst of their unspeakable trials.

*Resolved:* That this Board of Missions hereby adds its earnest petition to the many appeals which have been made to Christian nations to exercise their full power to protect the helpless Armenians, and to secure redress, as far as it may be possible, for those who have suffered.

The Rev. Dr. Greer, of New York, than whom no man in the Church has a better right to be heard on this subject, because of his work amongst Armenians in New York, and of the careful study he has given the whole question, said: "It is nearly a year ago since the first word respecting the horrible outrages and massacres at Sassoum. We were loath to believe them. Further news has shown their truthfulness. I have seen and read letters written by men in Armenia at the peril of their

lives; men whose names if I should tell them would be known by some of you. They describe a barbarity we can scarcely realize. I am not a believer in what is called 'Jingoism,' but I do believe in humanity, and in its name it is our duty to lift up our voice against these outrages. Noble speech is not in vain; with charmed words men have put out wild evil and fierce tyranny, and the protest that comes from this great representative assembly will, I am sure, bear fruit."

The third day of the session will be memorable because of the position Bishop Neely took in regard to the erection of Alaska into a missionary jurisdiction. Nothing could have been more outspoken or plain than the Bishop's speech, in opposition thereto, and though it was evidently on the unpopular side, yet it was spoken with a clearness and thoroughness which commanded the respect of men who admire deep convictions; and Bishop Paret, of Maryland, with the frank recognition of honesty, for which every man who knows him knows that he is remarkable, paid the highest tribute to Bishop Neely. The Bishop of Oregon (Morris), presented Bishop White, of Indiana, formerly Rector of St. John's Church, St. Paul, and later Dean of the Divinity School, Faribault, from which position he was elected to the Episcopate. The Bishop spoke on the work in organized Dioceses. The Bishop pleaded earnestly for young men who would go forth in the Church's service and do pioneer missionary work in new and hard fields. Bishop Seymour, of Springfield, offered a resolution expressive of determination to push forward the missionary work of the Church regardless of difficulty or of danger. In glowing words he passed in glorious review the sacrifices in the Church, beginning with that of its Saviour, then telling the story of the Martyrdom of St. Stephen, of St. Paul, of St. James, of St. Peter. Yet he said their blood and the blood of men of like mind had furnished glorious example and new inspiration to faithful souls in every age.

To-day the following committees were appointed in the House of Bishops:

#### ON THE PRAYER BOOK.

Bishop of Eastern New York, Dr. Coxe; Bishop of Pittsburg, Dr. Whithead; Bishop of Georgia, Dr. Nelson; Bishop of Springfield, Dr. Hale; Missionary Bishop of the Platte, Dr. Graves.

To this committee is referred all proposed changes in the Prayer Book and all matters respecting ritual observancy. The Bishop of Western New York is an eminent liturgiologist and "His Thoughts on the Services," published many years ago, have been an inspiration to investigation and study in this direction, as well as a heart and home manual of the truest devotional feeling.

#### ON AMENDMENT TO THE CONSTITUTION.

The Bishop of Pennsylvania, Dr. Whittaker; the Bishop of Kentucky, Dr. Dudley; the Bishop of Central Pennsylvania, Dr. Rulison; the Bishop of Fond du Lac, Dr. Grafton; the Bishop of Michigan, Dr. Davies. The Chairman, Bishop Whittaker, is a wise student of constitutional law and precedents, conservative, judicial and able; while the Bishop of Kentucky, Dr. Dudley, is a man of splendid abilities and thoroughly at home in all matters which can come within the purview of the committee. The junior member, Dr. Davies, is an eminent scholar and a specially gifted man in all these questions of fundamental law.

#### ON CANONS.

The Bishop of Missouri, Dr. Tuttle; the Bishop of Chicago, Dr. McLaren; the Bishop of Iowa, Dr. Perry; the Bishop of Quincy, Dr. Burgess; the Bishop of New York, Dr. Potter; the Bishop of East Carolina, Dr. Watson; the Bishop of Indiana, Dr. Paret.

This is the Working Committee of the House. Their reports are in many instances ecclesiastical "state papers," enunciating principles and illustrating precedents of the deepest moment. The junior member of the Committee, Dr. Watson, after a long and brilliant career as a canonist of unexampled ability and learning in the lower House, found on his elevation to the Episcopate a place for the exercise of his talents on this Committee, where his influence is always felt and his views ever command attention and respect. The Bishop of Quincy's connection with the General Convention dates back to 1847, and, as the President of the House of Deputies before his elevation to the Episcopal office, he was confessedly the ablest presiding officer the House of Deputies ever had. He received the largest vote of any one on the selection of members of the

Committee on Constitutional Revision, and was the Vice Chairman of the same. At this session he is the head of the joint Committee in the absence of the Bishop of Connecticut, Dr. Williams.

#### ON THE PASTORAL LETTER.

The Presiding Bishop, Dr. Williams; the Bishop of Minnesota, Dr. Whipple; the Bishop of Long Island, Dr. Littlejohn; the Bishop of Kentucky, Dr. Dudley; the Bishop of Southern Ohio, Dr. Vincent.

The five senior Bishops, or five Bishops including the Primus, and chosen for sufficient reason by the Chairman of the House, prepare this letter, which the canon requires should be read in the Churches throughout the land. In the present instance, the Chairman of the House, Dr. Carroll Doane, has selected the committee in a broad and tolerant spirit. To this committee, it is quite likely that the "Pastoral Letter," issued over the names of a committee of the Bishops in council, in October, 1894, which has occasioned no little discussion by its lack of acceptance by a certain section of the Church, may be referred, with instructions, possibly, to reassert its authority and to reaffirm its doctrinal teaching. From the composition of the committee, it can be readily seen that the forthcoming Pastoral will advocate no "new truth" or theories in religious teaching, but with no uncertain sound confess "the faith once"—and once for all time—"delivered to the saints."

#### ON DOMESTIC MISSIONS.

The Bishop of Oregon, Dr. Morris; the Bishop of Western Michigan, Dr. Gillespie; the Bishop of North Dakota, Dr. Walker; the Bishop of Florida, Dr. Weed; the coadjutor of Minnesota, Dr. Gilbert.

For nearly half a century the venerable Bishop Wistar Morris has been a noted figure among the clergy of the American Church. Second to the missionary charge of Oregon and Washington Territory, Oregon has under his wise and faithful administration, become a diocese with an endowed episcopate, with institutions, eleemosynary, educational and remedial, of importance and usefulness. The Bishop of Oregon, if any man, possesses the knowledge, is well acquainted with the needs of the home field.



The Bishop of Western Michigan, with his large sympathies for his brethren, his holiness of life, his wise and conservative judgment, and his life-long devotion to the cause of the Church of Christ, is specially honored and revered, even among his brethren, and fittingly occupies an honored place on the committee. The Bishop of North Dakota, a man of singular devotion to the mission field, a successful laborer among the aborigines and spending and being spent in the Church service, is also a working member on this committee. Honored at home and abroad, appointed by President Cleveland one of the Government Commissioners to whom the care of the Indians as wards of the nation is entrusted, and the recipient of countless tributes to his personal popularity and his specially efficient and successful administration of his see, the Bishop of North Dakota is physically, and in many other respects as well, a head and shoulders above his brethren. It is to be hoped that he will order to Minneapolis, to be seen during the Convention, his cathedral car, with which, this very year, despite a recall by reason of family bereavement from his work after he had fully entered upon it, he has visited seventy places destitute of regular religious services. The Bishop is one of the most noted of the Church's Missionary or "Regionary" Bishops, and his field may well be styled "The great see westward."

#### ON FOREIGN MISSIONS.

The Bishop of New Jersey, Dr. Scarborough; the Bishop of West Virginia, Dr. Peterkin; the Bishop of Easton, Dr. Adams; the Bishop of Ohio, Dr. W. A. Leonard; the Bishop of Michigan, Dr. Davies.

New Jersey is sometimes styled a foreign State, but the presence of its episcopal head on this committee is not due to any such slanderous reflection on the loyal little State sandwiched between New York and Pennsylvania. It is because a genial and large-hearted Bishop of this see is the friend of all men, and dear to all, that he occupies the headship of the committee which is charged with the Church's work in foreign lands. Bishop Scarborough is devoted to the work of his committee. His reports are most full and faithful and his judgment in all matters connected with the foreign mission work can never be excelled.

## ON RELIGIOUS SERVICES.

Bishops Huntington, Central New York; Ferguson, Cape Palmas; Nicholson, Milwaukee; McKim, Tokio; Hall, Vermont.

## ON CHRISTIAN EDUCATION.

Bishops Neely, Maine; Niles, New Hampshire; Gailor, Tennessee; Newton, Virginia; White, Indiana.

## ON CONSECRATION OF BISHOPS.

Bishops Starkey, Newark; Randolph, Southern Virginia; Talbot, Wyoming and Idaho; Johnson, Western Texas; Leonard, Nevada and Utah.

## ON ADMISSION OF NEW DIOCESES.

Bishops Littlejohn, Long Island; Peterkin, West Virginia; Worthington, Nebraska; Kendrick, Arizona and New Mexico; Cheshire, North Carolina.

## ON THE GENERAL THEOLOGICAL SEMINARY.

Bishops Seymour, Springfield; Potter, New York; Coleman, Delaware; Brooke, Oklahoma; Graves, Shanghai.

## ON MEMORIALS AND PETITIONS.

Bishops Neely, Maine; Spalding, Colorado; Nicholson, Milwaukee; Wells, Spokane; Barker, Olympia.

## ON UNFINISHED BUSINESS.

Bishops Gilbert, Minnesota; Atwill, Western Missouri; Nelson, Georgia.

## ON THE DISPATCH OF BUSINESS.

Bishops Nichols, California; Kinsolving, Texas; Gray, Florida.

## ON THE RULES OF ORDER.

Bishops Perry, Iowa; Capers, South Carolina; Millspough, Kansas.

Besides these announcements nothing of moment occurred save the reference of the memorial of the Diocese of California, for the erection of a new Diocese within its limits, to the ap-

propriate committee, and the making of an order of the day for a future date the consideration of the Pastoral Letter issued by the Bishops' Council in October, 1894.

Bishop Nichols, of California, presented to the House of Bishops the memorial of the California delegation, asking for a division of the Diocese, and strongly urged the measure. It was presented before the House of Deputies on Thursday by Rev. Dr. Trew, of Los Angeles, and referred to the Committee on Admission of New Dioceses. The committee agreed to report the memorial favorably to the house, which was done at the opening of the morning session.

The memorial as presented in both houses outlined the entire plan of division. The new Diocese is to consist of the counties of Santa Barbara, Ventura, Los Angeles, San Bernardino, Riverside, Orange and San Diego. "The city of Los Angeles," says the memorial, "will be the see of the new Diocese. The census of 1880 gave it a population a little over 11,000. The census of 1890 made it a few hundred more than 50,000. At the present date, October, 1895, conservative estimates put it at not less than 80,000."

The memorial contained certified copies of the resolutions adopted by the Diocesan Convention last May, also the written consent of Bishop Nichols, both of which are necessary to bring the matter before the Convention. They also gave figures showing the extent of the new Diocese, and of the old one to be left. The new Diocese contains 7 counties, 400,000 population, 13 parishes, 29 organized missions, 36 clergy and 3,600 communicants. The remainder of the State, which comprises the Diocese of California, contains 23 counties, 85,000 population, 29 parishes, 31 missions, 77 clergy and 6,995 communicants. Statistics were also presented showing that the rapid growth of the work in the southern counties would in time put the two dioceses near an equality in course of time.

The memorial was referred in the House of Bishops to the Committee on New Dioceses. The committee consisted of Bishops Littlejohn, of Long Island; Peterkin, of West Virginia; Worthington, of Nebraska; Kendrick, of New Mexico and Arizona; and Cheshire, of North Carolina.

## CHAPTER IX.

### THE HOUSE OF DEPUTIES.

#### FOURTH DAY.

THE fourth day being Saturday, only a morning session was held in the House of Deputies. The Committee on Admission of New Dioceses made its first report through Dr. Richards, of Rhode Island, favoring division in Maryland, California and Kentucky, which was accepted in each case by the House. A request was presented from Japan asking for the division of the Diocese of Tokio, and that Kyoto in the southern part of Japan be the head of the new Diocese. Rev. E. H. Ward, of Louisville, invited the Convention to hold its next triennial meeting at Louisville. Referred to Committee on Location. Mr. J. Pierpont Morgan moved for a joint committee of five Bishops and five Deputies to fix the place of location. This was the first time Mr. Morgan had spoken in the Convention. Carried. Dr. Dix appointed Dr. E. H. Ward, Dr. J. Lewis Parks, of Pennsylvania, Dr. J. H. Lindsay, of Massachusetts, Mr. J. Pierpont Morgan, of New York, and Mr. Robert Earl, of Albany, as that committee. Boston desired to have the Convention meet in the capital city of the commonwealth of Massachusetts. Article Five of the Constitution came up for review. This called forth a strong speech from Dr. Reese Alsop, of Long Island, who said that strong centers ought not to seek to put territory in which the Church is weak upon the general Church. Judge Fairbanks, of Florida, also spoke. Mr. Hill Burgwin, of Pittsburg, in speaking to the resolution said that with all becoming respect and with much deference to the commission on revision of Constitution and Canons, his clear opinion was that no portion of the proposed revision should be accepted by this Convention. The whole subject required more

consideration. Now occurred a scene which will long be memorable. The Rev. William R. Huntington, D. D., the well known rector of Grace Church, New York, and Chairman of the Committee of Prayer Book Revision, a man who has brought wealth of learning, extensive research and long continued painstaking work to Prayer Book revision, which he carried through to its final completion by the last General Convention, arose, and, addressing the chair, presented a supplementary report of the work of his commission to be annexed to the report presented at Baltimore three years ago. This supplementary report he read with that perfect clearness for which he is so distinguished. He then quietly walked to the chancel and reverently placed on the Secretary's desk a standard copy of the Book of Common Prayer. It was received with every mark of respect. Secretary Hutchins, in a happy moment of inspiration, took up the book with great reverence, and quietly held it high in the air. Dean Hoffman instantly stepped forward, with a resolution of thanks to the commission, which was carried by a rising vote. This scene does not rival in awful solemnity the giving of the law on Sinai, but it is one worthy the pencil of the most accomplished artist, and so memorable it will never be forgotten by those who saw it. A new chapter to-day was added to the history of the great service book of the Anglican Church in the American Republic. Its very quietness moved not a few to tears.

At 12 o'clock the House adjourned. At the Lyceum Theatre the great missionary rally was held. The Hon. John W. Foster, of New York, who was secretary of state under President Harrison, told of missionary work as he had seen it in foreign lands. Bishop Charles C. Penick, of Maryland, was called to the chair by Rev. W. S. Langford, D. D., Secretary of the Church Missionary Society. Mr. Foster told how civilization had taken its way from the Orient through the old and to the new world. He spoke of the great non-Christian religions, Mohammedanism, Hinduism and Buddhism. He paid high tribute to mission schools in foreign lands. He said that India presented scenes than which none of greater interest to men who love ancient monuments or ancient arts can be found in the world. Brahminism is a most perfectly organized system. Its fakirs are men of great skill. The caste system is well



defined, and presents great barriers to missionary work. Notwithstanding this the progress of missions can show as great results as could be expected by any reasonable man, and in India to day there are as many Christians as could be counted in the Roman Empire at the end of the first hundred years of Christian work. He paid tributes of respect and honor to the work of Methodists and Presbyterians among the lower classes in India, and he said the hope of the conversion of India was in these classes. It was a sad picture he drew of a woman's life in India. He told in graphic words of missionary life in a land of strangers, in a land where poisonous snakes were numerous, where 22,000 persons were known to have been killed by poisonous snakes in one year, a land where there are 500,000 lepers. He told a pathetic story of a young woman from Ohio who spent eight years among the Hindoos. Tired and weary she came home to rest, and one morning she saw a spot which startled her. Without a word she went straight to New York, knowing that spot was the handwriting on the wall. She saw a physician. He said, "Yes, it is leprosy." She said, "This is the Lord's call to go back to my work," and she went, to return no more to the home of her childhood, the land of her birth.

Burmah is the place where women have greater liberty than in any other part of heathenism, perhaps. Buddhism has been styled the light of Asia. It has a charm for romantic natures; it has utterly failed to enlighten India. Every missionary finds what David Livingstone found, that the Hindoos have no conscience such as Christian men look for and find amongst respectable people. Japan is one of the most interesting countries in the world, and in it missionary work is making progress. Bishop Ferguson addressed the meeting. Bishop Leonard of Nevada and Utah addressed the meeting.

## CHAPTER X.

### FIFTH DAY.

**O**CTOBER 6th was a glorious day for the Churchmen in Minneapolis and St. Paul, a day to which the congregations had looked with anticipatory delight. It was known that the men of renown in the congregation of saints would fill the pulpits, men of distinction in every kind of pulpit eloquence. The musical part of the services had been arranged with great care, and whether it was a Eucharistic service or Morning or Evening Prayer or other religious exercises, wherever sermons were preached or addresses given, it had long been known that they would be by some of the best men, and it was confidently expected that they would be at their best. Nor were the expectations in vain. At Gethsemane Church, Bishop McLaren, of Chicago, preached one of his massive sermons on the Divine Compassion. The text was, "Christ had compassion on the multitude when he saw them scattered abroad as sheep having no shepherd." Bishop Grafton of Fond du Lac also preached in the same Church on the Headship of Jesus Christ. He said that Christianity meets every man's needs by a full and free forgiveness at the cross, and by offering to him an immortality full of glory and of God, where Christ shall be head over all, glorified forever more. At St. Ansgarius Church was a crowded congregation. The Rev. W. R. Huntington preached to the Scandinavians on the real Friend of the working man, Jesus Christ, who stands for love and purity, for peace and home, for justice and equity, who is the world's true reformer and Saviour. At Grace Church Bishop Graves, of the Platte, preached, in the Church he founded 22 years ago when assistant to Bishop Knickerbacker, of Indiana, who at that time was the Rector of Gethsemane Church. The Bishop took for his text,

"Quit you like men, be strong." It was a straightforward, manly sermon which bore all the marks of the genuine man the Bishop is, as all western Churchmen know. At Holy Trinity Church, where the Rev. Stuart B. Purves is Rector, Bishop George F. Seymour, of Springfield, preached. The Church was full. His subject was, "Unity in Christ." It was a worthy treatment of the Incarnation of God in Christ which brings humanity into unity with God himself. At All Saints', in the morning Bishop Sessums of Louisiana preached. He is one of the younger generation of Bishops, who gives promise of being one of the greatest preachers on the bench of Bishops. His rhetorical periods are very captivating. The sermon was on the words, "So then, brethren, we are not children of the bondwoman but of the free." The Bishop showed the enlightenment, the liberty and the transcendent glory of the religion of Jesus Christ. In the afternoon the Bishop also preached at Gethsemane Church on "The Church as the Kingdom of God," as being ever progressive in love, in charity and in holy fear. At St. Luke's Church, Bishop Niles, of New Hampshire, preached a sermon such as those who know the solid worth of the Bishop looked for. It was on Christian forbearance and meekness. The sermon was one of exquisite sweetness and tenderness, which made the achievements of Christian character look, as in fact they are, glorious, and the conquests of self over mere animalism to be the noblest triumph given to the children of men. Bishop Lawrence was the preacher at St. Mark's Church. He belongs to an old New England family. He has had exceptional advantages and a remarkable career. He is a prominent figure in New England and successor of the world renowned preacher, Phillips Brooks, Bishop of Massachusetts. Because of these facts all eyes turned to him. The sermon was on fixedness of character. The preacher showed that every day of life not only is in itself important, but is important as tending to give eternal fixedness of character for good or for bad, and hence its importance. Those who heard the sermon said it was very solemn and able. The Bishop also addressed a large audience at the University. The students were very pleased. Being a Harvard man he spoke of college life there, and he insisted upon cultivation of the intellect but not that alone, as the education of the heart should ever be its

complement. Neither without the other is sufficient. Rev. Dr. Alsop, of Brooklyn, also addressed the students. He spoke of the advantages of University training, and the obligation which comes to men of large opportunity. He strongly urged the students present to do noble things in the republic and in the Church. At night the missionary Bishop of China, Frederick Rogers Graves, told the story of work amongst the Chinese, in a way that interested greatly all who heard. According to the Bishop the converted Chinaman finds that this world is not his rest by any means. If he is to have much comfort he needs to look for an abiding city which hath foundation whose builder and maker is God.

At St. Barnabas Hospital, Bishop A. R. Graves, of the Platte, preached a strikingly appropriate sermon. The subject was, "The ministry of the sick to those who are well," and he said sick people are often a great blessing to those who are strong. They show us examples of patience and charity and resignation and faith and hope. At 4 o'clock in the afternoon at St. Mark's Church there was a large congregation. Bishop Hall, of Vermont, was expected to preach, but was unable to do so, having sprained his ankle, whereupon Bishop Kinsolving, of Texas, occupied the pulpit and preached upon the conversion of St. Paul as showing all the elements in the Gospel of Jesus Christ. The congregation was inspired to nobler living by the sermon. In St. Paul's Church, Bishop Millspaugh, of Kansas, preached on the words, "I am Alpha and Omega, the first and the last." It was a statement of the eternity of God as we see it in his revelation, and of His desire to pardon all who repent. The sermon was listened to by the members of the parish and other worshippers with joy because it was from the old Rector of St. Paul's. At St. Andrew's Church the Rev. George Hodges, D. D., Dean of the Theological School at Cambridge, Mass., preached in the morning. There was much speculation as to what the Dean would be likely to say. The subject was, "The Ground of Religious Certainty," and he said certainty in religion was what is needed. The way of argument has been tried. Ability and energy have been exhausted in the pursuit of certainty, and yet we have to fall back upon testimony. We must be reasonable in our religion as in every other walk of life, and God has spoken. We must hear His

Word, and accept its testimony to the supernatural and the divine. The sermon was very clear. It was dogmatic and strong, such a sermon as many western men, at least, had not expected from the Dean of Cambridge. At night, in the same Church, the Rev. William McVickar, D. D., preached a sermon on the "Capacity of the Human Mind for Divine Inspiration." The text showed that the Lord called workers in clay and iron and brass, and by His spirit qualified them for the common toils of life, and made them workers together with Moses, the great prophet-seer, the great lawgiver in Israel, and from that he showed that all rightly ordered society is dependent in each of its parts upon other parts, and that the way to glorify common drudgery, the daily task, the work that is grinding and the work that some men call menial, is to have it filled with divine inspiration, to have it brought into relationship by the inspiration of the Almighty to the eternal realities of the unseen and spiritual world. The sermon lifted common life to the very gate of heaven, and it is within the truth to say that no congregation in St. Andrew's Church up to that time had ever been so moved. At night at St. Mark's Church, Dr. William R. Huntington preached. The Church was thronged with people. The text was, "The Fruits of the Spirit." Dr. Huntington said the real life is the spiritual life. This he contrasted with the physical, the intellectual and the practical life; he placed the things that now are in contrast with the unseen and with the eternal, and showed that as we rise into the life of God do we round out and fill our true mission and prove ourselves worthy of the high vocation unto which we are called. As we live a life of love and joy and peace and long suffering, gentleness and goodness, faith, meekness and temperance, are we the children of God doing His work and serving his high behests.

No Sunday in Minneapolis ever equalled this in Anglican Churches. The noticeable thing about it was the absence of speculation and what may be called theological defences of the Christian faith. The religious banqueting houses had all been prepared; the tables were set, the guests were invited; the officials of the feast came and they said, "All things are ready, come to the supper. Let us eat the fat and drink the sweet and send portions to them for whom nothing is prepared; so shall we be children of the Father which is in heaven." Plain,



ringing, emphatic, dogmatic, tender, bright and sweet were the sermons, and thus ended a Sunday that is historic, so far as preaching is concerned. While the elder people had been provided for, the children had not been forgotten. In the afternoon at Gethsemane was a great Sunday School rally. The Church was crowded in every part. Rev. Dr. Langford had charge of the service. Bishop Nelson, of Georgia, and Bishop C. C. Penick addressed the children. Mr. George C. Thomas, of the Church of the Holy Apostles, Philadelphia, one of the most successful Sunday School superintendents in America, also gave an address on the need of the children's support of missionary work and their learning lessons of reverence.

Now came an exercise which called the attention of every one to the chancel with anxious expectation. Bishop Ferguson, of Cape Palmas, had brought with him a little boy, whose name is Thomas Tobau. Thomas was born of heathen parentage and went to a mission school, where he was trained with a diligence of a student for honors. He showed great aptitude in learning, and enjoyed religious exercises exceedingly. Thomas is called the Bishop's mascot. The little fellow, being introduced, smiled one of his most captivating smiles and looked so much at home that all the children were pleased. "Say your catechism, Thomas." Thomas said it, in plain English told his duty to his neighbor. He then repeated the second Psalm, and by way of closing he sang, in his native tongue, "From Greenland's Icy Mountain," in a voice as clear as that of an English lark on a summer's morn. The mountains in Greenland are icy, but there is nothing cold about Thomas Tobau. To the children who saw him at Gethsemane Church he is the best remembered personage in all the great Convention of 1895.

In St. Paul all was astir betimes. At Christ Church Bishop Weed, of Florida, preached on the prayer of blind Bartimeus. The Bishop said, "The multitude rebuked this blind man, but he was not to be discouraged. He prayed the more earnestly, 'Thou Son of David, have mercy on me.' It is ever thus, when men turn their faces toward the Christ, the world says 'desist,' but patient faith is sure of its reward. Christ did hear and Christ did answer that prayer of faith."

In the same Church in the evening Bishop H. C. Potter, of New York, preached. The text was: "Woe is me that I am

constrained to dwell with Mesech and have my habitation among the tents of Kedar. Our feet shall stand within thy gates, O Jerusalem." The Bishop showed how the tent-life was transient, and how the people referred to in the text were at least half barbarians, and how the Psalmist felt the irksomeness of living in such condition, and how the yearnings of his heart went out towards Jerusalem; how the temple stood to him for all that was most beautiful in art, in civilization, in worship, and how religion then as now is the one great progressive conserving force in all society worth the name, and how the loftiest souls have ever yearned for the place where God's honor dwelleth.

At the Church of the Messiah the Rev. Mr. Haupt is Rector, and the special preacher was the Rev. J. H. Eccleston, D. D., of Baltimore, Maryland. The sermon was in some respects unique, but exceedingly useful. It was an exact portrayal of human experience in many walks of life. "Make me as one of thy hired servants," was the text. The preacher said that when this prodigal boy went to feed swine he was far away from his father's home, which he had left to get rid of restraint, but he had taken with him a yoke without knowing it, and a hard one; but you could not at first have made him believe it. No man lives his life through without a yoke, and how much the world owes to its yokes will never be known. We read of the glory of men who ride the horses into the furious battle, but civilization owes more to the ox and the ass than it does to the horse. The untamed Tartar, the Indian and the romantic Arab are all men of the horse, but Egypt, Greece, Rome, Northern Europe, use the slow plodding drudge, the ox. His head goes down into the yoke and civilization grows and gains. The prodigal son did not know in his heyday that he was yoked. But he was not yoked, as the ox is, to growth and usefulness and honorable toil; his yoke was to pleasure, to spendthrift habits and to prodigal ways, to degeneracy and the paths of death. He was yoked as the horse is to a battle chariot. The preacher showed the need of the wicked turning from their yokes and bonds and prodigality.

Bishop Rulison preached at night on "The surprised righteous." The text was: "Lord, when saw we thee a stranger and took thee in? athirst and gave thee drink?" etc. He showed

that the men who came to judgment and received the commendation of Christ had just done good, simply that. It was the outcome of their being; it was the law of their nature; they did not keep a record of it; they did it and went their way, and that is the highest attainment of all work which is worth the name in the Church of God or in the world. The sermon was an earnest plea for right living.

Bishop Boyd Vincent, of Southern Ohio, preached at the Ascension Church. The Rev. Charles Holmes is Rector. The Bishop preached on "The love of God and the love of the world contrasted." He said: "You cannot love two things supremely; if you love the world best, that is your god; if you love God aright, the world is your servant, and your living will be harmonious and your life complete. The things of the world will perish in the using; the things of God will grow more real and true as you understand and use them. It is positively pitiable to see men and women in the world who are struggling to defeat the progress of decay and keep up appearances. They have struggled for riches, for applause, for fame, none of which they have gained, and soon they lie in a coffin, no richer than when they lay in a cradle. They can take nothing with them, yet they live as though they were going to live forever, when they are the creatures of a day, forgetful of the life which is eternal, and might be made to bloom as with the very beauty of the paradise of God."

At St. Paul's Church this was a high day. Early celebration of Holy Communion, and afterwards Morning Prayer with Litany and an address by Bishop Spaulding, of Colorado, on the life and work of the late Bishop Thomas, of Kansas, a former Rector of St. Paul's. The preacher spoke of Bishop Thomas as a man, as a Churchman, as a parish priest and as a Bishop, and he paid a high tribute to his former comrade in religious work.

At night Bishop Nelson, of Georgia, spoke on the negro question. He has 800,000 blacks in his Diocese. He said the Southern man is the one most friendly to the negro, although it was the act of the North that made him free. Many Northern men will pet a negro and then denounce him and say he is hopeless. A Southern man by long association knows the negro, both his limitations and his powers. A negro is naturally

religious. Devotion is part of his being, but many negroes do not understand the need of doing right for right's sake. The colored people want their own churches, schools and institutions, and they should have them. But it is a great mistake to try and give them at the first a literary education. What they ought to have is an industrial education and an education which teaches them higher and better views of life. What we want is to teach the colored people that they can be united with the white people; that Jesus Christ is the Saviour of all alike. If Bishop Nelson's view is the view of Southern Churchmen, as I believe it is, glorious results will follow in the wake of the Church's work.

Bishop Walker preached at St. James' Church a sermon on true happiness. He said "The envy of the poor on the one hand and the arrogancy of the rich on the other hand are alike to be condemned. Poverty is not in itself an evil and wealth is not in itself an unmixed good, but a contented spirit is at all times a thing above price, and this, by grace, we all can have. It is not an Arcadia we want, it is a real city of God, which we can have by copying the example of Jesus Christ and praying for His grace to make our lives like His own."

In the morning Bishop Coxe preached at the Church of the Good Shepherd. The whole sermon was a glorification of the work of the Apostle, St. Paul. In the afternoon Bishop Coleman, of Delaware, gave a beautiful address on the lack of reverence among so-called Christian people. "This arises from the fact," said the Bishop, "that the solemnity and reality of the life eternal are not realized as they should be by Christian people. When we compare the time spent in labor and rest, in struggle and ambition, the thought and the care bestowed upon them, with that which is bestowed upon our spiritual life and the world to come, we shall see the reason for this lack of reverence for divine things. If we would but reverence God, think about God and pay our vows unto Him, our spiritual life would grow and flourish, and we should become more God-like."

Bishop Thompson was the preacher in the evening. The Bishop of Mississippi is well known to Churchmen as one of the truly great preachers of the American Church. He is a master of a terse and epigrammatic English and an able writer on ecclesiastical subjects. His articles in the religious press, which

have been reprinted, and his sermons in defense of the Christian faith have made him widely known. His sermon was on self-sacrifice as the highest law of Christian love. The law which says to the highest "You must reach down to the lowest," and to the strongest "You must help the weakest," and to the rich "You must help the poor," and to every man "You are not in the world to look after your own salvation alone, but you are your brother's keeper," is a divine law whose deepest principles are enshrined in the very incarnation and worked out in the whole life of Jesus Christ, the Son of God.

At St. John's Church, its former Rector, J. H. White, Bishop of Indiana, was the preacher. The subject was "God's love manifested in the gift of His son for the salvation of men." The sermon was a clear statement of the great principles of the Gospel of Jesus Christ the Son of God, who left heaven and came to earth to save men, who demands our faith and love and service, and as He gave Himself so we should give ourselves to the service of God, to the work of the Church, to the salvation of men.

In the afternoon, in the same church, Bishop Rulison, of Central Pennsylvania, preached on the glory and grandeur of manhood. He showed with fullness of detail what Christianity had done for men; how it had produced the very highest culture yet attained; that its conquests were of the very highest order on every line of human action; that its voices were ever upward; that its sign-posts were ever pointing onward; and that the highest ideals conceivable to-day are attainable to Christian manhood. The text was, "What is man that Thou art mindful of him?" And the Bishop showed that man had capacities and capabilities for realizing relationship with God and the enjoyment of God to all eternity.

The most memorable service of the day in the city of St. Paul was that at which St. Clement's Church, which is the cathedral of the Coadjutor Bishop of the Diocese of Minnesota, M. N. Gilbert, D. D., was dedicated. Very many years ago the Rev. Theodore Eaton, D. D., of New York, baptized a child whose parents were coming out West. They were people of limited means, and were so impressed with the baptismal service that in after years, when they had become prosperous, they gave Dr. Eaton a quarter section of land, which he used for Church



purposes. This land was in Minnesota. After Dr. Eaton's death, his widow, a most devout and conscientious Church woman, wishing to do good to the Church and honor the memory of her revered husband, built St. Clement's and gave it to the Diocese. The consecration services were very impressive. The Bishop accepted it as his church, and has as assistant and vicar Rev. Ernest Dray. Bishop Gilbert was consecrator. A large vested choir, led by Mr. A. A. McKechnie, sang the musical part of the service with great precision. In the chancel were the Bishop of New York and his chaplain, the Rev. Ralph Baldwin, the Rev. E. A. Hoffman, D. D., New York, Archdeacon Appleby and the vicar of the Church. At the chancel rail were Mr. Van Alcott, of New York, and Mr. J. Pierpont Morgan. The deed of gift being read and accepted, Ven. Archdeacon Appleby read the sentences of dedication. Bishop Potter read the prayers. Bishop Gilbert read the lessons. Bishop Potter then ascended the pulpit and delivered the sermon. It was a glorious tribute that Bishop Potter paid to the Rev. Dr. Eaton's memory. Then in graphic words he pictured the New Englander, who left his home in the East to find a new home in the West, and who, fearing his God and reverencing His name, did not rest until he had built a suitable church in which to offer the sacrifice of praise and of thanksgiving. He said that a people might have everything the world can give and yet not be truly blessed. It required religion in the heart of a nation to supply its deepest wants. Without this, civilization must end as did ancient Rome. Bishop Gilbert made a short address, in which he said it was the intention of the giver of the church and his own that St. Clement's should stand for the missionary principles of the Gospel of Jesus Christ. The church was crowded in every part, hundreds of people having come to the service who could not get in.

## CHAPTER XI.

### THE HOUSE OF DEPUTIES.

OCTOBER 7TH.

**M**ORNING Prayer at 9 o'clock. President Cyrus Northrup sent an invitation to the House to visit the State University, which was accepted. Rev. George F. Breed, of Long Island, thought that a prayer should be inserted in the Morning Prayer of the House for missions, rather than that special prayer should be offered for missions at 12 o'clock, thus interfering with the business of the House. Mr. Biddle desired that record should be kept of the votes taken by the House when sitting as a committee of the whole, and that such vote be placed in the Journal. Whereupon the committee reported that the Secretary states such records are kept, but it has not been deemed needful to record them in the Journal.

Deputy Edmunds proposed that the House make provision in the rules governing debate on subsidiary questions requiring action of part of the House of Deputies only, and also on permitting that in questions requiring action by both Houses debate may be ended after it has continued for a period of three hours.

The Rev. Dr. Prall, of Michigan, from the deputation appointed to visit the Provincial Synod of the Church of England in Canada, in September last, reported that the visit had been very pleasant, and that they deemed these interchanges of fraternal regard as a great benefit. The committee suggested that, as the Provinces of Canada are now united in a General Synod, future deputations should be sent to that body only.

Mr. Sowdon moved that the House of Bishops be asked to prepare and consider a short form of prayer to be used in the

churches on the 4th of July, with a view to elevating the general observance of that patriotic day. Referred to the Committee on the State of the Church.

The Rev. Dr. Drowne moved for a committee to consider miscellaneous resolutions, and also consider the expediency of declining all further invitations that might interfere with the business of the House. Both referred to Committee on Rules of Order.

Rev. Dr. Huntington, of New York, presented for reference to the Committee on Amendments to the Constitution a substitute for a resolution offered by him three years ago, in regard to which he explained that it was in answer to questions or objections that had been raised. The resolution provided that "nothing in Article 8 should be so construed as to restrain any Bishop of this Church from episcopal oversight of any congregation not previously in communion with the Church, but whose ministers should receive episcopal ordination, and whose book of service should contain nothing contrary to the doctrines of this Church, and should include provision for the apostolic rite of Confirmation, and require that in the administration of the Sacraments the elements ordained by Christ Himself should be used."

Rev. Dr. Nelson, of New York, desired that the resolution preventing the binding in one volume of the Hymnal and the Book of Common Prayer be rescinded.

Dr. Elliott offered a resolution expressing thanks for the Pastoral Letter of last year, and asking that it be printed in accordance with the Canon 20, Sec. 3. The motion was then made to take it from the calendar and consider it. The Rev. Dr. Parks, of Pennsylvania, spoke very ably in opposition to considering it at this time.

Mr. Fairbanks' resolution in regard to setting off a portion of Florida was then brought up. Rev. Dr. Alsop, of Long Island, also spoke. Rev. Dr. Taylor, of Springfield, moved to lay the whole matter on the table. Dr. McVicar moved the whole matter be referred to a committee on constitutional amendments. So ordered.

It was now time for the order of the day. The House went into committee of the whole. Mr. Joseph Packard, of Maryland, was again called in the chair. Mr. Packard is a most

expert and admirable presiding officer. The question before the House was Section 1, Article 1, and the amendments thereto, providing that the House of Bishops should be required to report on any action of the House of Deputies submitted to them within three days, and that in case of failure to do so the action of the House of Deputies should become law.

The Rev. Dr. Davenport reviewed the records of the General Convention from the beginning as relating to this matter. He said that it was a question simply whether the House of Bishops is to be regarded as a House of Revision or whether it is regarded as one of concurrent action. He claimed that it was not possible to enforce the proposed limit of time. "We can trust the House of Bishops," he said.

The Rev. E. Spalding, D. D., of Alabama, said it appeared plain that the power to bind and loose was given to the House of Deputies, but he thought it ought to show mercy in this matter.

Dr. McVicar said: "This is not a matter of sentiment. It is not a matter of loosing and letting go the House of Bishops. It is not a matter of respect for the 'Upper House,' as it is called. It is a simple, cold question of wise legislation. Of course, we trust the House of Bishops, and we take it for granted that they can and will trust us, and the action taken will be for good or ill, long after we shall all be dead and forgotten. There is a decided drift in this proposed revision of the Constitution and Canons toward the House of Bishops. We must remember, however, that that House sits with closed doors; they can, for any reason they see fit, pack away anything we send to them and say nothing to us about it. We have no such power in regard to anything they send to us. What they send to us comes in the clear light of open day. It can be discussed in the newspapers. It often is. You stand on a public platform, and we are only asking reasonable things when we ask for reasons from the House of Bishops for the action they take upon it. In this House the numbers required to pass any measure are constantly growing larger. It is now proposed to legislate in such a manner as that 17 Bishops may possibly rule legislation. It may be that this House wants to give more power to the House of Bishops—that this is your

will; but if so, let it be done understandingly and with our eyes open."

Rev. Dr. Spalding, of California, said: "The House of Bishops is beginning to attain its proper place. We ought to legislate so as to give more power to the House of Bishops. They are our fathers in the Church of God. There was a time when we worked hard to get our Bishops, and one when some people did not want any Bishops. For one, I do not want this question influenced by the fact that Bishops sit behind closed doors. It is not done for their privilege. It is one of protection. I know of some matters being brought before the House of Bishops in reference to Prayer Book revision when this House was unwilling to have the action of the Bishops known before we had considered the matter. I hope that the amendment to the amendment will be voted down and the Bishops placed upon a parity with the Deputies in matters legislative."

The Rev. Dr. Elliott, of Maryland, said: "I would have equality of both Houses as justice to ourselves and as justice to the Dioceses which we represent. In a great council like this we should act concurrently."

The Rev. Dr. Hoffman, of New York, the member of Revision Commission, who was charged with introducing the report into the House of Deputies, said: "I may inform the House that all those matters which give more power to the Bishops were not suggested by prelates, and some of them were not approved by some of the Bishops on the Commission."

The Deputy from Pennsylvania said: "We are likely to increase the majority required in this House while we lower it in that. It may be that a majority in the House of Bishops could be 15. My opinion is that it would require 20. But I may inform the House that under the present Constitution no specific number is required. I think the three days' limit proposed, in which the Bishops must report their action, and if it is not in accordance with the action of this House state the reasons for such dissent, to be exceedingly unjust. In regard to equal rights, the House of Clerical and Lay Deputies can at any moment, if it so wills, lay upon the table any matter coming from the House."



Dr. McKim, of Maryland, thought the three days' requirement should be stricken out. He expressed his delight at hearing that the request to extend the rights of the House of Bishops did not come from members of that House. He demonstrated that in voting as he should do against increasing the Bishops' powers he should have the sympathy of the House of Bishops itself.

Rev. J. J. Faude, of Minnesota, said: "It seems that the general feeling in this House is against the increase of the powers of the House of Bishops. Let us distinguish legislative equality from the powers which belong inherently to the House of Bishops. This House is perfectly able to hold its own in matters of legislation. There are certainly matters I shall oppose in this proposed revision, but I see no objection to this section as it stands."

The Rev. P. G. Robert said that little by little the rights of Bishops have been acknowledged. We should be willing to trust them. They have to deal with all sorts and conditions of priests. They had his profound sympathy. On a vote being taken the amendment was lost.

By this time it was clear that the discussion on revision of Constitution and Canons was becoming wearisome to a large number of Deputies, and that it would not be carried through at this Convention. Rev. Dr. Roberts moved that the consideration be in the House and not in committee of the whole. "I want to get out of the difficulty we are in," he said. The Chairman said the motion was out of order. The committee then arose and the House adjourned.

## CHAPTER XII.

### THE HOUSE OF DEPUTIES.

OCTOBER 8TH.

**M**ORNING Prayer was said by Rev. Dr. Alsop, of Long Island, and the benediction was pronounced by the Bishop of West Virginia.

Rev. Dr. Huntington, of New York, submitted a report from the Committee on Amendments to the Constitution, to which was referred the proposal to change the word "constitution" to "constitutions," and the incidental changes necessitated thereby, and advised against the change.

Rev. Dr. Davenport brought in a report to amend Title 3, Canon 1, Section 2, in relation to the office of Registrar.

Rev. Dr. Huntington, who had been asked by Rev. Dr. Hart to present to the Convention his report as the custodian of the Standard Book of Common Prayer, did so. It was accompanied by a resolution to change the Golden Numbers in the book. Dr. Huntington said, "Before anybody has time to ask any difficult questions about the Golden Numbers, I move that the resolution be referred to the Committee on the Prayer Book." Agreed to.

Memorials in relation to the late Rev. Lewis Burton, of Ohio, the late Dr. Wainwright, of Connecticut, the late Corning S. Judd, of Chicago, and the late Hon. Matthew P. Deady, of Oregon, were presented and referred to the proper committee.

Mr. Fairbanks presented a memorial from the annual council of his Diocese asking that action be taken on the report of the Joint Committee on degrees of affinity and kindred. Referred to Committee on Canons.

Rev. Mr. Bennitt, of Newark, moved that the title "Bishop Coadjutor" be substituted for "Assistant Bishop" wherever it occurs in the Constitution. Placed on the calendar.

Mr. Stiness, of Rhode Island, submitted an amendment to Article 1, Canon 19, Section 12. Referred.

Dr. Morrison, of Albany, submitted an amendment to Title 2, Canon 4, Section 3, by inserting after the words "General Convention" "And shall certify that a majority of all the clergy and of the parishes and of the congregations of the proposed new Diocese and the same proportion of the remaining territory have given their consent to a division." Referred.

Rev. Dr. Egar, of Central New York, said that although the Committee on Constitutional Amendments had brought in a report, and asked to be discharged, this did not discharge the House. He therefore moved that the resolution be placed on the calendar. So ordered.

Mr. Forsyth, of Louisiana, on behalf of Bishop Sessums said his Diocese invited the Convention to hold its next session in New Orleans.

Two messages were received (Nos. 8 and 9) from the House of Bishops, informing the House that it had adopted resolutions containing amendments to the Constitution.

The Rev. Dr. Hoffman, of New York: I move to suspend the rules of the House, in order that we may take immediate action in this House on the messages just received from the House of Bishops. Agreed to.

The President: The business now before the House is Message No. 8, which the Secretary will read.

The message was read as follows:

*Resolved*, The House of Deputies concurring, that the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses, in order that it may be finally agreed to and ratified at the next General Convention, in accordance with the provisions of Article ix of the Constitution.

Strike out the title and insert in place thereof the following:

"Constitution and Canons for the government of that portion of the Catholic Church known in law as the Protestant Episcopal Church in the United States of America."

Adding thereto the sub-title "Constitutions."

The vote was taken by Dioceses and Orders with the following result:

Clerical vote—ayes, 47 Dioceses; nays, 5 Dioceses; divided, 1 Diocese.

Lay vote—ayes, 36 Dioceses; nays, 8 Dioceses; divided, 6 Dioceses.

The President: The House concurs with the House of Bishops in Message No. 8. The question now before the House is Message No. 9, which will be read.

The message was read as follows:

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

*Resolved*, The House of Deputies concurring, that the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Art. IX of the Constitution

Insert in place of Articles I, II and III of the Constitution the following:

# I.

Section 1. There shall be a General Synod of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Synod must be adopted by both Houses and be certified by the signatures of the presiding officer and of the Secretary of each House.

Sec. 2. Every Bishop of this Church, every Bishop Coadjutor and every Bishop whose resignation of jurisdiction by reason of advanced age or infirmity shall have been accepted, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of those who have resigned their jurisdiction and those who are Bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business.

Sec. 3. The senior Bishop of this Church, in order of consecration, having jurisdiction within the United States, shall be the presiding officer of the House of Bishops, and shall be

called the Primate. He shall discharge such duties as may be prescribed by the Constitutions and Canons of the General Synod or for its own needs by the House of Bishops. The Primate shall hold office for life, unless he resign or be removed for disability or canonical cause.

Sec. 4. The Church in each Diocese which shall have been admitted to the General Synod shall be entitled to be represented in the House of Deputies by not more than three presbyters, canonically resident in the Diocese, and three laymen, communicants of this Church and having domicile in the Diocese. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

A majority of the Dioceses entitled to representation shall be represented by clerical Deputies, and also a majority of the Dioceses so entitled shall be represented by lay Deputies, to constitute a quorum for the transaction of business. The absence of a majority of the deputies of either order of any Diocese shall not invalidate the representation of such Diocese so long as there be present one or more Deputies of either order. If any Diocese be not represented, or be represented in one order only, such Diocese shall, nevertheless, be bound by the acts of the General Synod.

On any question the vote of the majority of the Deputies present shall suffice, unless otherwise ordered by these constitutions, or unless the clerical or lay representation from any Diocese require that the vote be taken by orders; and in all cases of a vote by orders the two orders shall vote separately, each Diocese having one vote for its clerical and one for its lay representation, if present; and the concurrence of the votes of the two orders, by not less than a majority in each order of all the Dioceses represented in that order at the time, shall be necessary to constitute a vote of the House.

Sec. 5. In either House any number less than a quorum may adjourn from day to day. Neither House during the session of the General Synod shall adjourn, without the consent of the other, for more than three days, or to any place other than that in which the Synod shall be sitting.

Sec. 6. One clerical and one lay delegate chosen by each missionary district of this Church shall have seats in the House of Deputies without the right to vote.



## II.

The General Synod shall meet in every third year at such time and place as shall be appointed by the Synod; and if there shall appear to the Primate sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be called in accordance with canonical provisions of the Synod.

The Rev. Dr. Alsop, of Long Island: I move to strike out Sec. 1, Article 1, as proposed in the message of the House of Bishops, and insert the following:

Sec. 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately, and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses and be certified by the signatures of the presiding officer and of the secretary of each House.

The President: The question is on agreeing to the motion to amend made by the Rev. Dr. Alsop, of Long Island.

The Rev. Dr. Egar, of Central New York: I offer the following resolution:

*Resolved*, That Article 1, Sec. 1, of the proposed revised Constitution be amended so as to read as follows:

"There shall be a General Convention of this Church on the first Wednesday in October in every third year after the year one thousand eight hundred and ———, in such place as shall be appointed by the Convention, and if there shall appear to the Primate sufficient cause for changing the place so appointed, he may appoint another place for such meeting.

"Sec. 2. The General Convention shall consist of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately, and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses and be certified by the signatures of the presiding officer and of the secretary of each House."

Number the succeeding sections of Article 1, to correspond with the above. I move to strike out from Article 11 all that

precedes the words "special meetings." I ask the gentleman who has just made the motion to amend, to be kind enough to confine his motion to the substitution of the word "Convention" for the word "Synod," which is the essence of his amendment, and then permit this motion to be made.

The President: The Rev. Dr. Alsop modifies his amendment and moves to substitute the word "Convention" for "Synod."

The amendment was agreed to.

The Rev. Dr. Egar: I now move the amendment, which I have handed to the Secretary, and which I have just read.

Mr. Stetson, of New York: Before the amendment of Dr. Egar shall be put, I desire to state that it was my intention when this subject should have been reached in its proper order to offer the following resolution:

*Resolved*, That the words "every third year" be changed so as to read "every fifth year."

The President: The Rev. Dr. Egar modifies his amendment so as to make it possible for the General Convention to meet either every three years or every five years.

Rev. Dr. Fulton moved that Dr. Egar's amendment be laid on the table. On division being taken 154 said "Aye," 167 said "No." The discussion was continued by Mr. Nash, of New York, Rev. Dr. Egar, Rev. Dr. Davenport, Rev. Dr. Stone, and Mr. Biddle. The question was now upon the substitute of Dr. Egar, which was rejected. The question was now upon Section 1 of Message No. 9, of the House of Bishops.

The President: If there be no further amendments to Sec. 1, the House will consider Sec. 2.

Mr. Bennett, of Massachusetts, moved to strike out Sec. 2 of the Bishops' message and put into it the following words: "The Bishop or Bishop Coadjutor, if any, of every Diocese, and every Missionary Bishop, shall have a seat and vote in the House of Bishops. Any Bishop whose resignation of his jurisdiction shall have been duly accepted shall have a seat therein without a vote. A majority of all the Bishops entitled to vote, exclusive of missionary Bishops in territory beyond the United States, shall be necessary to constitute a quorum for the transaction of business."

Mr. Prince moved to amend by striking out the words

"Bishop Coadjutor" and inserting "Assistant Bishop." This amendment was rejected.

House adjourned until 3 o'clock.

At the afternoon session Mr. Sowdon presented the triennial report of the Treasurer of the Convention. Rev. Dr. Ward presented report from the Joint Committee on place of meeting of next General Convention, recommending the city of Boston, Mass. Report placed on calendar.

Mr. Edmunds, of Vermont, on his own motion and by unanimous consent, was excused from further attendance at the Convention and his resignation as a member on the Committee of Amendments to the Constitution was accepted. From this time Mr. Henry Wells, of Burlington, filled the place in the delegation from Vermont vacated by Senator Edmunds.

The revision of the Constitution was now again taken up. Rev. Dr. Rhodes, of Southern Ohio, moved to postpone the Bishops' Message No. 9 until tomorrow morning at 9 o'clock. This was voted down.

Mr. Bennett's amendment was now the question. Rev. Chauncey B. Brewster moved to amend the amendment proposed by striking out the last sentence of the same. This was accepted by Judge Bennitt. The Rev. Dr. Morrison, of Albany, said he preferred the old section as it came from the House of Bishops. He deprecated the idea that venerable Bishops, who by reason of age had resigned jurisdiction, should be without votes. Dr. Hoffman said if the House desired to give resigned Bishops a vote, in his judgment the thing to do was to accept the section as sent from the Bishops.

Dr. Richards, of Rhode Island, said it is possible that there may be at one time two Bishops who have resigned in one Diocese. In that case, such Diocese would have three votes in the House of Bishops.

Mr. Lightner, of Minnesota, asked what provision was intended to be made to determine the cause of resignation. Dr. Hoffman replied: "I suggest the insertion of the words, 'whose resignation has been duly accepted.'" Rev. Dr. McVicar: "I call attention to this bugbear of depriving the aged and infirm Bishops of their votes. It amounts to little, after all. They are still Bishops. We are simply depriving them of the right of legislation in matters which have almost ceased to interest them practically."

Rev. Dr. McKim moved to amend by the words, "A majority of all Bishops entitled to vote, exclusive of those who are Bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business."

Mr. Hill Burgwin called attention to the fact that the Constitution which it is now proposed to amend knows nothing about resigned Bishops. The amendment to the amendment was lost.

Now Mr. Bennett's amendment came up, and it was rejected. The question now recurred on Section 2, which was adopted.

Section 3 came up for discussion, and the word "Primate." By reading Section 3 it will be seen that the question of a General Synod and the designation of the presiding Bishop by the word "Primate," were involved. Mr. George C. Thomas moved to strike out the word "Primate" and put in its place "Presiding Bishop." Rev. Dr. Elliott, of Maryland, made a very able speech. He said the Commission had, of its own free will, increased largely the power of the House of Bishops. He affirmed that not a single reason had been given why the words "Presiding Bishop" should be dropped. He said, "If we are, as we are told we are, the American Church, do not let us be ashamed of American names or republican institutions or republican words. We cannot find any loftier name than that of 'Presiding Bishop.'" This speech was very manly and frank and able.

The Rev. Dr. Lobdell, of Western New York, who is one of the most faithful attendants and diligent and careful Deputies in the Convention, now addressed the House, and was listened to with marked attention. He said: "There seems to be an impression that those of us who are accustomed to vote, and very seldom make speeches, cannot vote intelligently unless we are properly instructed. They think we do it ignorantly. They are wrong. We do it in a spirit of forbearance. If fewer long speeches were made the action taken would often be more intelligent. Every Deputy has had the report of the Commission in his hand for months, and has studied the subject and is prepared to vote."

Rev. Dr. McKim said that, notwithstanding the words spoken by the learned Deputy from Western New York, he desired to place himself by the side of his brother from Maryland. He

said, "Names are things, and I oppose it because it suggests a hierarchy."

Rev. Dr. Harwood, of Connecticut, made a strong speech against the word "Primate." He asked if there was any thinkable reason why this change in name should be made. "Your Primate will have no Provincials, no court, no power."

The Rev. Dr. Huntington said it is proposed to associate the word "Primate" with the venerableness of old age, and veneration for old age is one of the primary principles of Christian morals. He said: "I am on record as having fought against pretentious titles, and struck at 'Very Reverends' and 'Venerables' whenever I had a chance, but when it comes to a truly great position it should have a great name. The Church must be thoroughly American, or it may just as well close its doors. 'Primate' has no Anglomania about it. It is not hierarchical. The two words that are, are 'Archbishop' and 'Metropolitan.'" Dr. Huntington also spoke strongly against "Prelacy," but he said there is nothing inconsistent in all this with advocacy of the word "Primate."

The Rev. Dr. Carey, of the Diocese of Albany, said they need not fear the use of the word "Primate." The American people would understand it perfectly.

The Rev. Dr. Greer, of New York, made a speech against the use of the word "Primate," which was intense in its fervor. He said: "Names stand for principles, for facts, for groups of facts, for whole philosophies of principles. In a name that is full of ancient and memorable associations a whole history is spoken. You cannot divest a name of its history. I am appealing to common sense when I say that the great mass of the American people will associate with the word 'Primate' something more than the venerableness of age. There is more power in names than there is in laws, and give me the naming of things and I don't care who makes the laws: I want to see this Church the great comprehensive Mother Church of the American people. The place it has gained has been under those simple, great and dignified titles that the common sense of the multitude can appreciate, understand and respond to."

The Rev. Dr. Green, of Iowa, said, "This Church of ours has grown to what she is because she is an institutional Church filled with the dignity of an episcopacy, because she is a Church



that looks back to the apostolic succession. She came from England and marched into the van of American institutions and is going on from conquest to victory. I shall welcome the term 'Primate' because it puts us into touch with the Anglican communion throughout the world."

The Rev. Dr. Spalding, of Alabama, said that he found that Peter was Primate in New Testament history.

Rev. Dr. Battershall, of Albany, said that Primate was simply a numerical term, most innocent and most convenient as a designation for the House of Bishops. This and nothing more.

Mr. Fairbanks, of Florida, said that the term had been chosen by the House of Bishops to designate their own officer and they ought to have such a right. The term Presiding Bishop was on a par with Presiding Elder. We ought gracefully to accept the desire of the Bishops.

The Rev. Dr. Parks, of Massachusetts, made a scholarly speech in which he sought to show that the name "Primate" was itself an innovation. He said it belongs rightly to an Archbishop and when the provincial system is established and you have an Archbishop in every state, "Primate" will be unequal to the dignity of the head of the whole Church and he will have to be called the Patriarch of the Church in America.

Mr. Thomas, of Pennsylvania, said, "I appeal to my brethren on all sides to let matters stand as they are. We may be hurt by making a change. Do not force the matter, as it appears may now be done."

The President said: The question is now on the motion of Mr. Thomas to amend Section 3 by striking out the word "Primate" and inserting "Presiding Bishop." The vote was "Aye" 152, "No" 162. |

Messages were received from the House of Bishops announcing their concurrence in the erection of new Dioceses in Maryland, California and Kentucky.

## CHAPTER XIII.

### THE HOUSE OF DEPUTIES.

OCTOBER 9TH.

**M**ORNING Prayer was read by the Rev. Mr. Ohl, of Colorado. The benediction was pronounced by Bishop Potter, of New York.

Rev. Dr. Richards, of Rhode Island, from the Committee on New Dioceses, submitted a report accompanied by the following resolution, which was agreed to:

The House of Bishops concurring, the General Convention give its consent to the erection of the Diocese of Northern Michigan, with boundaries co-terminus with those of the previous Missionary Jurisdiction of Northern Michigan.

He also submitted a report on the memorial asking for a division of the Missionary Jurisdiction of Tokio and asked that the Committee on New Dioceses be discharged from further consideration of the subject.

Dr. Huntington reported in favor of adding to Article I in the Constitution these words: "That either House may make necessary and reasonable rules for the prevention of any abuse of this privilege," namely, limitation of debate.

Rev. Dr. Duncan submitted the following report: "That the resolution of Mr. Sowdon asking for an office for Independence Day be sent to the House of Bishops with the endorsement of the Committee on the State of the Church."

Rev. Dr. Perkins, of Kentucky, reported on behalf of the Committee on Prayer Book in favor of changing the table of the Golden Number. Resolution adopted. The same committee reported against the resolution of Dr. Carey on the

diversity of usage in saying the Gloria Patri and also in some parts of the Litany.

The Rev. G. M. Williams, of Northern Michigan, submitted the following: "The Missionary Jurisdiction of Northern Michigan having a memorial pending before this Convention for admission into union with it, and having elected delegates to this body, it is resolved that upon their presenting proper certificates, the delegates be admitted to seats upon the floor of this House, pending action by the House of Bishops."

On motion of the Rev. Mr. Bennett the report of the Committee on Canons made to the Convention in 1889, on functions of Rectors, Wardens and Vestrymen, was referred to the Committee on Canons. Mr. Morgan, of New York, proposed:

*Whereas*, by Article 9 of the Constitution, it is enacted that the same shall be unalterable, unless approved in General Convention by majority of Dioceses that shall have adopted the same, it is,

*Resolved*, That in the opinion of this House to obtain the approval of any Diocese it is essential that the vote of both clerical and lay Deputies should be concurrent, in approval of any proposed change.

Mr. Stephen P. Nash, of New York, presented the triennial report of the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen. He proposed that Sec. 1, Subdivision 1 of Canon 8, Title 3 of the Digest, be amended by the substitution of the word "7" in the place of "15," and that Subdivision 2 of the same section be stricken out. Rev. Dr. Nelson, of Western New York, proposed the following: "That the trustees be instructed to secure a change in the charter of the society so as to secure the enlargement of the number of trustees, as indicated in the action of the Convention of 1882."

Mr. Stetson, of New York, proposed a special rule of order for the House in its consideration of messages from the House of Bishops, communicating the action of that House in the adoption of amendments to the Constitution and Canons. Adopted.

The next business awakened very general interest, and was full of brightness and good nature. The report of the Committee on Location of the next General Convention was in favor of the city of Boston, Mass., whereupon Mr. Robinson, of Kentucky, very good humoredly moved to amend by inserting

the word "Louisville, Kentucky," in the place of "Boston;" whereupon the Rev. John Percival, D. D., of Louisiana, moved as an amendment to the amendment that "New Orleans" be inserted in the report and "Louisville" struck out. This was quickly rejected, whereupon the Rev. A. W. Knight, of Georgia, with great calmness and self possession, but with all the air of a man in grim earnest and yet in good humor, moved to amend the amendment by putting in the words "Atlanta, Georgia," and the resolution thus amended was agreed to. This was regarded as a bit of the cleverest strategetic work yet done in the Convention, and made Mr. Knight the observed of all observers.

Message No. 13 from the House of Bishops was then given to the House by the President.

The following changes in the Constitution proposed in the last General Convention be made known to the several Diocesan Conventions and be finally agreed to and ratified, in accordance with Article 9, of the Constitution, to-wit: strike out the words "Assistant Bishop" wherever they occur and insert in their place the words "Bishop Coadjutor." The House agreed by the following vote: 11 Dioceses said "No," 6 Dioceses said "We are divided," and 36 said "Yes," by their clerical Deputies. By their lay Deputies 3 Dioceses were divided, 19 said "Nay" and 29 said "Yes." So "Coadjutor" is the word that describes the second Bishop in a Diocese where there are two.

Message No. 14 was read. The House concurred with the Bishops in appointing a joint committee to take action with reference to the ordinations and depositions prepared by Arch-deacon Duncan.

Message 17. The House of Deputies concurring, that a joint commission be appointed of 5 Bishops and 5 Presbyters to consider a report to the next triennial session of the General Convention of what, if any, marginal reading of the English version of the Old and New Testament the General Convention may authorize for the instruction of our people. To this the House agreed. It is noticeable that whenever any question which has to do with accurate scholarship and the general diffusion of sound knowledge amongst the people comes up, prompt action is taken. The House always favors the general spread of knowledge.

The President brought before the House the 18th Message. It was agreed to consider this later, and now came up in Message 19 the question of the Provincial System. This, too, was ordered considered later.

Now was taken up Message No. 9, Sec. 3. A senior Bishop of this Church, in order of consecration, having jurisdiction within the United States, shall be presiding officer of the House of Bishops, and shall be called Primate. He shall discharge such duties as may be prescribed by the Constitution and Canons of the General Synod for its own needs by the House of Bishops. The Primate shall hold office for life unless he resign or be removed for disability or canonical cause. Mr. Parker, of Colorado, moved a resolution that the House of Bishops elect a Primate in case the Primate resign. Dr. Huntington moved to amend by inserting the words, "The next in order of seniority shall succeed to the office of Primate." The Rev. Mr. Weller, of Fond du Lac, moved that Section 3 be stricken out and that the word "Primate" shall take the place of the word "Primus," and the word "Convention" of the word "Synod." He objected to appointing a man to such an office simply because he was old and had been a long time Bishop. Dr. Huntington, of New York, did not want a Primate who would be too active. He wanted a man of age and experience, a man who had all that knowledge could confer. He thought the Church could be governed too much. In the question of Primacy the elective system is a dangerous one, and the principle of seniority a wise and safe one. Rev. Dr. Parks, of Pennsylvania, thought they needed many other things besides activity, and the proposition of the honorable deputy from Fond du Lac was not desirable. The Rev. J. J. Faude, of Minnesota, said it was evident that the House of Bishops had considered and rejected the proposition to make the office of Presiding Bishop elective. If the rule of seniority is wise in their eyes, why should it not be satisfactory to the House? The Rev. Cameron Mann, D. D., said the House was perfectly within its rights in saying which way the Presiding Bishop should come into his office. He was the presiding officer not alone of the House of Bishops but of the whole Church. Rev. Dr. Morrison, of Albany, put his finger upon one of the strongest points that can be urged in favor of the elective system. He said the



seniority rule may, and some time will, give us a Presiding Bishop who lives in some very remote part of the Republic. There are times when it is needful for a man to be in the center of activity, to speak the strongest words that can be spoken for the Church, and speak it in the strongest way. The leader of the House of Bishops should be such a man. He should voice the dignity, power and convictions of this Church. The speech made a great impression upon very many who heard it.

Mr. Robert Treat Paine moved that the Secretary of this House be instructed to cause to be printed, for the information of its members, all messages from the House of Bishops relating to Canons and Constitution. That the Secretary of this House be instructed to cause to be printed, for the information of members, all action taken by this House upon the Constitution and Canons.

In the afternoon session a long discussion took place on the old question of the Primacy, in which the manner of his succeeding to that office was discussed. Mr. Parker, of Colorado, Rev. Dr. Huntington, Rev. Mr. Weller, Rev. Dr. Spalding, of Alabama, Rev. Mr. Jewell, of Milwaukee, Rev. Mr. Edmunds, of Albany, Rev. Mr. Ely, of Southern Ohio, Rev. Mr. Robert, of Missouri, Rev. Dr. Nevin, of Rome, Italy, who represented the Churches in Europe, Mr. Biddle, of Pennsylvania, Rev. Mr. Fitts, of Alabama, Mr. Shipworth Wilmar, of Maryland, took part. Dr. Nevin said the great thing was not to get the oldest or necessarily the ablest man for Primate; what we want is the wisest man for Presiding Bishop, and that is a thing we can hardly hope to reach under the present rule, and certainly we cannot always reach it. He said: "I hope that the present rule will be rooted out and put into the lumber room of the 19th century." Mr. Wilmar desired that the Church should be left as our fathers left it, and that we should go on in the good old ways. The question was now on Mr. Weller's proposed substitute, and it was lost. When the amendments and substitutes were all through, the Presiding Bishop was left to come into his office as the present Presiding Bishop did, namely, by seniority.

Rev. Dr. Rhodes, of Southern Ohio, moved a resolution which would give power of removal for disability to the House

of Bishops by a majority vote. This was agreed to. Mr. Skinner, of Missouri, moved that no Bishop shall become or remain Primate after the age of 70 years. This was rejected. Dr. Huntington, by permission, at this time presented the following report from the Committee on Constitutional Amendments, to whom was referred the resolution of Mr. Morgan, of New York:

*Resolved*, That the proper manner of voting and of determining the question upon alterations of the Constitution is that presented in the Second Article for a vote by orders; but the vote for the affirmative must be in each order a majority of the number of Dioceses which have accepted the Constitution, and the concurrence of both orders in each Diocese cannot be required. Your committee considers it is inexpedient to go behind this decision. It therefore asks to be discharged. So ordered.

Message No. 21 announced that Idaho and Wyoming had been constituted separate missionary jurisdictions under the Episcopal jurisdiction of Bishop Talbot. Message No. 22, that the jurisdiction of Western Colorado had been placed under the care of the Missionary Bishop of Nevada and Utah, whose title is now Missionary Bishop of Nevada, Utah and Western Colorado. The President said these messages required no action.

In the afternoon revision of the Constitution and Canons was again taken up, and the same ground gone over with little if any progress made.

## CHAPTER XIV.

### THE HOUSE OF DEPUTIES.

OCTOBER 10TH.

THE House met for business at 10 A. M. Dr. Carey, of Albany, presented a memorial from workers among colored people who had recently held a meeting in Washington, D. C. It ran as follows:

"Baltimore, Md., Oct. 7, 1895.

Reverend and Honored Sir:

At the Eleventh Annual Conference of Church Workers among Colored People, held in the city of Washington, September 24-27, it was resolved that a memorial, setting forth certain needs of the work, be sent to the General Convention to be held in Minneapolis. We beg leave to call attention to the following:

1. We ask, should a commission for work among colored people be appointed, that in its composition the colored clergy and laity be fairly represented.

2. We would ask the employment of two well-qualified colored priests, to labor under the direction of the Church Commission or Board of Managers. These could engage in evangelical work, and, coming into the closest contact with the people in one-half of the year, would know their requirements, and in the other half of the year could be engaged in letting the work be known in the North. We believe such a practice would be most beneficial to the work. It has been tried in other denominations, and found most helpful.

3. We recommend the founding of a college, well equipped in every way, where the youth of our race might not only have Church training, but the benefits arising from a college education."

The memorial was referred to the committee on colored work appointed by the Board of Missions.

The Rev. Dr. Arthur Lawrence, of Massachusetts, moved that a joint committee of two Bishops and two clergymen, with two laymen, be appointed to nominate fifteen persons as Trustees for Prayer Book distribution. Mr. Schenck, of Long Island, asked that the Committee on Canons be directed to propose an amendment necessary for the placing of the words "Bishop Coadjutor" where the words "Assistant Bishop" now are in the Constitution. Mr. Forsyth, of Louisiana, asked that the Committee on Canons be requested to draw a Canon defining clearly the status of clergymen called by vestries to the position of Rector, and also to define the relations of an Assistant Rector. Dr. Richards asked that the Secretaries of both Houses be instructed to have prepared by an expert a subject index to the journal of the proceedings of this Convention and a digest of the Canons.

Dean Hoffman now called for the order of the day, and Mr. Stephen P. Nash, of New York, moved that the whole subject of revision be referred to a new commission, who should report article by article such changes as they might judge desirable. Mr. Stockton, of Western New York, asked whether such a resolution were in order. Dr. Dix, with the utmost possible suavity, said, with very great deference to the mover of this resolution, and submitting to the judgment of this House, the chair would express the opinion that the resolution is not in order. The commission having only made a partial report, and still being in existence, and having with the consent of the House withheld part of its primary report, a vote for a new commission is out of order. Whereupon Mr. Nash moved to strike out Section 3 entirely. He said "The presiding Bishop has been simply presiding officer of the House of Bishops, but we are legislating into existence an officer with rights and powers to preside over the whole Church." A vote being taken, the House went "Nay" 120 and "Yea" 178. Section 4 proposed to reduce both lay and clerical delegations to the General Convention to three of each order (heretofore it has been four), the purpose of this proposed change being to make the General Convention less cumbersome. This at once called up Mr. Fairbanks, of Florida, who moved that the present number be retained. He said that the older men of the Diocese are the ones from whom the Deputies are selected, and hence they

are liable to be away. If three are appointed it is probable that two will be present. Judge Prince opposed the reduction on the ground that numbers add to enthusiasm and enthusiasm to public influence. "There is nothing," said the Judge, "to prevent any Diocese from sending three or one of each order now if it so desire; four is the largest number it can send. But whether it sends four or one, when the vote is taken by Dioceses it has just the same power. In regard to the Convention being a burden it is evidently not so regarded when four great cities earnestly contended yesterday for the Convention to meet with them three years hence." Rev. Dr. Alsop and Mr. Biddle now spoke on the same side. Rev. Dr. Richards, of Rhode Island, thought that the larger the body the more liable it is to be influenced by powerful eloquence, and thus sometimes moved to do things for which it repents too late. Judge Atwater, of Minnesota, was in favor of reduction. Mr. Triplett, of Missouri, would have the Deputies canonically resident in the Dioceses they represent. Rev. Dr. Fulton pointed out that that might prevent able men who are engaged in educational work from becoming deputies. Rev. Dr. McVicar trusted that the amendment proposed would not be carried. "Why should we pretend to say to a Diocese whom they shall choose to represent them? We know from experience how important it is that certain gentlemen, who have long had seats in this House, should continue to have. They might move from where they now live and there would be the very best reasons why the Dioceses which they have represented so nobly should desire still to retain their service. We have in the revision of the Prayer Book an instance in which a representative moved from one Diocese to another was returned to the Convention, and I for one would not limit the power of Dioceses."

Mr. Triplett's amendment, which would have the Deputies actually resident in a Diocese, was lost. Rev. Dr. Richards' amendment was also lost. It was evidently not the intention of the Deputies to lessen the number four as the limit of representation of each order. Nothing more was done. The House of Bishops sent Message No. 23.

*Resolved*, The House of Deputies concurring, that the following amendment be made to the Constitution, and that it be made known to the several Dioceses, so that it may be agreed



to and ratified at the next General Convention, in accordance with Article No. 9 of the Constitution. Amend the constitution by inserting the following: VI. Sec. 1. In every Diocese there shall be a standing committee which shall be appointed by the Convention of the Diocese whose duties, except so far as provided for in the Canons of the General Synod, may be prescribed by the Canons of the respective Dioceses. Sec. 2. When there is a Bishop in charge of the Diocese the said Committee shall be his counsel of advice, but when there is no such Bishop it shall be the ecclesiastical authority of the Diocese.

This went to the House for consideration in regular order. Message 24 of the House of Bishops gave consent to the organization of the new Diocese of Northern Michigan and its union into the General Convention. Message No. 26 of the House of Bishops expressed sympathy with the Armenian Christians in their suffering and advised help for them in their necessities. It also desired that the House join in asking the Church of England to commend the Armenian Christians to the whole English speaking world. The first resolution was unanimously concurred in. The second resolution, asking the English Church to help in this work was now presented, when the Rev. Dr. Huntington moved that the House does not concur. His ground for doing so was that it was not the business of the General Convention to suggest duties to the Church of England. Rev. Dr. Nevin sprang a surprise upon many of the Deputies by saying that the Archbishop of York had presided at a great meeting in London and had written a pastoral letter three months ago on this subject. The Rev. Dr. Greer said the resolution simply declared our belief in the cause of righteousness, and we simply ask another great body of Christians to help us to forward that cause. 146 voted for this resolution and 92 against it. The House adjourned.

After lunch ten beautiful interurban cars, specially provided, free of charge by the Street Railway Company of Minneapolis and St. Paul, of which Mr. Thomas Lowry is President, were in waiting to take the Convention to St. Paul. Nothing could have exceeded the generous kindness of the Street Railway Company through its officials, Mr. Lowry and Mr. C. Goodrich, the Vice President, all through the Convention. From the West Hotel, Minneapolis, to the Ryan Hotel, St. Paul, it takes

about 50 minutes to make the run, and the interurban line goes through beautiful scenery. The St. Paul people well deserved that the Convention should visit their delightful city. Its business men, of every class, and its public officials had joined with the Church people in general interest and desire to make the Convention a success. The Deputies, one and all, spoke in terms of high praise of the afternoon's programme.

Mr. George C. Thomas, of Philadelphia, a man who has traveled widely, said to the writer of this History, "With all deference to you, sir, as a resident of Minneapolis, I must say that the scenery from Summit Ave., in St. Paul, is amongst the most magnificent I ever saw."

The public press gave long accounts of this delightful afternoon. The *St. Paul Globe* and the *Pioneer Press* spoke in high terms of the visitors, and the *Dispatch* used words of like import. In order to show future Convention cities just how such entertainment is provided, I print the report from the *Pioneer Press*, which is substantially like that in the *Globe*. If the subscriptions appear small, it is only because small sums were needed, and it appeared better that it should be given in small sums than that one or two men should pay the whole, which they would gladly have done.

In the afternoon St. Paul contributed to the entertainment of the Episcopal delegates in a manner that will long be remembered by all the visiting clergy and lay Delegates who availed themselves of the invitation tendered by St. Paul citizens to take a drive about the city.

Great preparations had been made for the event, and no less than 500 persons readily signified their acceptance of the invitation. A. S. Tallmadge accepted the responsibility of securing sufficient conveyances in which to transport the Ecclesiastical guests to and from the various points of interest in the Saintly city, with the result that there occurred one of the most brilliant displays of equipages ever seen in the streets of St. Paul. One hundred and nine carriages were sent and money subscribed sufficient to provide thirty-seven more. All were to congregate at the Hotel Ryan at 3 P. M., and long before that hour the scene in the vicinity of Sixth and Robert Streets was one of the utmost excitement. Traps, dog-carts and carriages of nearly every description filled the streets in all directions, and

a few minutes past 3 the first car arrived bearing the Delegates.

Early in the day a committee, consisting of Messrs. B. F. Beardsley, S. M. Hayes, F. B. Millard, M. H. Albin, E. B. Graves, C. F. Fauntleroy, T. Gaskell, W. S. Gilliam, C. J. Ingles, C. A. Dibble, F. O. Osborne and W. H. Lightner had repaired to Minneapolis for the purpose of escorting the visitors to St. Paul, while the Reception Committee at the Ryan included Messrs. A. S. Tallmadge, E. W. Peet, Fred S. Bryant, W. T. Kirke, B. F. Stanton, M. N. V. Seymour, L. T. Lawton, W. H. Merrick, W. J. Sleppy, J. I. Jellett and S. C. M. Appleby.

In spite of the vast aggregation of carriages, prancing horses and the multitude of people thronging the streets, the procession got off with the greatest order and precision. Not the slightest break occurred in the proceedings. All were escorted to carriages and handed in with the greatest dexterity. No one was overlooked, and the seemingly interminable procession, under the escort of a detachment of mounted police, as it threaded its way through the principal thoroughfares of the city, excited great admiration.

The march was up Sixth Street to Dayton, to Western, to Portland, to Kent, to Holly, to Dale, to Summit, to Victoria, to Ashland, to Milton, to Summit, to Victoria, to Fairmont Avenue, to Crocus Hill, to Dale Street, to Summit Avenue and Summit Court, to Merriam Hill, to Central Avenue, via Central Park Place, to Twelfth Street, West to Cedar, to Third, to Wacouta, to Sixth and thence back to the Ryan.

The drive, from start to finish, was a great success, admirably planned and executed, and greatly enjoyed by the many visitors, who are convinced that there is no place like the West for courtesy and hospitality. It was probably twice as large a driving party as was ever escorted about St. Paul, there being 584 people in the party. Although the committee in charge did not know half an hour beforehand how many would come, it happened, fortunately, that there were just enough carriages to contain the party, and one single trap left over. Many of the carriages were driven by their owners, and many of the visitors found themselves with personal friends. The streets over which the party was driven had all been cleaned and sprinkled and the weather was delightful. The following is the complete list of those who furnished carriages and contributed

cash, to whom the Committee return grateful acknowledgments:

Carriages. Dr. C. A. Higbee, C. F. Mahler, Dr. C. Schiffman, F. B. Bass, C. E. Dickerman, E. F. Hughson, John A. Stees, Alex. Ramsey, William B. Dean, Dr. A. E. Senckler, Dr. J. W. Chamberlin, E. W. Peet, George W. Magee, E. H. Bailey, James H. Weed, John B. Sanborn, Samuel Dearing, Peter Siems, W. P. Warner, Charles P. Noyes, E. S. Chittenden, D. L. Curtice, Dr. E. C. Abbott, C. B. Olmsted, John M. Egan, F. B. Kellogg, W. F. Peet, E. W. Shirk, Mrs. W. Q. Allen, W. H. Lightner, Charles Michaud, D. R. Noyes, Mrs. J. Q. Adams, Philip Reilly, Mrs. H. E. Averill, Mrs. S. S. Welch, J. A. Humbird, S. S. Eaton, F. E. Elmud, T. S. Tompkins, C. H. Bigelow, Joseph Elsinger, Col. R. F. Hersey, F. S. Bryant, V. M. Watkins, Mrs. A. H. Wilder, C. Q. White, A. A. White, C. Livingston, Theodore Irvine, A. H. Lindeke, P. T. Jackson, W. C. Edwards, T. L. Schurmeier, Timothy Foley, Mrs. William F. Graves, Dr. J. E. Schadle, H. P. Upham, T. B. Campbell, G. W. Freeman, Col. A. Scheffer, William Hamm, S. O. Brooks, Mrs. J. J. O'Leary, J. C. Richardson, Mrs. Henry Hale, R. Gordon, M. Auerbach, E. F. Warner, J. H. Skinner, F. Weyerhauser, O. P. Lanpher, A. Kalman, E. W. Winter, Dr. Foster, William Constans, Mrs. A. S. Strong, R. M. Newport, Mrs. F. A. Fogg, W. D. Cornish, Rev. E. C. Mitchell, C. A. Severance, W. F. Meyers, J. J. Parker, C. Shields, Matt Clark, C. H. C. Smith, E. J. Hodgman, Dr. Charles Smith, Dr. A. J. Stone, J. W. Bishop, R. A. Lanpher, E. B. Graves, George Benz, R. P. Lewis, Mrs. H. Bigelow, Mrs. Hammond, William Dawson, Mrs. Hewitt, R. B. Bement, A. Tighe, F. W. M. Cutcheon, William Hamm, Mrs. J. J. Hill, R. Jefferson, George R. Finch.

Cash. C. E. Flandrau, \$5; W. T. Kirk, \$2; R. Mannheimer, \$2; S. M. Cary, \$2; Kenneth Bryan, \$2; E. F. Warner, \$10; Rukard Hurd, \$2; Mrs. Ansel Oppenheim, \$2; H. F. Stevens, \$2; A. B. Driscoll, \$2; A. B. Plough, \$2; Greenleaf Clark, \$2; George L. Beardslee, \$2; Alfred Dufrene, \$2; Judge C. E. Otis, \$2; H. M. Smyth, \$2; D. M. Robbins, \$3; W. H. Mingaye, \$2; cash \$10; H. C. McNair, \$2; T. L. Schurmeier, \$5; Harvey Officer, \$2; C. H. Fauntleroy, \$1; A. M. Eddy, \$2; W. R. Merriam, \$4; P. H. Gotzian, \$2; W. B. Bend, \$2; Mrs. J. L. Merriam, \$2; Mrs. A. Greve, \$3; J. W. Lusk, \$2.

On the evening of this day the Board of Missions met. Bishop Gilbert moved that the House of Bishops be requested to elect a Missionary Bishop for Alaska. Bishop Rulison, in a powerful speech, supported this. Bishop Neely followed, and he stated that the English Bishop Bompas already in Alaska could do all the work required in the Yukon District, while the Bishop of Olympia could superintend the work done at Juneau. He asked whether it was wise to spend the needful money for a Missionary Bishop to Alaska when we have over 7,000,000 negroes in the South where, in his judgment, the money could be much more wisely and much more fruitfully spent. This was the speech of a man who had studied the question, and it deserved the very careful consideration of the Board. Bishop Tuttle, Bishop Whipple, Bishop Seymour, Bishop Barker and the Rev. Dean Hoffman all supported sending a Bishop to Alaska. Bishop Paret paid a very high tribute to Bishop Neely, and said, "We need to have the whole facts before us so as to act intelligently." Bishop Hall, of Vermont, moved the adjournment until the following evening. At the Friday evening's meeting Dr. Langford went over the expenditure in the jurisdiction of Alaska, and he made an earnest plea for mission work there. Amongst other speakers was the Bishop of New York, who had ordained the Rev. John Chapman, who is at present at work in Alaska. He spoke of him as a man of fine character, of self-sacrificing life, and of truly noble Christian worth. He painted in glowing colors the possibilities of Alaska both from a commercial and a religious point of view.



## CHAPTER XV.

### THE HOUSE OF DEPUTIES.

OCTOBER 11TH.

**M**ORNING Prayer and Litany were said by Rev. Dr. Hodges, of Massachusetts; Bishop Niles pronounced the benediction. At 10 o'clock Dr. Dix took the chair. On motion of Rev. Mr. Bennitt, of Newark, the amendment to the Canons on marriage and divorce, reported by the Committee on Unfinished Business, was sent to the Committee on Canons. Rev. Dr. Davenport, of Tennessee, offered the following resolutions:

*Resolved*, The House of Bishops concurring, that Title 3, Canon 7, § 1, be amended by the addition of the following article, to be numbered Art. 10: Whenever there shall be a meeting of the Board of Missions, as provided for in Article 3 of this Canon, there shall be a roll call of the Bishops, and whole deputations and delegations, and of other members of the board, and on all votes such call shall be made whenever demanded by the clerical or lay deputation of any Diocese or by any three members appointed under Article 4. A majority of all the members of the Board shall be necessary to pass any vote.

*Resolved*, That, the House of Bishops concurring, Title 3, Canon 7, be amended by changing the numbering of Articles 10 and 11.

The House of Bishops sent word that it had voted in favor of holding the next General Convention at Louisville, Kentucky, and, desiring a committee of conference; Dr. Perkins, of Kentucky, Mr. R. Treat Paine, of Massachusetts, and Mr. Miller, of Georgia, were appointed. The Missionary Council of the Church is always an important gathering, and its work requires to be prepared with ability and care. The President appointed as members of the joint committee, the Rev. Chaun-

cey, B. Brewster, Rev. Dr. Battershall, Mr. J. N. Brown, and Mr. B. Stark. Rev. Dr. Lindsay, of Massachusetts, presented a resolution asking that the complete report of the joint commission on revision of Constitution and Canons be presented at 3 o'clock this afternoon. Dr. Hoffman said there will be no meeting to-morrow; the report will be ready for Monday. It was ordered presented at 10 o'clock on that day. Dr. Davenport, from the Committee on Canons, to whom was referred Title 3, Canon 4, Sec. 11, moved: That when one Diocese is about to be divided into two Dioceses, declaration shall be made which part is to be the new Diocese, and that a majority of organized parishes and missions shall have consented to the division, and that this shall be certified before such division can take place. Resolution passed.

A long debate now took place on Sec. 4 of Message No. 9 from the House of Bishops, when the ground of residence, "having domicile" in connection with the Diocese, etc., were all gone over. In all these discussions the manly frankness and fairness, the consideration shown and the ability displayed by Dr. Hoffman, had won the hearts of every member of the Convention, and many men in it felt sorry that it had become evident the work of revision could not be finished this year. The Rev. Dr. Egar voiced the feeling of every deputy, probably, when he said: "If the chairman does not expect to see the work ended at this Convention, and no one expects a final vote to be taken, the rest of our time had better be spent in discussing the general principles of the various Articles." Every one saw the wisdom of this. From this time on it was evident that a new commission would have to take revision in hand, or the old commission continue its work.

A long discussion on the position of delegates from the Missionary Jurisdictions of the Church in the United States, in foreign lands, and on the continent of Europe, took place. It was evident that some members would like to see them on perfect equality in all respects. Some would like to see the representatives of foreign Churches, especially the Church in Japan, with a seat by courtesy, only, and some would like to have no delegation from American Churches on the continent of Europe, and others thought that the Continental Churches should be drawn even more closely to the Church in the United States

than heretofore. Dr. Nevins made a telling speech. He said we did not want the clergy of the American Churches to become Anglicanized, much less Germanized, or to stay away from the land of their birth for twenty years without ever visiting it. It was stated that there are 20,000 Americans permanently resident in places where this Church has services, and that 100,000 persons visit American Churches on the continent of Europe every year. Dr. Parks bore testimony to the great good which is done by the clergy of American Churches in European cities. At the close of the discussion the whole position was left as it had been in the past.

The writer has no hesitation in saying that it will be an evil day for the American Church if any of the privileges of American congregations in Europe are curtailed, and one of those privileges is that of sending wise men to the General Convention of the Church. I know the interest of American Churchmen abroad in our ecclesiastical affairs. I have heard it in Paris, in Florence, and in the city of Rome itself.

In the afternoon the revision of the Constitution came up. Mr. Stephen P. Nash moved as an amendment to Article 2, by which the Convention meets once in three years, to insert the word "five." Thus the Convention would have met every fifth year. Rejected.

Mr. J. Vaughn Merrick, of Pennsylvania, moved that the question be taken by Diocesan orders after concurrence with the Bishops on Articles 1 and 2. The House of Bishops sent in Message No. 31. Strike out Articles No. 4 and No. 9 of the Constitution, and insert:

#### ARTICLE V.

Section 1. In every Diocese the Bishop, or Bishop Coadjutor, shall be chosen agreeably to such rules as shall be prescribed by the Convention of that Diocese. Missionary Bishops shall be chosen by the House of Bishops in accordance with canonical provisions of the General Synod.

Sec. 2. A Bishop shall confine the exercise of his office to his own Diocese or Missionary Jurisdiction, unless requested to perform some Episcopal act in another Diocese or in a Missionary Jurisdiction by the ecclesiastical authority thereof, or unless authorized and appointed by the House of Bishops to act

temporarily, in case of need, beyond the territorial limits of the United States.

Sec. 3. No one shall be ordained and consecrated Bishop until he shall be thirty years of age; nor without the consent of a majority of the Bishops of this Church, exercising jurisdiction in the United States, and the consent of a majority of the Standing Committees of all the Dioceses. No one shall be consecrated Bishop by less than three Bishops.

Sec. 4. A Bishop may not resign his jurisdiction without the consent of the House of Bishops.

Sec. 5. Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Primate under such conditions as may be prescribed by Canons of the General Synod. Such Bishops shall not be entitled to vote in the House of Bishops, nor shall they perform any act of the Episcopal office in any Diocese or Missionary Jurisdiction of this Church, unless requested to do so by the ecclesiastical authority thereof.

The President. This message (No. 31) will go to the House for its consideration in the proper order, when reached.

A message (No. 32) was received from the House of Bishops, announcing that that House had passed the following resolution:

*Resolved:* That this House non-concurs in resolution contained in message No. 20 from the House of Deputies, and asks for a Committee of Conference, with a view to the preparation of a proper index to the Digest and all journals of the General Convention, and has appointed as members, on its part of said committee, the Bishop Coadjutor of Minnesota and the Bishop of Delaware.

The President. Is it the pleasure of the House to authorize such a committee on the part of this House? The Chair hears no objection, and the committee will be hereafter appointed.

Dr. Perkins, of Kentucky, from the committee of conference on selection of place of meeting of next General Convention, reported in favor of Washington, D. C. The report was accepted and Washington adopted as the place where the next General Convention will hold its session.

Messages 35 and 36 were received from the House of Bishops, and the House adjourned.

## CHAPTER XVI.

OCTOBER 13TH.

SUNDAY, October 13, was a day never to be forgotten by Churchmen of Minneapolis and St. Paul. The fame of the services held on the preceding Sunday had spread far and wide. There was not a newspaper reader in the Northwest who had not been informed of their glory and greatness. The preachers for the day had been announced in all Saturday's newspapers. The musical part of the service had been very carefully prepared, and every one interested in Church matters, who could possibly attend service, did so. In many of the churches five services were held. Celebration of the Holy Communion was held in many of the churches at an early hour, and to-day, like the preceding Sunday, the sermons were of a high spiritual tone. Bishop Perry preached at St. Paul's in the morning to one of the largest congregations ever seen in that church. The text was: "Now, when the centurion and they that were with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God." The sermon was all that a sermon on such a text should be. It set forth in fitting words the perfectness of Christ's Divinity, and from that went on to show how he became the Saviour of men; how the majesty of God shone through the manhood of Christ in all the complete perfection of His character, and the superhuman wisdom of His words made men who were not religious say, "Never man spake like this man." The Prophet of Nazareth announced Himself as the Reformer of His age, the Teacher of absolute truth, and the source of Divine wisdom. He reached the very source of sin, and dealt with it as no worldly sage or seer had ever done. Christ's whole mission was a revelation in ethics, quite as much as a



gospel. It was a vindication of law, as well as a display of grace.

BISHOP HALL AT ALL SAINTS.

The Bishop of Vermont preached at Morning Prayer in All Saint's Church. Long before the hour of divine service the church was completely filled, and hundreds were unable to obtain admission. The sermon was earnest and vigorous and clear. It was on the love of God. The text was the lawyer's question, "Which is the great commandment in the law?" and the Saviour's reply: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The Bishop said: "Many people appear to think that the Christian religion is a series of negations, prohibitions; that it simply lays down a lot of things men may not do. Whoever takes this view of the Christian religion takes a wrong one. The religion of Christ is the religion of Love. The great need for us is that we shall be resurrected out of our old selves, our follies and our evil ways. Christ's death is only an exemplifier of the death we must all die—the death of self. Our religion depends upon what our conception of what love is. The great mass of men confuse love with passion. Passion seeks to possess; love, in its gentleness and pureness, seeks to be possessed for the blessings it may give. Pure love rules out all self, that it may be of service to the beloved. A great deal of the so-called love of God is sham. Whoever really loves God gives himself into God's care and keeping, as faith in God's wisdom and kindness, and desires to serve or be served. Love is rational, careful, thoughtful, kind, generous, and is never blind. Love must ever be based on esteem and reverence. Love gives all, without thought of reward, and love means sacrifice. It involves nobility and strength of character, honor, integrity, courage, intelligence. If we thus love God we are His children, doing His work and sharing His life."

BISHOP DOANE—ON THE PROGRESS OF SIN.

St. Mark's Church was filled, chairs being placed in every aisle. The singing was especially good. The offering was given to the fund for the relief of aged and infirm clergy in Minnesota.

The sermon was preached by Bishop Doane, who was at his very best. The words of his text were: "Then drew near unto Him all the Publicans and sinners for to hear Him, and the Scribes and Pharisees murmured, saying, 'This man receiveth sinners and eateth with them.' And He spake this parable unto them, saying: 'What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine; either, what woman having ten pieces of silver,'" etc. The sermon was a glorious presentation of a great Gospel truth. The woman with her lost silver, the man with his lost sheep, and the father with his prodigal son, were all one parable, teaching one great truth. The woman sought that which she had lost; the man sought the sheep that had wandered; the prodigal returned to his father's home. It was an exquisitely beautiful thought, and made the text gleam with new light when the Bishop said: "This woman, sweeping her house in search of her silver, teaches the Church of God that home missions are not to be neglected. You are to look after the people who are outside of religious influence in this American Republic, in your own homes. Foreign missions were to be looked after. The man with his sheep went out into the wilderness. In all this parable and in all this work, we are to see the infinite love of Jesus Christ. There is no place so far away but it is within the reach of His vision, and no sinful child of man, however far he has wandered or fallen, is outside the reach of the love of God. The message of the Gospel is for all, and the Tree of Life, whose leaves are for the healing of the nations, must be planted in far off lands."

#### THE CHURCH SOCIAL UNION.

At Gethsemane Church, in the afternoon, Bishop Huntington, of Central New York, President of The Church Social Union, spoke on its objects and aims. The address displayed every one of Bishop Huntington's well known qualities,—breadth of view, calmness and fullness of expression, a mastery of perfect English, and deep sympathy with the men and women upon whom the burden of our present social system seems to rest most heavily. He said that "political economy" is being broadened every year, and men are beginning to understand the philosophy of history as they have not understood it until

our own time; that every man who is striving to make the world better is one of the rightful helpers in social and economic progress; but it is ours to enthuse into all methods for the uplifting of mankind the very spirit which is at the base of the Gospel of Jesus Christ. The law of Christ is applied admirably in the pulpit to general principles, but not so bravely when it comes to particular application of those principles. We must remember that mankind are not now to be redeemed, but they are to be taught that the Redeemer of men's souls is the Redeemer of their lives from thralldom and meanness and degrading conditions; that He is the Redeemer of society, of the nation and of the state. The very law of the Church which God has given us is the law which binds each man to his fellows, and it is the design and scope of its catholic purpose to reach it, to bless it, and to save it. It was the view of Plato, as set forth in the 4th book of his Republic, that it was not good for the nation that only one part of it should be prosperous and happy; and that is not the design of Jesus Christ, who tore the bandage from off man's eyes and broke down the barrier between Jew and Gentile, and taught that every wall of prejudice built by pride, or jealousy, or money, or caste, should come down. In the wide earth there is room for all God's children, but there is not room for a wall between them. Mankind is one in the Son of Man. The worst evil of the poor is not their poverty; the worst evil of overworked men is not their work. So long as between rich and poor there is no question but the question of 'how much money,' there will be no contract that self-interest will not break. Mr. Kidd's expectation of an altruistic age coming out of a competitive evolution may have hope in it, but we shall do well to remember that in his own city, the same year that he wrote that theory, in answer to one advertisement for one clerk at a modest salary, 1,100 persons applied. We must not forget that a woman, for doing exactly the same work that a man does, and just as well and quickly, often is paid one-fourth less money than a man would receive, and that when she is a widow or a mother with a dependent family. This Church of ours has something else to do than to wait for the coming of an ideal social kingdom. God's kingdom is to come to men who work while they wait. A believing, thinking, working, loving, praying Church, a Church

which makes itself useful in the world here and now, is what we want and what the world sorely needs."

This was a glorious word, spoken by a progressive and manly thinker.

BISHOP GRAFTON—ON THE CHRISTIAN CHURCH.

Bishop Grafton, of Fond du Lac, preached at Holy Trinity Church in the morning. Text, Acts ii, 42, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

The Bishop said: "There is only one Church, and like its Lord it was only born once. It is the same Church to-day it was in the first day of its existence. The Holy Spirit was given to it on the day of Pentecost. The Church keeps the pure doctrine of Jesus Christ because the Holy Spirit lives in it. We believe in the great Catholic creeds of Christendom, because so taught by the Spirit of the living God. It is the province of the Holy Spirit to guide the Church into all truth. The breaking of bread is the sacrament of the altar, the same sacrament that Christ instituted in the upper room. We often hear men say that an ornate eucharistic service lacks the simplicity of Bethlehem. They hear liturgical service, see many ceremonies, behold the altar adorned with light and flowers and sometimes they see burned incense. They tell us the New Testament teaches none of these things. The Christian religion does not mention the idea of external worship. The worship of the children of Israel in the wilderness was much more simple than their later worship. God revealed the glorious worship of the Temple and He still reveals His will to the Catholic Church. It is not wilderness worship, nor the earliest forms of worship, which are the crowning glory of public devotion; God has ever been revealing himself in higher forms and nobler thoughts. He revealed the worship of heaven to St. John, as we read in the Revelation that bears His name, and we need ever, in all our Churches, to worship God with the true catholic and beautiful service."

In the same Church the Rev. H. L. Duhring, of Philadelphia, a man who is well known all through the East as a Sunday School worker, spoke to the children of the school and parish. The subject was "Clear heads and pure hearts." The speech

was exceedingly characteristic of the man. It was racy, picturesque, entertaining, educating and useful. It did what all true school work should do, insisted upon educational progress with moral brightness, and was calculated to make manly Christians of all the young hopefuls in Trinity parish who heard it.

In the same Church, on the evening of the same day, Bishop Neely, of Maine, was the preacher. He had been Rector of the parish for a short time after the war. At that time Minneapolis had hardly begun to be. When he arrived at St. Anthony the parish had a little wooden chapel in which they worshipped, and now he was glad to find the beautiful parish Church and Guild House, and all conveniences needful for the work it is called to do. The text was: "The grace of God that brings salvation hath appeared unto all men," etc. The Bishop said, "It is not the mere saying of the Bible that will save us but the incarnation and atonement of our Lord. We are to believe in Him in such a way that our every day life and every act in it are the outcome of moral rectitude. If we believe the words of God we are to do the deeds that he commands us; as the text tells us, we are to deny worldly lusts, ungodliness, to live soberly, righteously and God-like in this present evil world. It is not our duty to require urging to do good works. It is a Christian's solemn business to find out what good works he can do and do them with brightness and cheerfulness and pleasure. That is the service that God will honor; that is the love that God expects, and to such servants and to such lives the 'Well done' of the Master shall be spoken."

#### BISHOP SEYMOUR—ON CHRIST'S HUMILIATION.

Gethsemane Church was crowded this evening to hear a sermon by the Bishop of Springfield. The sermon was on the humiliation of Christ, and it was such a sermon as has helped to make the reputation of the great Bishop what it is. Nothing could have been clearer than the dogmatic statements laid down by the Bishop, that God is, and that He is the rewarder of them that diligently seek Him; that Jesus Christ is God and that He emptied himself of the glory which He had from the beginning, and traveled the journey of life from the birth to the grave; that he left the company of angels and archangels,



and of the elect of heaven, that he might dwell with the poor and lowly, as the friend of the toilers on the sea and the tillers of the land; of the man in shop and mart, and street; that He might know their trials and temptations, and difficulties, and sorrows and sins; that He, in His very divine nature, gave Himself to be the Saviour of all men, and especially of those that believe, and thus lead men out of the dark valley of sin into the glorious light of the salvation of God, are great truths made known in the Gospel. "What care we," said the Bishop, "for mere form? It is the thing represented, that stands behind all form, higher than all Litany, nobler than all praise. It is the worship of the Father, in Christ Jesus the Saviour; first, midst, last and all the time. This it is that shall lift man out of his earth-born care into the divine glory of the sons of God."

BISHOP COXE—ON A REVERENT WORSHIP.

To-day was a high day at St. Andrew's Church. The organist, Mrs. Arthur Cawcut, and the choir, had prepared the music with great care. The Rev. Hartley Carmichael, D. D., of Virginia, was to preach, but at the last moment, found it impossible because of throat trouble. Morning Prayer, Litany and the Ante Communion service were read by the Rector and Rev. James W. Keeble, a clerical Deputy from Arkansas. Bishop Coxe gave a short address in which he said, "I have come to St. Andrew's Church this morning, to show my respect for your Rector, and for the work he has done in the Church of God, and for the poor and needy. May I speak to you about the need that exists to-day that men shall study reverence in worship? and I feel the freer to do this because the worship here is so beautiful, orderly and becoming. The Psalmist often said "Selah" and often called men to pause to consider, to stop to think. We live in an age of anxiety and rush and worry, and this haste often intrudes itself into the sacred places of the Most High, and mars the service which should otherwise be calm and whole-souled and holy." The Bishop recited several parts of the service as he had sometimes heard them rendered, and then the same parts as they ought to be rendered. The effect was remarkable and all present felt its force. The Rector, W. Wilkinson, then gave an address on the question, "What

effect has death upon character?" He said: "One of the most important lessons that can be learned from the appearances of our Lord, after his resurrection from the dead, is this, that he showed exactly the same elements of character we know he possessed when he was Jesus of Nazareth, who lived in Galilee. Before His death He spake to the woman at the well, lost, and lone, and sinful. To her He declared His divinity and His mission. He told the story of the prodigal who came to his father. He spake to the woman taken in sin. He fed the hungry. He blessed the poor, and said that the crowning glory of the Gospel is that it is preached to the poor. He was the friend of the wanderer, of the outcast, of the sad, of the helpless, the doubter, and him that had no strength. Now this Jesus Christ is crucified, dead and buried. He has passed through death. Its complete and perfect work is done upon Him so far as it has power to do it. But Jesus Christ rises again. What do we see? He appears to Mary Magdalene, out of whom He cast seven devils. He sends a message saying, 'Go and tell the Disciples and Peter,' mentioning Peter specially and by name; the Peter who had denied the Christ and had sworn he never knew Him. He gives demonstration to Thomas the doubter, and He says to the disciples, as He said of old, 'Children, have ye any meat?' The appearances of our Lord after the resurrection are the most instructive and suggestive things the New Testament contains, as showing that death does not change character; and hence, we are right in saying that what Christ was in the past He is now and will be to-day and forever the same."

#### BISHOP WHITAKER—ON SIN VS. SALVATION.

Bishop Whitaker preached at St. Andrew's, the subject being "Salvation," and no one could mistake the purpose of the preacher, that he was in love with his subject, that he is an earnest, God-fearing man, who is interested only in one thing, and that is to preach the Gospel plainly, clearly and so as to do good to the souls of all who hear him.

The sermon was to the congregation like gentle wind in warm sunshine on a summer day. It had no maudlin sentiment or weak conceit. It called things by their proper names. Sin

was sin, deadening, degrading, debasing, shutting out from God and joy and heaven. Salvation was pardon and life and light and joy, leading to paradise. Christ stood out as a transcendently beautiful person, so attractive, so divine, that all who heard must have seen sin in its native ugliness and salvation in its sweetest power.

BISHOP TALBOT—ON TRUE GLORYING.

It was a large and devout congregation that assembled at All Saints' Church, this afternoon. The preacher was the Bishop of Wyoming and Idaho. The text was I Cor., Chap. 3, verses 21, 22 and 23: "Therefore let no man glory in men," etc. The Bishop is a man of good presence, of resonant voice and of self possession. He said: "One truth that needs to be kept constantly in mind is this, that Christian men are not their own. They are bought with a price; they are redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ; and the Saviour's ownership of each and every person in the Church and the world, ought to be constantly kept in mind. 'Ye are Christ's and Christ is God's.' But this does not mean that therefore we have no rights nor any duties in the world. We have both. The past is ours, with its heritage of blessing and accumulation of teaching; the present is ours, with its opportunities of doing good and being useful, of cheering and blessing the world in which we live. Life is ours with its high behests, with its grave responsibilities and with its pure enjoyment; and death is ours. It will come to each and to all of us in the Lord's good time, and seeing that all things are ours, and that we are Christ's, we ought so to live as to make the very best of each and every day so that the change which will surely come we will not fear to see."

BISHOP DUDLEY—ON PHILIP'S METHOD.

The Bishop of Kentucky was the preacher at St. Mark's in the evening, and his subject was, "Philip calling Nathaniel to see Him of whom Moses, in the Law and the Prophets, did write." In his well known graphic character, he sketched with a skillful hand the scene of our Lord's surroundings on this memorable day. "He has found Philip and called him into his

holy service. Philip has heard that call and answered it, and gone out and found Nathaniel under a fig tree, and he in turn calls Nathaniel to the service of Christ. Nathaniel has heard of the great prophet teacher, and knowing that Nazareth is a wicked place, that its inhabitants are generally described in terms of opprobrium, he asks the common question: 'Can any good thing come out of Nazareth?' Philip does not offer proof; he does not enter into argument; he simply said, 'Come and see,' makes Jesus Christ Himself His own authority, and His works the proof of His divinity, and in all true work it must ever be thus. Philip had struck the very key note of all true mission work. He had understood the very heart of the Gospel. To see Christ as He is, to know Christ truly, to experience His power, is to become His disciple. Argument, assertion, theory, may all be wasted, but one true vision of Jesus will ensure discipleship. People do not love and serve Christ because they do not see Christ as He is."

REV. LEIGHTON PARKS, D. D.—ON WAR IN HEAVEN.

The Rev. Leighton Parks is one of the best known clergymen in New England, and Rector of Emmanuel Church, Boston. This evening he preached at Grace Church, cor. 16th Ave. and 24th St. South. The text was, "And there was war in heaven." After explaining the text in its primary sense, Dr. Parks went on to show that "in every life, whenever the divine, the ideal, begins to assert itself, then war begins. The good and the bad are ever in conflict. This is the meaning and the burden of life. Were it not for the divine within us we would know no further care than the beast. Through this we understand good and evil, right and wrong. The moment you begin to think about living nobly, doing bravely, and being and achieving something worthy your best manhood, there come into play other forces which are earth born, and whose aim and purpose is ever to enthrall and enslave. This is the meaning of "War in heaven." The first step of overcoming the accuser has been taken in the death of Jesus Christ, the Redeemer, who carried our sins in his own body on the tree in order that our whole being might eventually be peaceful, harmonious, and blessed with all the blessings of the children of God."

*SUNDAY IN ST. PAUL.*

## BISHOP LEONARD—ON LOVE TO THY NEIGHBOR.

At St. Peter's Church, Morning Prayer was said, and the musical part of the service was sung by the vested choir, which added greatly to the dignity and beauty of worship. The preacher was Bishop Leonard; the text: "Thou shalt love thy neighbor as thyself." The Bishop said, "To love our neighbor is better than to offer whole burnt offerings. The man who has learned to love his neighbor properly, has learned the hardest lesson contained in the law. If we look around we shall find God showing His kindness to the just and to the unjust; to the thoughtless and to the unthankful. Men who are outside the reach of logic are within the reach of love, and although love sometimes gets discouraged and seems to be thrown away, yet even these experiences should teach us wisdom, and bring us back to first principles, and we should learn that as God loved men so we should love them, and having loved them, continue so to do unto the end."

## BISHOP CAPERS—CHRIST AN EXAMPLE.

The Church of the Good Shepherd is one of the best known parish Churches in St. Paul, because of the life-long rectorate of its faithful Rector, the Rev. William C. Pope, M. A., who was present, as a youth, at the organization of the Diocese of Minnesota, and who, being the oldest white Presbyter in the State of Minnesota, has never changed, and report says never wished to change, his place. He has maintained a Parish School, and still maintains it, has daily prayers as the Prayer Book directs, and the worship in the Church of the Good Shepherd is in the beauty of holiness. The sermon by Bishop Capers was on the example of Christ. The Bishop said the command is, "Follow me," and elsewhere, "I have set you an example." "It is not alone the duty, it is the solemn business of Christian men and Christian women to copy the example of Jesus Christ in the fervency of prayer, in the exercise of faith, in the consciousness of the presence of God, in that humility which is content to fill a little space, if good be done; that only asks to serve and work and wait. It was these elements



in the character and life of our Lord combined with His sweet gentleness, consideration and sympathy which made sinners draw near unto Him with hopefulness and joy. Christ's character was truly great, and a truly great character is what Christ would have all His children, perfect. He never isolated Himself in such a way that the common people could not come unto Him. He invited all men to love Him and trust Him, that He might make all men lovable and trustful. His love is as free as the sunshine and warm as its glow, and coming into it our souls are changed and uplifted and purified and blessed. The one need of the world to-day is that each and every person in it should become like Christ."

## BISHOP GAILOR.

In St. Paul's Church, Bishop McLaren, of Chicago, was expected to preach, but illness prevented him doing so. The Coadjutor Bishop of Tennessee, T. F. Gailor, took his place, and preached an admirable sermon from Hebrews ii: 1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "The apostle has been speaking of the dignity of Christ, of the majesty of His office and His person, that God had spoken to prophets and seers and to angels, but not in the way that He had spoken to Christ, who is the highest manifestation of the divine glory and person; and therefore we ought to hear and give earnest heed so to do the things which we have heard, lest at any time we should let them slip. The words of Christ are to be light and life to the children of men. It is an easy thing in this easy-going world, and particularly in this age, for men to take such a sunny and optimistic view of religion, and to think that all words and all creeds are alike so that men are fairly moral, that we just drift away, without knowing it, from the ancient faith, from the old landmarks of the Christian religion, and so drifting, to think we are coming upon the seas of glorious liberty, and never dreaming that we are going onto an unknown ocean, in a bark without a rudder, without sail, without compass; a sea over which the winds blow fiercely and the storms rage furiously; where the darkness is dense, the dangers many, and the wrecks fearful. Men drift because they

do not give earnest heed to the things spoken. A man does not need to be immoral or wicked, or deliberately vile, of set purpose, to let slip the faith of his father, the faith of the Church, the faith of Christ. All he needs to do is to pay no attention,—just sit idly down and let things go, and insensibly he will let them slip, and one day he will waken out of his lethargy and find how far he is away from all he once held dear. We need earnest attention and prayer and consideration. The ministers need to proclaim aloud the whole truth of the living God, who is back of all things seen,—the self-existent, the eternal, the only wise. These great truths should not be diluted or apologized for or kept in the background. They should be proclaimed aloud and earnestly and clearly, that the faith of Jesus Christ in all its grandeur and its glory may captivate and win the hearts of the children of men.”

#### BISHOP HALL—ON THE BIBLE IN THE CHURCH.

Bishop Hall, of Vermont, preached at St. Paul's Church in the evening. The service was full choral. The edifice was crowded with people. The text was Nehemiah viii: 8: “So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.” The Bishop has gained great renown all through the American Church for his frankness, manliness, honesty, and fearlessness, and this sermon showed every one of those qualities. His subject was the Bible and the Church's authority. He said, “the Bible, apart from the divinity which pervaded it, was valuable as the work of a number of holy and earnest men. Let us, however, beware of bibliolatry. Let us not exalt the Bible above its divine Inspirer. Before the Old Testament were Moses and the prophets, and before the New Testament were Christ and His apostles. The Church gets its authority to teach from Christ and His apostles, who did not give to each and every individual man authority to teach. He gave it to His Church. The world needs to learn that the Bible is not the world's book. It is the Church's book, and private interpretation means confusion and division and separation. Any man with a message which purports to come from God will surely have an audience, no matter how new the theme may be.

The Bible is given by inspiration of the Almighty, and we are to use it as the Church directs, wisely and well, and thus it shall be a means of education and grace. It shall reveal God in Christ Jesus to us, and we shall be saved from those errors which ignore the Bible on the one hand or deify it on the other."

BISHOP VINCENT—ON THE POWER OF PRAYER.

A large congregation attended St. John's Church in the afternoon. Special music was sung by a large choir, the congregation joining heartily in the hymns. Bishop Vincent, of Southern Ohio, was the preacher. The text was, "The fervent, effectual prayer of a righteous man availeth much." The sermon was such as a man of clear mental vision, deep spiritual consecration, and large experience of personal religion, a man who has walked in sorrow and found comfort and blessedness in answered prayer, alone could preach. It was rich in its suggestiveness, inspiring in its trustfulness, and ennobling in its hopefulness. "The man who prays as the Bible directs wields one of the mightiest forces in the world," said the Bishop. "He sets in motion the forces of the universe. Do you believe this? Then you will pray, as I trust you all do pray, fervently and with your whole heart. Is there a time in your life when you are discouraged, when your spiritual disappointments are many, when you ask yourself, 'If I pray will God answer me?' the answer is, 'Yes, He will,' and the answer will be wise and kindly and good; and though you may not see it at the time, as often happens, 'where seeming reason ends, the realm of faith begins.' Does a mother grant every prayer of her child in the way a child desires? A great many people think that God should take instructions from them as to how He should answer prayer. This is wrong. We should not pray to have God on our side, but that we may be on God's side, who is ever on the side of right and love and mercy. Believe the instincts of your heart; tell your desires to the Almighty; make Jesus Christ your saviour and the Holy Spirit your guide; let your prayers be simple and earnest and submissive and fervent and faithful and they will become effectual. 'Call upon Me in the day of trouble and I will answer thee and thou shalt glorify Me.'"

## BISHOP PARET—ON THE FEEDING OF THE MULTITUDE.

With glad hearts and radiant faces the members of the parish of Christ's Church, with many of their friends, and persons in attendance upon the General Convention, assembled this morning. The excellency of the music at Christ's Church is well known. The vested choir was at its best. There were many visiting clergymen in the chancel. The Rector is the Rev. C. D. Andrews, who, assisted by several of the clergy, read the service. The Bishop of Maryland was the preacher. The text was taken from the narrative of Christ feeding five thousand men besides women and children. He said, "This vast congregation, which probably numbered more than ten thousand people, for it is reasonable to suppose that the women and children numbered at least as many as the men, had been waiting on the Master and the disciples for three days, and they were badly in need of food. The disciples called the Master's attention to the fact. It was needless; He knew perfectly and He was well aware that they had come because of the fame of His miracles. They did not deserve the aid which Christ could give, but do we ever deserve the blessings bestowed upon us? These people were placed in order; they were made to sit down, and Christ, in accordance with the universal custom of people in that day, asked God's blessing upon the food. In these days we are in danger of forgetting this beautiful custom. Then Christ gave to His disciples, and they distributed it; and so it is to this day. It was Christ feeding the multitude, and in the Church, no matter what the order or who the minister, it is Christ that feeds the multitude, and is ever ready to multiply loaves and fishes, to bless the provision to give to the disciples so that there may be no lack, and when all the world has had enough there is ample food to spare. In this narrative we see the reserve power which Jesus Christ always has. The multitude may be in the city, or the village, or the wilderness. It may have been long without food, and hungry, and wasted and famishing, but when Christ is there, in the exercise of His glorious power, every need will be supplied and all may have enough and to spare."

The sermon was listened to with marked attention.

## BISHOP SESSUMS—ON THE GOSPEL.

This evening Christ's Church was crowded in every part. After Evening Prayer had been said, the sermon was preached by Bishop Sessums, of Louisiana. The text was: "All things are possible to him that believeth. Lord, I believe. Help thou mine unbelief."

"Before us stands a man whose son is possessed of a devil. He has been brought to the disciples of Jesus Christ and they could not cast out the demon, and then as a last resort he came to Jesus Christ. He was not bothered by discussions of doctrine or creeds or any of those subtleties known to dialecticians. He believed in the power of Jesus Christ, and he was supremely anxious that this power should be exercised in casting the devil out of his son, and the Lord said to him, 'All things are possible to him that believes,' and the man replied, 'I do believe; help Thou mine unbelief.' And the result was that his child received, in all its glorious fullness, the blessing asked. In the Christian Church there have been many discussions, many questions asked and answered as to the divinity of Jesus Christ, and the like, but its true defense is in the practical side of its work. It is not in the deductions of science that men are to find what the Church stands for to-day. The Church's power is in another realm. It is in the spiritual and the God-like. Men will come to us when they see the goodness of the Gospel exemplified in the Church, and our religion will rise from what it does not know to what it does know, and those longings of our spirits after God will prove the deathless assertion of our immortality. The man who demands a merely physical proof, in religion, retards and deadens progress. Our Lord stands in the spiritual realm to do greater works than these of which we read in the Gospels, and the Church's safeguard and her strength is in the assertion of these mighty truths."

REV. W. R. HUNTINGTON, D. D.—ON THE RESTORATION  
OF THE SOUL.

In the Church of the Messiah this morning, Rev. C. E. Haupt, Rector, at Morning Prayer, a vested girl's choir assisted in the service of song. The preacher was the well known Dr.



William R. Huntington, of New York, and the sermon was on "He restoreth my soul and leadeth me in the paths of righteousness for His name's sake." He said:

"These words are so familiar to us that we lose sight of their significance. The soul embodying all there is within us often desires and needs restoration. It is well for us to ask what is restoration? It is the replacing or putting back that which has been displaced. When sin entered the world this restoration became a means of escaping its penalties. The parable of the Lost Sheep, the Prodigal Son and the Lost Silver shows this process. Often men become discouraged and go through their devotions in a mechanical manner, and seemingly derive no comfort from their faith. It is at such times that the Song of David gives us the blessed assurance, 'He restoreth my soul.' When we are physically ill we seek out a physician and place our case before him and are restored to health. It is the same case with the spiritual illness; we must seek counsel of the Great Physician, and there will be no doubt about the restoration. When we refuse this means we forget about God's loss, we are accustomed to consider only our own feelings in the matter. I keep in mind the metaphysical definition of God as a being incapable of suffering loss or pain, but when the Bible represents God as grieving over the loss of a soul, it is not an idle statement; it is the expression of the attributes of a personal God, according to human conception. 'He leadeth me in the paths of righteousness for His name's sake.' If we believe that and follow the teachings of Holy Scripture, we may be assured of a leader along the highways of life; one who will cheer us when we faint and bind our wounds when we fall, and what God was to the shepherd David, He will be to us all through our lives."

It is impossible in a short outline to give an adequate view of the tenderness and beauty of this sermon.

BISHOP SEYMOUR—ON LOVE TO GOD.

At St. James' Church the Rev. R. H. Cotton, Rector, read Morning Prayer and Litany. The choir had been strengthened by the addition of eighteen young ladies, and so the musical part of the service was well rendered. Bishop Seymour took for text Matt. xxii; verses 37 and 38. The Bishop said:

"Love is the heart and soul of religion. Here we find the whole Bible reduced to a sentence, and we see it exemplified in the second Person of the ever adorable Trinity, who is Jesus Christ, the Saviour of men and king in his Church. Whether you look into His face at the stable at Bethlehem, on the Mount of Transfiguration, or hanging upon the cross at Calvary, you may read the same word. It is the word 'Love' which gave itself, which lived and bore, and suffered, and in the life of Christ you may learn to give up your apathy, and selfishness, and your sin, and follow His sacred footsteps, attain to His eternal salvation by the practice of the active principle of all pure religion, which is love."

#### GATHERING OF SUNDAY SCHOOL CHILDREN.

In the afternoon, in Christ Church, children from all the Sunday Schools in the city gathered. The service was short, simple, impressive and exceedingly interesting. The subject was the missionary work of the Church. Bishop Ferguson, the Bishop of Cape Palmas, on the East coast of Africa, gave an address, and with the Bishop was that sample of effective missionary work, Thomas Tabou, who had created such an impression in Minneapolis the week before. Thomas was just as attractive here. The Rev. Mr. Haupt read the lesson and Bishop Gilbert, in a few well chosen words, welcomed the children to the Mother Church of the Diocese. He pointed out that, practically, the whole General Convention at Minneapolis was a great missionary meeting. He then introduced Bishop Rulison, of Central Pennsylvania, who made an exceedingly effective address. He said, "We want men and we want women and boys and girls, too." He spoke on the Christian child as a crusader, and told beautiful stories of what the crusaders of old had done and how much modern Europe owes to them. He spoke of the love of the Church's work and being ready to make sacrifices for that work. He spoke of unity in Christian work, that every child should help every other child in the Church and thus large things can be accomplished. He paid a glowing tribute to Bishop Gilbert whom he had known in his youthful days. Bishop Ferguson made a very effective address. He told of the land where he lived, where the hills are green

all the year round, and the light which the Church is casting amongst the African people; of Sunday School and other work amongst the swarthy children of Africa, and then he pointed out his little charge, Thomas Tabou, as a specimen of African school children. Every child in the congregation lifted its head and stretched its neck to get a glance at the genial little fellow, whom the Bishop placed on a chair. He went through the Catechism, and all the answers of Thomas were accurate. Thomas repeated a Psalm and one of the prophecies of Isaiah in English. He sang a verse of an English hymn, and then he repeated the Apostles' Creed and sang a stanza of a hymn in his own language, all of which awakened the greatest possible interest in the minds of all the children present, some of whom climbed on the seats to catch a glimpse of their African brother. It did not disturb Thomas a particle.

Rev. Dr. Langford came next. He had an important part to play. It is difficult to effectively address children at any time, but ten fold more so when a child from Africa has just created such an impression. The Doctor, however, did nobly. An offering was taken and the service concluded in the usual way. The following are the numbers of children present:

Christ's Church, 150; St. Paul's, 150; St. Peter's, 80; St. Peter's Mission, 40; St. James', 80; St. Clement's, 75; Good Shepherd, 50; Resurrection, 10; St. Philip's, 10; Ascension, 50; Trinity, 10; St. Mark's, 10; Messiah, 150; St. Mary's, 50; St. Matthew's, 10; St. Bonifacius', 40; St. Stephen's, 40; St. John's, 150; total 1,155.

## CHAPTER XVII.

### THE HOUSE OF DEPUTIES.

OCTOBER 14TH.

**D**R. Huntington, for the Committee on Amendments to the Constitution, presented the following report: "The Committee on Amendments to the Constitution, to whom was referred the resolution of a clerical Deputy from New York, making it lawful under well-defined restrictions for Bishops to take under their spiritual visitation congregations of Christian people not hitherto in communion with this Church, report that, inasmuch as this resolution differs only from a similar one which was brought forward three years ago, and contains more careful safeguards, they do not consider it incumbent to enter upon the merits of the case, but recommend the adoption of the following:

*"Resolved*, The House of Bishops concurring, that the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in accordance with Article ix of the Constitution; add to Article viii of the Constitution the following: 'But nothing in this Article shall be so construed as to restrain any Bishop of this Church, acting by and with the advice and consent of the Standing Committee of his Diocese or Missionary Jurisdiction, from taking under his spiritual oversight any congregation of Christian people, not heretofore in communion with this Church, which accepts the Apostles' Creed and Nicene Creed, and whose minister having received Episcopal ordination shall covenant as shall be prescribed by Canons to use in public worship such form or directory as the Bishop shall recognize, provided it shall make provision for the Apostolic rite of confirmation, and shall agree in the ministration of the sacraments of Baptism and the Lord's Supper, in the unailing use of the words and elements prescribed by Christ Himself.

"Provided further, that no such congregation shall be admitted into union with the Diocese until organized into a parish of this Church, in accordance with canonical requirements." (Signed) W. R. Huntington, E. Harwood, John H. Elliott, J. S. Stone, E. H. Bennett, and J. H. Stiness."

Dr. Huntington, of New York, who presented the report, moved that it be made the order of the day next after the matter of constitutional revision.

#### A MINORITY REPORT.

Mr. Faude, of Minnesota, presented a minority report on the same subject. It was as follows:

"The undersigned members of the Committee on Amendment to the Constitution regretfully dissent from the views of the majority of the committee in its report on the proposed amendment to Article VIII of the Constitution. The proposed amendment is declared to be a step in the direction of Christian unity. By its provisions congregations of unconfirmed people accepting the Apostles' and Nicene Creeds may be received—first, under the spiritual oversight of the Bishop, acting under the advice and consent of his standing committee, and second, into union with the Diocesan Convention or Council. Such congregations are to be allowed to worship according to any form or directory of public worship which their Bishop may set forth, it being provided:

"(a.) That it be in harmony with the four points submitted at the Lambeth Conference as a basis upon which the Anglican community is willing to confer.

"(b.) That it make provision for the Apostolic rite of Confirmation.

"The undersigned are unable to give consent to this project for the following reasons: First, the proposed amendment is one touching our Book of Common Prayer, which is the interpreter and bulwark of our faith and doctrine. The American branch of the Church Catholic has wisely agreed that this book shall not be altered by the Bishops alone, but by the House of Deputies acting concurrently in two successive Conventions with an interval of three years. But now this proposed amendment has a provision which allows in Church legislation any Bishop to make certain alterations in certain specified emergencies. Each Bishop could then be a law unto himself. The form of the administration of the Holy Communion in its interpretation would be open to each Bishop to decide. There is nothing in the proposed amendment which would prevent the use, with some modifications, of the Roman Mass by a Bishop who inclined in that direction, to say nothing of other changes or forms.



"While, perhaps, every Bishop would not sanction a different directory of public worship, yet the different schools of thought would make these directories a propaganda for their interpretation, and such great divergencies of view would not tend to peace and harmony in the Church, but would give rise to factions for which no gains of some converts from outside would compensate us.

"Second. The undersigned are further of the opinion that the indirect abolition of the Rubric, providing there shall be none admitted to the Holy Communion until they be confirmed or be ready and desirous to be confirmed, is a most unsafe proceeding. This indirect abolition of the Rubric, doing away entirely with confirmation as a pre-requisite to the Holy Communion as a recognized and indispensable sacramental rite, should not be obligatory. In the judgment of the undersigned this would be presenting an opportunity for the admission to the Church Catholic of those not conforming to its requirements. Whatever irregularities there may be in the national or provincial Church, such a departure as this is unwarranted, and in thus legislating we should be receiving converts from without at the risk of alienating those already in full communion with the Church.

"Third. The undersigned are not unmindful of the fact that almost any changes in the Prayer Book may be justified, provided they are made in the usual and lawful way, and that compensating gains were assured to us thereby. What is the supposed gain from these proposed amendments? Christian unity, it is answered. That this measure seems to have as its underlying principle that unity means union in the sense of aggregation, but without that unity of spirit which is the bond of peace, and, in the judgment of the undersigned, union without unity is no better than recognized separation. Almost every congregation admitted as here proposed would give us something resembling another school of thought. We certainly have enough schools of thought, sometimes called parties, in the Church, as it is, and to open the door and invite more would, in the judgment of the undersigned, be well nigh suicidal.

"Fourth. Even if it were admitted that the Chicago-Lambeth declaration should be followed by some such legislation as is here proposed, the undersigned feel that to take such action now would be premature and unhappily precipitative. The House of Bishops, in 1886, after making a declaration sometimes called 'The Quadrilateral,' concluded with the following words: 'Furthermore, deeply grieved by the sad divisions, which effect the Christian Church, we hereby declare our desire and readiness, as soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the

organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The undersigned remind this House that not one of the Christian bodies about us has, in the language of the Bishops, as yet made to this Church any authorized response to this declaration. Until this is done we cannot, without loss of self-respect, make any further advances.

"Fifth. It is doubtful if any congregations of Christian people would accept so questionable a position as this legislation would give them. They would not be received into the fulness of the Church's privileges. While Bishops might receive them, the councils of the Diocese might be closed against them. They would stand upon a different plane from that of the average Church people, at the best a new kind of 'proselytes at the gate'—a most humiliating position, and one not likely to be accepted.

"We offer as a substitute and recommend for adoption the following resolution: 'That it is expedient to amend Article VIII of the Constitution in the manner proposed.' (Signed) J. J. Faude, E. T. Wilder, J. M. Woolworth, F. H. Miller, E. H. Temple, M. F. Gilbert."

Dr. Huntington asked if it were customary for minority reports to be formally received.

The chairman stated that they could amend by substituting the report of the minority, but not until the report of the committee was before the House. On motion of Dr. Taylor the House ordered the printing of both the majority and minority reports, and the consideration of the same was agreed to be taken up when the matter of revision was suspended.

Dr. Davenport, from the Committee on Canons, reported: "The Committee on Canons, to whom was referred the resolution directing the committee to prepare such amendments as might be necessary to make the wording of the Canons conform to the Constitutional change of the title Assistant Bishop to that of Bishop Coadjutor, recommend the following:

'*Resolved*, That Title 1, Canon 19, Section 5, be amended so as to read" (the sentence was left in its original form, the only alteration being the substitution of the words "Bishop Coadjutor" for the words "Assistant Bishop").

The other sections of the same Canon were similarly altered and the resolutions of the committee recommending the alterations were adopted.

In the House of Bishops, the Bishop of Kentucky presented the following preamble and resolution:

"The House of Bishops would place upon its record a memorial of the supreme satisfaction and the joyful encouragement its members have received from their visit, in company with the members of the House of Deputies, to Faribault on Saturday last, the 12th inst. Astonishment slowly gave way to thankfulness as they beheld what God hath wrought by one man in one short life. By the labors of Breck and his companions in preparation, and of Whipple in continuance and completion, the wilderness He hath made to blossom as the rose and a desert place to be filled with them that praise His name. 'Not unto us, O Lord, not unto us, but to Thy name give the praise.'

"The House of Bishops rejoices with the venerable Bishop of Minnesota, its senior Bishop present, that he has been permitted to build to the honor of our Lord God such enduring monuments.

"The House of Bishops rejoices with the Bishop of Minnesota upon the manifestation, plain and unmistakable, given them the last Saturday, that he has indeed maintained and led forward love and peace among all his neighbors.

"They would express to Mr. Roswell Miller, president of the Chicago, Milwaukee & St. Paul Railroad, their cordial thanks for his most splendid courtesy in providing a train for their transportation to Faribault; and to the Christian people of that city for the sumptuous and beautiful hospitality, all of which, as they believe, is the assurance of the love they bear to the Bishop of Minnesota.

"The House of Bishops rejoices with the Bishop of Minnesota that the burden he has carried so long and so bravely is now rolled down upon Churches worthy to bear it; that he is blessed in the love and loyal filial devotion of a coadjutor, whose praise is already in all the Churches.

"The House of Bishops rejoices with the Bishop of Minnesota in the splendid crowning of a long life of unselfish devotion, such that 'all apostles, elders, and brethren' had been gathered about the hearth-stone where he kindled the fire a lifetime ago; that in his own home he has heard from the assembled Church, as earnest of the commendation of the Master, the plaudit, 'Well done, good and faithful servant!'"

## CHAPTER XVIII.

### THE HOUSE OF DEPUTIES.

OCTOBER 15TH.

**T**O-DAY it was decided that the Convention should adjourn on Tuesday, the 22nd, and that the closing service be at 3 o'clock, and that the Pastoral Letter be read at that time. Northern Michigan was erected a new Diocese.

Message No. 41 from the House of Bishops named as Church University Regents, Bishops Doane, Whipple, and Dudley, and Rev. Drs. Dix, Greer, Huntington, Potter, and Messrs. Professors Dresler and Garnet, Geo. W. Vanderbilt, Spencer Trask, and Silas McBee.

Message No. 3 referred to the list of ordinations and the need of having the record correctly kept and certified copies furnished. It was stated as an interesting fact that in the last 100 years in the American Church 77,068 deacons had been ordained.

1. That the list of ordinations herewith submitted be printed as an appendix to the journal.

2. That permission be given to print extra copies of the list for sale.

3. That the Rev. Dr. Herman C. Duncan be appointed an officer of this Convention, as Recorder of Ordinations, to continue the list thus begun, which may be printed from time to time, as may be directed by the Convention.

4. That the Recorder of Ordinations be required to keep a list of the clergy in regular standing, corrected to the first day of October in each year, and that he be required to furnish a certified copy to the Almanacs.

The afternoon of this day was spent in considering the Provincial System. Three plans have been proposed: 1, that

there be a commission for the establishment of a system of provinces by the General Convention without consultation with the several Dioceses; 2, that there be a plan of state provinces under which the Church, in every State of the Union, should be regarded as a province and should have a provincial organization and law, and that this arrangement be made wherever there are three or more Dioceses in one State; and the last plan, that which merely permits legislation, thus leaving the General Convention at liberty to allow provinces to be arranged whenever certain Dioceses desire to become a province. The debate on this question was, without doubt, the ablest yet heard in the Convention. It seems to have been the general opinion amongst Churchmen who were not members of the Convention, that the Provincial System was but the beginning of radical changes in the customs and laws of the American Church, and that its adoption, under whatever name, meant that the Presiding Bishop in a province would be in fact, and soon would become in name, an Archbishop, and this really stood in the way of the adoption of the Provincial System in any guise.

#### REPORT ON STATE OF THE CHURCH.

The Rev. Dr. Duncan read the report of the Committee on the State of the Church. He said that it was a matter of regret that some of the returns called for had not come in in as complete a form as was necessary for a full and accurate report, and called attention to the fact that omissions in one direction affected the whole report. The report shows 300 more clergy to-day than three years ago—a gain of about 7 per cent.—an increase of 24 per cent. in the ordination of deacons and priests, there having been 1,132 in the period. The number of candidates for orders is smaller than three years ago, and although the difference is slight, it indicates a halt, and gives food for thought. There is an increase in the number of lay readers of 59. The increase in the baptisms and confirmations is encouraging, and the Church has 67,571 more communicants to-day than three years ago, an increase of over 12¼ per cent. The difference between the rate of increase of communicants and clergy demands serious thought.

“The increase of the number of clergy ought to keep pace with that of the communicants. We have need to pray the



Lord of the harvest that He will send forth laborers into the harvest, and we have need to select men of skill and wisdom to labor in the fields.

"Here we are estopped to be reminded of the great number of what are called unemployed clergymen—seeming to indicate no need for further increase of the clergy. We are precluded from the thought that the large proportion are other than good men and true. The trouble seems to be insufficiency of stipend. If the clergy increase in number and the amount contributed to their support decreases we shall find that the masses of the population—the poor in our cities—are not having the Gospel preached to them. 67,571 more communicants to-day than in 1892, and but 157 more priests. The priests we have must be supported and kept in their places, and the number ought to be largely increased. We earnestly appeal to the people—the division of the loaf and of the cruse with God's prophet will, as of old, bring into the house renewed life and joy. We earnestly call upon the youth to offer themselves for the ministry, with confidence, not in their personal ability to earn a livelihood, but—from amid scenes that in the last generation saw the youth of Nashotah, we call upon the youth of to-day to show heroism and Christian valor.

"It is gratifying to mark an increase of teachers in the Sunday Schools, keeping pace with the inflow of pupils. The great increase of duties and responsibilities of parish priests of necessity calls upon the laity for assistance, to which they are gladly responding. The number of parishes and missions has increased more than  $9\frac{1}{2}$  per cent.

"Fully 80 per cent. of our church edifices are free and open. There are 536 more church edifices than there were three years ago, and we can report, as we did then, every other day a new one. The increase in the number of parishes and missions is practically the same as the increase in the number of our church edifices. There is a gratifying increase in the number of rectories. The number of homes and institutions for the suffering has increased from 257 to 320, or nearly one-fourth more. It has been said that we may estimate the religious population by multiplying the number of communicants by five. If we do this we have the number of adherents to our Church 3,092,500. The total contributions are \$305,102.23 less than for the three years preceding. The distress of the nation readily accounts for this.

"The Committee has been asked to consider the propriety of a service for the Fourth of July, and believes that the nation cannot enter into all the spirit of true patriotism without exercising that love of God which should be associated with the love of country. We pray that this nation may endure, but it

cannot if the blessing of Almighty God rests not upon it. The Committee believes that this nation and this people has need to be taught, and that it is the duty of the Church to guide the people of the land in this direction. It will conduce to this end, if on Independence Day the church bell calls to prayer and a goodly part of the day is spent in religious exercises.

"Much complaint has been made about lay readers violating Canons by wearing the stole and preaching their own sermons. The discipline of the Church should be enforced, and the directions of the Canons strictly observed. The clergyman under whom the lay reader is placed should be held to strict account for infraction of the law by his lay reader.

"Complaint is made that the discipline of the Church is not given due regard, particularly in the matter of divorce. It is of the utmost importance that the provisions of the Canon on divorce should be enforced. The penalties should not be lightly regarded. Judgments in one parish ought to have equal weight in another, when the guilty party removes from one to another. It is important to reiterate the law of God concerning divorce in general. No laws of the state can set that aside or annul it. Our people ought to clearly understand this. The Committee earnestly desires strict enforcement of the Canon on remarriage.

"The Committee reports satisfactory progress in ministering to the Swedes in our land. Twenty parishes and missions, seventeen clergymen and 2,530 communicants justify the belief that our endeavors in behalf of the Swedes will in the future, as in the past, be abundantly blessed.

"The Committee reminds the youth that they ought to exercise wise discrimination in choice of amusements. They should recognize that there are amusements that for them would seriously impede their spiritual growth. They also need to be mindful to abstain from amusements at times and seasons appointed by the Church to be devoted to exercises of devotion. God has blessed the day commonly called Sunday, and set it apart, and your Committee would call attention to the growing practice of spending it largely in social enjoyments in the afternoon or evening, thereby not only detracting from the spiritual benefits of the day to themselves, but imposing extra labor upon domestics.

"There is no spiritual growth to be relied upon if we neglect the provisions of the Church, and we ask that instruction be given upon the importance of not allowing Friday to be turned into a day of amusements, as also of not devoting Holy Week to preparation for amusements to be had in Easter week.

"The Committee called attention to the great need for appropriations for the aggressive work of the Church, and for the

fund for the relief of disabled clergymen and widows and orphans. The funds for the latter ought not to have to be drawn from the former. The royalty from the Hymnal will not be as much in the future as it has been of late.

"The interests of capital and labor it is thought and hoped are being gradually adjusted. The Church must ever stand for that justice that will not permit the employer to demand more than is due from the employee, or the employee to interfere with the rights of the employer.

"There should be more attention to the enforcement of the rubrics in the worship of the Church, especially in the office of the Holy Communion.

"The schools for deaconesses are doing praiseworthy work. Women's work in the Church has come to be an important integral factor. The more intelligent her work, the greater the benefit.

"The translation of the Prayer Book into the languages of the various foreigners who come to our land is a matter of great importance. The circulation of the Catechism in this way would be of much educational value.

"The Prayer Book Distribution Society is doing an excellent work, and the Committee recommends that care should be taken to see that every child in the Sunday School is furnished with a Prayer Book.

"Attention is directed to the thoughtful care that is being taken for the weak and suffering. There is need for additional help in these directions, and trust funds should be handled with care in the matter of securities.

"Your Committee has endeavored to set forth the necessity for a large increase in the number of the clergy. The onward spirit of the Church has been evinced in the rapid growth of the same. We may not refrain from reference to the fact just alluded to, the teachers must be competent to instruct them, capable of training them in their intellectual activities, so they may be grounded in the Catholic faith, and have the same clearly presented to them.

"We earnestly ask the Bishops of this Church, from time to time, as in their judgment the need may arise, to counsel the Church as to its doctrines as well as its discipline and worship. It will not be ineffectual should our Bishops be constant in the reiteration of the exposition which the Church places on the truth, and expects her disciples to hold and profess. The agencies of the Church, the Brotherhood of St. Andrew, Daughters of the King, the Church Temperance Society, the White Cross, the Girls' Friendly Society, and the various guilds and fraternities and orders have all been faithful in their respective spheres of life, and the result of their efforts and prayers and their

services have been a large factor in the great advance this Church has made in the three years last past.

"Loyalty and love are characteristic, not of a single Diocese, though pre-eminently true it may be of that Diocese. Your Committee claim then for the whole national Church loyalty to the faith of the ages, love to the Church so eminently adapted to the conditions of the hour; these have been the characteristics which have marked the Church in its onward progress for Christ and the people of this land.

"We beg to report the following resolution :

"*Resolved*, that a copy of the report be presented and transmitted to our reverend fathers in God, the House of Bishops, with the request that they issue a pastoral letter asking for the Divine benediction."

The resolution was adopted.

## CHAPTER XIX.

### THE HOUSE OF DEPUTIES.

OCTOBER 16TH.

**M**ORNING Prayer was said by the Rev. Dr. Hibbard, of New Jersey, and the benediction was pronounced by Bishop Brewer, of Montana. Rev. Dr. Greer, of New York, presented report of the Church University Board of Regents.

Rev. Dr. Hodges, of Maryland, from the committee to nominate trustees for the General Theological Seminary, reported the following names:

Rev. Dr. Dyer, Rev. Morgan Dix, Rev. G. Williamson Smith, Rev. W. S. Langford, Rev. J. S. B. Hodges, S. T. D., Rev. Robert N. Merritt, D. D., Rev. T. Gardiner Littell, D. D., Rev. Eliphalet N. Potter, D. D., LL. D., D. C. L., Rev. John W. Brown, D. D., Rev. Edward D. Cooper, D. D.; Rev. William Montague Gear, D. D., and Messrs. T. Elbridge Gerry, John King, George C. McWhorter, John Chauncey, Henry Hayes, Henry E. Pierpont, Walter H. Lewis, Frederick A. Rhineland, George Zabriskie, George P. Gardner, J. Van Vachten Olcott, Prof. Thomas Eggleston, Henry Budd.

The list is the same as the last one, except that Henry Budd takes the place of Rev. Dr. Hall, deceased.

The Rev. Dr. Perkins, of the Committee on the Prayer Book, submitted a report recommending that the title page of the Book of Common Prayer be changed so that it will read, "The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to American use, together with the Psalter or Psalms of David."

The Rev. Dr. Blanchard submitted a minority report.



The Rev. Mr. Groton, of Rhode Island, spoke strongly against the proposed change. The Rev. Mr. Faude followed in the same line saying that it was inopportune at this time.

President Dix then said: If there be no objection, the question will be taken upon concurring with the House of Bishops with the amendment recommended by our committee, and on that question the vote will be taken by Dioceses and Orders.

The Secretary called the roll with the following result:

Clerical vote—yeas, 19 Dioceses; nays, 30; divided, 3.

Lay vote—yeas, 12; nays, 30; divided, 4.

So the motion to concur with an amendment was lost.

The motion to concur with the message of the House of Bishops was also lost.

#### THE CHURCH IN SWEDEN.

Rev. Dr. Christian, of Newark, from the joint commission for considering the subject of the regularity and validity of the orders of the Church in Sweden, read the following report:

"From joint commission to whom was entrusted the consideration of the subject of the regularity and validity of the orders of the Church of Sweden.

"First. They find that there is a very strong probability that in the established Church of Sweden intactual ministerial succession has been continued since the Lutheran reformation.

"Second. They also find that since that time the Swedish Church has not retained the three orders of the ministry, the diaconate, as an holy order, being entirely rejected.

"Third. They further find that at the Swedish ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order or office, nor by any prayer for the descent of the Holy Ghost. The only words now used (and this has been the unvarying custom since 1571) are the Lord's Prayer.

"Fourth. They also find that the same ceremony of laying on of hands and the same words are used at the 'ordination to the office of preaching,' at the 'installing into the office of Church pastor,' and at the 'installing of a Bishop into office.'

"Fifth. They also find that (while 'ordination' or 'consecration' to the Episcopate is sometimes spoken of in the Canon law) in the present office books there is no such service, but only one for 'installing a Bishop into office,' which corresponds almost exactly with the form for 'installing a Church pastor into office.'

"Your joint commission could add other facts, but they deem these sufficient to warrant their proposing the following resolution:

*"Resolved,* That while not giving any judgment with regard to the validity or otherwise of ordination ministered by the established Church of Sweden, for the reason that the subject is now before the Lambeth Conference; for the greater security of our own people this General Convention judges it right that without first receiving the order of Deacon and afterward that of Priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the Ecclesiastical jurisdiction of the Protestant Episcopal Church in the United States of America.

"All of which is respectfully submitted: W. E. McLaren, Bishop of Chicago; William Stevens Perry, Bishop of Iowa; A. M. Randolph, Bishop of South Virginia; Thomas F. Davies, Bishop of Michigan; William F. Nichols, Bishop of California; Henry R. Percival, George McClellan Fiske, G. M. Christian."

This afternoon there came up for consideration and action one of the most important subjects, if not the most important, yet presented to the Convention, Christian Unity. For the union of the divided Church of God pious souls and faithful hearts, in every land, have long prayed. In lowly cottages, in village meeting houses, in lonely churches, in sequestered hamlets, before gleaming altars, with all the ceremonial connected with the Holy Eucharist, and on quiet beds of racking pain, earnest, faithful, supplicating prayers to the Lord God Almighty have been offered, that the body of Christ, which is the Church, may again become one, so that there shall be one faith, one Lord, one baptism, and that the body of Christ, which is the Church, may present to the world an unbroken front, and as steps toward this end thoughtful men have been meeting, comparing notes and trying to unite brethren who are at present looking at each other over denominational and divisional walls. The great Anglican Conference of Bishops, held at Lambeth Palace, London, England, July, 1888, set forth the following which has attracted more attention, probably, in the English speaking world than any document sent out since the Reformation, and perhaps than any document since the reformation of the Nicene Creed. This is the proposed ground of union:

(*a.*) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(*b.*) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(*c.*) The two Sacraments ordained by Christ himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(*d.*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

With this declaration of desire for union and frank statement of principles on which the Anglican Communion is willing to unite with members of other Churches, the Committee appointed by the General Convention have been faithfully at work. Every member of the House of Bishops and every Deputy and Delegate in the House of Deputies was deeply interested. Dr. Huntington, who has given long and prayerful study to the whole subject, led the discussion. There had been a report of the Committee and a minority report presented, by the Rev. W. R. Huntington, D. D., for the Committee and the Rev. J. J. Faude, for the minority. The order of the day being upon the report of the Committee—

Mr. Faude said: I move that the resolution of the minority of the Committee be substituted for the resolution of the Committee.

The Rev. Dr. Huntington: I will first ask the Secretary to read the resolution reported by the Committee.

The Secretary read the resolution.

The Rev. Dr. Huntington: This is not, as may have been suspected, a measure in the interests of militant Broad Churchmanship. It is a measure in the interests of comprehensive Churchmanship. It is a measure in the interests of American Catholicity. Before taking up the direct and positive side of the subject, I would call attention to the fact that in the able and temperate paper submitted by the minority in opposition to the view of the Committee, two points are made which seem to be mutually destructive. It is well to rid ourselves of dead

wood and surplusage. I call attention to the familiar algebraic principle that when we find on two sides of an equation quantities of the same value they may be stricken out. The minority tell us, in the first place, that this is opening the flood gates, and that we know not what horrible consequences may ensue.

The Rev. Dr. Faude: Where is that, Mr. President?

The Rev. Dr. Huntington: I read from the minority report:

"The proposed amendment is one touching our Book of Common Prayer, which is the interpreter and bulwark of our faith and doctrine. This American branch of the Church Catholic has wisely guarded this book by providing that not only no one bishop, not even the whole House of Bishops alone, but the House of Deputies acting concurrently with the House of Bishops, in two successive General Conventions, with an interval of three years and with a full knowledge imparted to the several Dioceses, shall act on all changes in the Book of Common Prayer. But in this proposed amendment is a provision which annihilates time, brushes aside the whole Church in her legislative capacity, and allows every Bishop to do at will what it is now intended he shall do only in certain specified emergencies. Each Bishop would then be a law unto himself. The form of administration of the Holy Communion, for example, would very naturally reflect the 'interpretation' which each Bishop would put upon that great sacrament."

I submit that the phrase "opening the flood-gates" is not an incorrect paraphrase of what is there deprecated.

The Rev. Dr. Faude: But that is not all the gentleman said. I must ask him to quote correctly if he is going to quote the minority at all. I do not think it is necessary to use a characterization of any of the language that is employed in the minority report. The gentleman has the paper before him, and he can quote correctly, if it is necessary to quote at all.

The Rev. Dr. Huntington: I read further from the minority report:

"We certainly have enough 'schools of thought'—sometimes called parties—in the Church as it is; to open the door and invite more would, in the judgment of the undersigned, be well-nigh suicidal.

"It is doubtful if any 'congregations of Christian people' would accept so questionable a position as even this exceptional legislation would give them. Clearly they would not thus be received into the fullness of the Church's privileges. While Bishops might receive them under their spiritual oversight

the councils of the Dioceses might be closed to them. They would stand upon a different plane from that of confirmed Church people. They would be, at the best, a new kind of 'proselytes at the gate'—a most humiliating position, and one not likely to be accepted. It therefore seems to the undersigned that so weak an overture would defeat its own ends."

I did not wish to be ungracious in my method of opening the argument. If I have said anything at all that touches the sensibilities of the representative of the minority, I very gladly take it back. I merely wanted to call attention to the fact that a portion of the argument of the majority seems to me self-destructive; that one part of it cancels the other. The House will judge for itself whether that general position was rightly taken or not.

Now I proceed to advocate the measure itself in positive and substantive form on three grounds. My discourse, which must be brief, shall be of catholicity, of practicability, and of self-consistency. I hold this measure to be catholic. I have no wish to juggle with words, or to palter in a double sense. Let us recognize the fact that the word catholic is one that has different significations. It sometimes means primitive and apostolic; it sometimes means comprehensive and all-embracing. I claim catholicity on both of these grounds and under both of these definitions for the measure in hand. It is catholic in the first sense, because it gives to the Bishop of each Diocese (I speak under correction of those more learned in ecclesiastical history than myself) only such liturgical rights as can be shown to have belonged to the Bishop of the primitive Church. I might appeal to the New Testament practice; I might remind you of what his duty was in the Acts of the Apostles and the First and Second Epistle to the Corinthians. But, waiving New Testament argument, I appeal to primitive Church history and ask to be contradicted if I am wrong when I say that the *jus liturgicum* in primitive times was the Bishop of the Diocese.

It is also catholic in the other sense of the word, being comprehensive and all-embracing.

I wish that, as a preparatory study for the discussion of this question, all of us would have undertaken some perusal, even a superficial perusal, of the religious section of the census of 1890. By application to the Secretary of the Interior, that portion of the census can be readily procured, and a volume



more full of information and more rich in suggestion to those who would master the problem of Church Unity in the United States cannot be named. We learn from that document that there are in this country about 20,000,000 communicants of the different Christian denominations, Roman Catholic and Protestant combined. Of these 20,000,000 the Protestant Episcopal Church is credited with about 600,000. As to the great majority of this number, what has it that differences it from us, and what has it in common with ourselves? We know perfectly well what the points of difference are. They and we differ widely in questions of Church polity. They and we differ widely in devotional phraseology and in methods of public worship. They differ widely in their ecclesiastical tastes; in their arrangement of the ground plan of the Church and their views with reference to its external adornment and construction. But, sir, they and we have one thing in common. I hope I shall not be called to order for naming it. It is an unfamiliar phrase in our debates. They and we have in common the love of Christ; our love and their love for Him; His love for us and them. This is in their hearts. In their minds are the simple statements of the Apostles' Creed. I submit to you, sir, that the one point we have in common more than outweighs all the points of difference. The object of the measure before you is to find a practicable way to come to some sort of better understanding with the smallest portion of these 19,400,000 Christians. I admit that it is a very little way that it goes, but it goes a little way.

Now, I pass to the question of practicability. I thank God that this Convention meets in Minneapolis. I cannot but count it an indication of Divine Providence that it meets in this particular place, for in this particular place the absolute practicability of this scheme stands before our eyes. It has been tried, and it has succeeded. *Solvitur ambulando*. An ounce of successful experiment is worth a pound of theory. That experiment has been put in actual form and has succeeded in the Church of St. Ansgarius, the Swedish Church in this city, only three years old, and to-day, if I mistake not, in some respects the strongest parish of the Episcopal Church in the city of Minneapolis, certainly one in which of a Sunday morning you will find a larger proportion of adult men than anywhere

else. You ask me, how that has been possible, and if that be possible how I make it an argument for an amendment of the Constitution. For the very same reason that my brother from Florida (Mr. Fairbanks) has asked for an amendment of the Constitution with respect to setting apart a missionary portion of the Dioceses, that all doubt may be removed. God forbid that I should charge the great-hearted Bishops of the Church in this Diocese with unconstitutional acts, but I do say that in this important move of theirs their action was extra constitutional. They were doing what the Congress of the United States did during the war; they were reading between the lines of the Constitution what were known as war powers, confessedly not in it, but necessary for the preservation of the government. By the exercise of these war powers the Bishops of Minnesota have set before our eyes a working model of this scheme.

Now, let me make myself understood on another point. It is no part of this plan to try to affect great denominations as such. It considers and seeks to meet the case of sporadic congregations. I am free to say that personally I have very little faith—I say it with regret, knowing that we have with us as our guest the representative of one of the most powerful denominations in the land—personally, I have very little faith indeed in the coming about of Christian Unity by negotiations among high contracting powers. It does not seem to me feasible. If that is what people mean when they talk about iridescent dreams, I am not one of the dreamers. If you look in the direction of the Roman Church, I say it is impracticable that there should be a treaty between high contracting powers.

On both sides, we are barred off from corporate unity. For that very reason, sir, I advocate this tentative method of finding whether there be no sporadic congregations of Christian folk among the 19,400,000 Christians of this land, who, having heard of the generous attitude taken by the Anglican Episcopate at Chicago and at Lambeth are likely to come forward and say: Those are terms on which we will join you, if you will give us the primitive liberty with respect to worship. It is doubted whether there are any such Christians, but I assure you that the leaven of the Lambeth article is at work, and very widely at work. I hold in my hand the circular letter of an organization known as the Catholic League of Unity, which

numbers among its signers leading representatives of seven Christian denominations, the object of which is to invite the Christian people in the United States of America to study hopefully the Lambeth proposition, including the historic Episcopate. I have further to say that last summer the professor in one of the most conservative of the non-Anglican theological schools of this land, orthodox in the sense in which that phrase is used in New England, said to me, that, in his judgment, out of the twelve members of the faculty of his school, nine, at least, were ready to accept the Lambeth Declaration in its length and breadth. So then, sir, much as it may surprise you, the dreamers are still dreaming and the bubble of Church Unity, though it is attenuated, is continually extending and has not yet burst.

I come to my third point. I can say what I have to say on the score of self-consistency in a very few words.

My point is that the Lambeth Declaration having been first accepted at Chicago—and I thank God most profoundly that it carries on its front the name of one of our great western cities—and carried over to England and accepted there, and brought back here, and after a long contest in this House accepted as expressing the belief of this House three years ago, consistency requires that we should do at least something to show that we mean what we say. Already, on a commencement occasion at one of the leading universities of New England, this Church was publicly taunted with insincerity. I blush to think of it. But, sir, we have it in our own hands. We can at least go forward and say we do not expect to accomplish a great deal, but we will see if we cannot do something; we will find out whether a bridge is possible, whether we can get within speaking distance of our fellow Christians so as to come to a better understanding.

Some of you will remember having observed in England those beautiful features of the rural landscape, the lich-gates, so-called, of the English churchyards, covered entrances to the churchyard, leading up to the church. They are among the most beautiful features of the English church architecture. A returned traveller tells us that, coming upon one of these beautiful modes of access to the church, he was struck with the inscription in letters of the most correct Gothic form:

"This is the gate of heaven," and underneath, roughly painted on a piece of board, were these words: "Closed during the winter months."

The Rev. Dr. Faude: If it were simply a question as to whether by this act, and this act alone, we could restore Christian Unity, I certainly should not lift my voice against it, nor, I believe, would any single one of those who have signed what is technically the minority report have done anything to oppose it.

But, Mr. President, there are certain incidental questions that must not be overlooked, and I, for one, refuse to be accused of being opposed to Christian Unity because I oppose some of the efforts and some of the means whereby it is proposed to restore Christian Unity. My objection to the particular method that is offered by the proposed amendment of the Committee on Amendments to the Constitution is, in the first place, one that has to do with the Prayer Book.

I submit that, while we are not perhaps taking up the Prayer Book again, yet we are, by one of those indirect propositions that are most to be shunned and feared, doing the very thing which not only the House of Bishops at that time, but the House of Deputies and the whole American Church, hoped would not be done for many years to come; that is to say, we are proposing to allow almost any kind of service imaginable.

Without going over many of the other points which it might be well to go over, I wish to call attention to one objection which was made by the chairman of the committee to the form and language of the views of the minority, that they were self-contradictory. Mr. President, I did not suppose that it would be necessary before this House to point out the evils of one side of a question and of the issue of it, and then, on the other hand, to say that even if such a thing were possible, such and such would be the effect and the results. I do not believe that there is anything self-contradictory in that, nor that the members of this House have any misunderstanding with reference to it; nor does it seem to me that the appeal to numbers, to the 20,000,000 Christians or communicants of the various religious bodies in this land, and then contrasting with them our own 600,000, is an especially instructive point; because it

seems to me that that argument, if it were carried far enough back, would be almost the destruction of the Church.

What separates those who profess and call themselves Christians in this land to-day is not our Prayer Book; on the contrary, that is the attraction with many and many a one, all through this whole American Church. What causes the separation is something which lies deeper down than that; and when once there has come on the part of all those who follow Christ a realization of the fact that for His sake, and for His sake alone, they must come together and endeavor to realize their brotherhood and their sonship with the Father, then, and only then, will Christian Unity be restored.

What I shall now say will perhaps not meet the views even of my friends, and that is, that I do not believe Christian Unity is a thing that we can hope for as the beginning of a movement, but rather that it must come at the end of all things and when the human heart shall have become so fired with the love of Christ that all differences that are of human making shall be swept away. In other words, the grand impulse must come over the whole Christian world, and not simply a Canon or an amendment to a constitution. From some points of view the idea that Christian Unity can be advanced by an amendment to the Constitution deserves no more serious consideration than that supposed American idea that all the wrongs and abuses in the whole American nation can be reformed by the passing of a law.

Mr. Mills, of Newark: It is painful to me to oppose any measure brought forward by so distinguished a man as the chairman of this committee which looks to Christian Unity and to forwarding that Christian love, that brotherhood, which one day will come; and where the motive is so pure as in this case, and the aim is so noble, we must, I think, look carefully and see whether the rule proposed is the one likely to accomplish the result. It is because I do not think this method is likely to bring about the result wished for that I oppose it.

It seems to me that when Dr. Huntington said that this measure was not general, but was meant to meet special cases, he gave away the argument, if my view of the effect of the amendment to the article in the Constitution on the Book of Common Prayer is correct. You remember that any Bishop



of this Church, acting with a Standing Committee, may take under his spiritual oversight any congregation of Christian people not theretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and so on.

There are two conditions: The first is that the congregation accept the Apostles' Creed and the Nicene Creed; and the second is that the minister of that congregation for the time being have Episcopal ordination. Those are the two conditions precedent upon the action of the Bishop.

Then, there is a contract to be made by the minister-in-charge, who shall covenant to use in public worship such form or directory as the Bishop shall set forth and authorize. Then, there is a proviso.

It seems to me that that law is broad, it is general, it does not show on its face that it is meant to apply to any special case, but it is general in its provisions, and wherever any congregation of Christians accepting the Creeds have, for the time being, a minister-in-charge who has Episcopal ordination, that congregation may be taken under the spiritual care of a Bishop, and use any form of worship that the Bishop may prescribe, provided that the terms of this proviso are not violated.

A message from the House of Bishops announcing consent to the erection of the jurisdiction of Northern Texas into a Diocese, placed on the calendar.

## CHAPTER XX.

### THE HOUSE OF DEPUTIES.

OCTOBER 17TH.

REV. V. W. Shields, D. D., of Florida, read Morning Prayer. Bishop Grafton pronounced the benediction. Dr. Leighton Parks submitted a resolution ordering the hymn, "My Country, 'tis of Thee," to be placed in all future editions of the Hymnal in its authorized form. Dr. Beatty, of Kansas, proposed that as much of the report of the Commission on the Revision of Constitution and Canons as relates to ordination of Deacons and Priests be made the order of the day when the present pending orders are disposed of.

Dr. Henry W. Nelson, D. D., moved a resolution permitting the Hymnal and Prayer Book to be bound together. Mr. Morehouse, of Milwaukee, said that would interfere with the copyright in the Hymnal. Mr. George William Thomas said that, as a Superintendent of a Sunday School which had 1500 children in it, he pleaded for the resolution. Agreed to. 121 said, "Yea," 78, "No."

On motion of the Rev. Dr. Spalding, of California, the House proceeded to consider the following resolution:

*Resolved*, the House of Bishops concurring, That the first Sunday in November of every year be recommended to the several churches of this Church throughout the land as a day appropriate for taking up an offering for the Clergy Relief Fund.

The Rev. Dr. Spalding moved to amend the resolution by striking out the words, "the first Sunday in November," and inserting, "Quinquagesima Sunday."

The Rev. Dr. Greer moved to amend the amendment so as to make the resolution read, "on Quinquagesima Sunday, or

some other Sunday near to that date," which was accepted by the Rev. Dr. Spalding, and the resolution, as thus amended, was agreed to.

Dr. Huntington reported a resolution from the Committee on Amendments to the Constitution, which was agreed to.

*Resolved*, That the House concur in Message No. 46, setting off a portion of the Diocese of Minnesota for a missionary jurisdiction.

The Rev. Dr. Davenport, of Tennessee, from the Committee on Canons, to whom were referred resolutions respecting amendments to Title III., Canon 8, Section i., Clause 1, of "General Clergy Relief," reported the following resolution, which was agreed to:

*Resolved*, That the trustees be instructed to secure a change in the charter of the society so as to provide for an enlargement of the number of trustees, as indicated by the action of the General Convention of 1892.

*Resolved*, the House of Bishops concurring, That Title i., Canon 19, Section xii., be amended so as to read as follows:

"It shall be the duty of a Bishop when leaving his Diocese or Missionary Jurisdiction for the space of three calendar months, to authorize by writing, under his hand, the Bishop-Coadjutor, or, should there be none, the standing committee of the Diocese or Missionary Jurisdiction, to act as the ecclesiastical authority thereof; and in case of the temporary disability of the Bishop, he may authorize the Bishop-Coadjutor, if there be one, or the standing committee, to act as the ecclesiastical authority:

"*Provided*, That nothing in this Canon shall be so construed as to prevent any Bishop who may have issued such authorization from exercising his jurisdiction himself, so far as the same may be practicable, during his absence from his Diocese, or from permitting and authorizing any other Bishop to perform the episcopal offices for him."

The Rev. Dr. Davenport, from the Committee on Canons, reported the following resolution:

*Resolved*, the House of Bishops concurring, That Title III., Canon 2, section iii., be amended so as to read as follows:

"When there is no Bishop, or when it is certified in writing by at least two physicians that the Bishop is physically or mentally incapable of performing the duties of his office, the standing committee shall be the ecclesiastical authority for all purposes declared in these Canons."

Recommitted.

The Church Unity question again being the order, Dr. Jewell made a brilliant speech, which so impressed the House that when his time was up and Dr. Dix called attention to that fact, Dr. Huntington moved that the time be extended, and said nothing could be more to the point. He thought the time had not yet come for taking such action as the friends of the Church Unity Society desired. He thought that persons who came into our Church should not come over the walls but in through the door which the Church has appointed. He said the iron of division had entered into his soul and no man longed for the union of Christendom more earnestly than he, but our true wisdom and strength was to watch and wait and pray that it may come in the Lord's good time.

Rev. Dr. McKim made a powerful speech in favor of congregations not of this Church being taken into fellowship with it on certain conditions acceptable to the Bishops in whose Dioceses and Jurisdictions these congregations were. He said we should be consistent, and Catholic and Christian Unity demands all that is proposed by the Committee. Our Bishops have declared themselves ready to make all reasonable concessions on all things of human ordering and choice. This is all that is proposed to be done. It touches forms of worship which have differed, now differ and will differ in the Catholic Church. The Pastoral letter of 1892 had expressed the readiness of this Church to make concessions in all things not involving first principles. It is provided that there shall be nothing in the worship of the congregations taken under Episcopal care which is contrary to the doctrine of this Church. It has been contended that under the permissions now sought to be given the Roman Mass might be said. No, sir, not unless it is held that the Roman Mass is not contradictory to the doctrine of this Church. The acceptance of the oversight of any congregation is to be with the consent of the Standing Committee so that it must pass their inspection and in all the Dioceses except two there are laymen on the Standing Committee. He said that liturgical appointments in worship were of human origin. It could not have been that the Church over which St. Timothy presided had in its service the prayer of St. Chrysostom, for he was not born until 300 years after St. Timothy was dead. In 1853 the great Bishop Alonzo Potter

said that whenever any congregation was ready to receive an episcopally ordained minister, it ought to be left to them whether they would use the liturgy or not.

At this point a message was received from the House of Bishops, numbered 63, stating that a new Missionary Jurisdiction had been erected in the Islands of Japan, and that Joseph M. Francis, a presbyter of the Missionary Jurisdiction of Tokio, had been elected Bishop.

Message 64 announced the election of the Rev. Peter Trimble Rowe, of the Jurisdiction of Northern Michigan, to be missionary Bishop in Alaska.

The House of Bishops and the House of Deputies now had a joint meeting on educational report.

The Bishop of Maine read the report of the joint Committee on Christian Education.

The Rev. Dr. Anstice read the report of the Church University Board of Regents.

Addresses were made by the Rev. Dr. Greer, Bishop Niles, of New Hampshire, Rev. Dr. Doherty, of Nebraska, Rev. Mr. Tatlock, of Michigan, and Mr. Fairbanks, of Florida.

Rev. Dr. John Fulton moved a resolution which was passed that the Board of Church University Regents be asked to consider the expediency and feasibility of uniting the divinity schools of the Church in one organization as a Theological University in connection with the General Theological Seminary of New York. Many level headed men regard this as one of the most important and wisest resolutions passed. It would give dignity and influence and many advantages to the various theological schools, and if such a combination could be made and there be one great Theological University, the men who graduated from it would gain in influence.

The House adjourned.

In the afternoon Dr. Spalding moved a resolution asking the House of Bishops to embody the resolution requesting the yearly collection for the Infirm Clergy Relief Fund in their pastoral letter, so as to bring its importance before the whole Church.

Dr. McKim now took up the question of the oversight of congregations not of this Church at the point where he left it. He had lost none of his clearness, or force or fire. He said



consistency demands that we shall pass the measure proposed or some similar measure. The argument from Catholicity can be urged. I mean Catholicity in practice. Let us look toward a nobler, grander, freer, fuller conception of the Christian Church which is indebted to all historical schools. Dr. Pusey, Frederick Denison Maurice and Charles Simeon have all done good service. Let the Prayer Book stand as it is. Let not this Church refuse to open the door in the interest of Christian Unity.

Dr. Cameron Mann followed. He said it was not a question of doing away with sects outside the Church as it is of creating sects inside. He did not believe that these concessions would bring Presbyterians, Methodists, Baptists and Congregationalists into closer fellowship with us. He submitted that the Prayer Book is the great distinctive thing about this Church, and if it were possible to ensure the Prayer Book being used in its entirety in any congregation it is absolutely certain that that congregation would come to accept the conditions of the Church as we accept them.

The Rev. Mr. Nichols, of Minnesota, said he would not presume to speak were it not that he thought the question of ministering to Swedish congregations was one of paramount importance, and he had had peculiar responsibility in connection with the congregation of St. Ansgarius in this city, who had been permitted, by the wisdom of the great hearted Bishops of Minnesota, to use their own home liturgy because they are profoundly attached to it, owing to the few years they have been in America; an attachment which we, probably, would each and every one feel to our own service if we were to live in Japan or in some other foreign country; and the permission to use the Swedish liturgy, given by the Bishops of Minnesota, has been justified by the results.

The Historian may here remark that the whole plan of dealing with the Swedish question was devised by the Coadjutor Bishop of Minnesota, Bishop Gilbert. Those members of the Church who had been confirmed in Sweden were not compelled to be re-confirmed. The Swedish liturgy was used, but the minister, the Rev. Mr. Tofteen, has received holy orders from the hands of American Bishops. Bishop Whipple has approved every step which has been taken, and the Swedish

congregations in Minnesota are rapidly becoming accustomed to and in love with the doctrine of the Church. The one great aim of the clergy and others who are responsible for the Swedish work is not only that it shall become allied to, but assimilated in the larger thought and practice of the general Church.

The Rev. Dr. McVicar said: As we have listened to the eloquent speeches on one side or other, we may have been led to take a distorted view of the question before us. When we look at it simply and quietly it is not the very momentous one that some have been trying to lead us to believe that it is. There is no attack on the Prayer Book or subtile plan to undermine the liturgy, with regard to its solemn rites and services. The question is much simpler than we suppose it to be. What is the article proposed to add to the Constitution? Without repeating it word for word, but only mentioning its purpose, as I understand it, it is to keep inviolate our book of worship. It is due to every congregation, all over this land, that the Book of Common Prayer and its services shall be preserved in all its integrity. It would be absurd to think we propose to change it in any way. It is not proposed to introduce into any congregation of this Church a different manual of worship or even a service for occasional use different from it, or anything of that sort. The smallest mission chapel in the most out of the way districts of our Church is not effected in the least by anything proposed in this article. Then what is proposed to be done? Just this, to help congregations not of this Church who, here and there, are struggling after something which we value and which we possess, something beyond even our glorious liturgy; and they now come, not in great companies, but still enough of them to make us ready at least to listen to what they have to say. Is it much in us to give when we say that we are willing under certain conditions that you shall have the oversight and blessing and counsel of one of our Bishops? Wherein have we made great concessions in this matter? Have we not rather asked every congregation that comes to us, practically, to become an Episcopal Church? As I understand it we have made, in a practical way, it possible for these people to come to us. It has been said that this is an iridescent dream. Very well; be it so. Yet I re-

member a great dreamer who was in the spirit on the Lord's day and had his eyes opened and saw the Heavenly Jerusalem descending from God as a bride prepared for her husband. That was an iridescent picture with its golden streets, its pearly gates, its rainbow and its throne. How unpractical it must have looked in the eyes of the Christians who were under the persecutions of Nero. Brethren, this dream will become real but, oh, that we may have some part in making it real.

The Rev. Dr. George M. Christian, of Newark, was the next speaker. He spoke emphatically against giving any such power as that proposed into the hands of individual Bishops, and in a straightforward, manly way he gave his reasons. He said that he had known bodies of Socinian people who stood prepared to say the Nicene Creed by what sort of moral obliquity he could not tell; but the fact remains that they did say it. The mere mechanical statement of the Apostles' and the Nicene Creeds is not sufficient to guarantee that there shall be any kind of adhesion to Catholic doctrine in its simplest form. No great advances can be made in visible Christian Unity with either the great barrier of nonconformists on the one hand or the Roman Catholic Church on the other. If the Deputies could have read the correspondence respecting Christian Unity they would have seen how hopeless it is at present. There are religious bodies who read the chapter containing the words of the institution of the Eucharist as a lesson and then distribute the bread and wine to their congregations sitting in their pews. It might be a congregation of disaffected Baptists who wanted to come and the Baptists are a very intelligent body of Christian people. Under the proposition now submitted, there is no reason why they should not receive Episcopal supervision and yet deny the sacrament of baptism to the children of the congregation.

The Rev. Mr. Bennett, of Kansas, was the next speaker. He said that many congregations in Kansas had left their old forms of worship and drifted into the Church.

Mr. Biddle, of Pennsylvania, pointed out that the Committee on Christian Unity stood evenly divided. He said: "It pains me deeply on this question to be in opposition to men with whom I usually work, such as Dr. Huntington, of New York, men of great ability and zeal for the good of the Church."

He surprised the House by saying: I regret to see any reference to the Lambeth Conference. I believe we have had enough Lambeth Conferences. I should like to see something which would diminish and destroy the Anglomania which pervades, to a large extent, our Church. We do not belong to the Anglican communion. Dr. Crosby, of New York, so far from accepting the Nicene Creed had declared the council itself to be a rather rowdy collection of people in a barbarous age. The propositions now before us, if submitted to an ordinary congregation of Presbyterians of good standing in New York or Philadelphia, would be looked upon with the greatest contempt.

The Rev. Dr. Rhodes, of Southern Ohio, said: There is need for such a constitutional amendment as is proposed. A congregation in Cincinnati shows this need. There was a congregation of about 250 colored people, who, for various reasons, became dissatisfied with its connection with the Methodist Episcopal Church. They came to the Bishop and Standing Committee of Southern Ohio and asked to be taken under Episcopal supervision. The Bishop laid before them our two great Creeds and the Lambeth Quadrilateral, all of which was satisfactory to them. The minister said, "I am willing to ask for Episcopal ordination. My people are willing to come into the Church and we will deed our entire property, if desired, to the Trustees of the Diocese, as a guaranty that we will stand by the proposition we make." The Bishop told them they would have to use the Prayer Book; they said they did not understand it and were not familiar with its use. The Bishop had no power to change it or give them a shorter or different form, and they are to-day outside our Church for lack of such a provision in the Constitution as would meet their case.

The Rev. J. J. Faude said, in reference to the possibility of the Roman Mass being used: The amendment before us allows each individual Bishop to say whether or not there is anything in the Roman Mass contrary to the doctrine of this Church. With reference to Swedish confirmation something ought to be said. The Swedes in this city who have been brought into connection with this Church have, as they believe, received confirmation. There is no intention on their part to set aside the sacramental service, and I believe some of them will, of their own accord, yet ask to be confirmed in our Church. It



has been said by some that we are not legislating for Church people. They now combat the Christian Unity.

Dr. Huntington said: Ridicule is more effective than logic, and there is a great difference between the views of the Holy Catholic Church entertained by the lay Deputy from Pennsylvania and those which I entertain. Any attempt to harmonize them would be in vain. He seems to think the Holy Catholic Church is an organization into which only desirable people are to be received. His idea seems to be that the Church resembles a club, but I suspect that the club to which the learned gentleman belongs, if it be made up of Anti-Anglomaniacs, does not take the London papers, and that may account for the reason why my venerable friend has heard nothing of one of the most important utterances lately made in London. He says no person of note or eminence among the Presbyterians or other aliens has indicated any wish to accept the propositions of Lambeth. Dr. Parker, the most eminent nonconformist minister in London, who has held the attention of thoughtful people for over twenty years, declared that if he could forward the cause of Christian Unity in the least degree he would submit to ordination at the hands of Archbishop of Canterbury tomorrow. Is it said, sir, that the Quadrilateral is dead? No, sir; it is the moving square which has been found so effective in the British army. It moves on to conquest. The Congregationalists in the National Council at Syracuse have just been discussing Christian Unity, and they propose alliance with other denominations kindred to their own. The method proposed here is that of comprehension under leadership. This is what I had the honor to propose. It is primitive and Catholic. Something is the matter with Church of Englandism, and there is a sense in which Protestantism is a failure; but look across the line to Canada and dissent is three times as strong as the Church. We need a modified Church of Englandism; we have it. Oh, for an hour of the wisdom of William White or a half hour of his courage. The word "sporadic" has been ridiculed, but if it can cover (as my friend from this Diocese showed that it could), populations of 600,000 people, I shall not relinquish it; nay, if you reduce it to a single soul, to one little sporadic sheep that Christ was willing to go into the wilderness until He found. It took fifteen years to accomplish liturgical re-



vision; it took eighteen years for the friends of women's work to secure the Canon of Deaconesses; it may take five and twenty years to secure this amendment to the Constitution, but it will come. Men will be raised up who will take up and carry forward the cry. I was asked just as the session convened this afternoon, if I would not have it referred to keep it alive. You cannot kill it; it is the logic of the situation and is written in the books of God.

The President. The hour has arrived at which the vote is to be taken. The House has before it Report No. 5 from the Committee on Amendments to the Constitution. The resolution appended to the report of the Committee will be read.

The Secretary read as follows:

*Resolved*, the House of Bishops concurring, That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses, in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Article ix of the Constitution.

Add to Article viii of the Constitution the following, to-wit:  
"But nothing in this article shall be so construed as to restrain any Bishop of this Church, acting by and with the advice of the Standing Committee of his Diocese or Missionary Jurisdiction, from taking under his spiritual oversight any congregation of Christian people, not theretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and whose minister, having received episcopal ordination, shall covenant, as may be prescribed by Canon, to use in public worship such form or directory as the said Bishop shall set forth and authorize.

*Provided*, such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the Apostolic rite of confirmation, and shall require in the administration of the sacraments of Baptism and the Supper of the Lord, the unfailing use of the words and elements ordained by Christ Himself; and, *provided*, further, that no such congregation shall be admitted into union with a Diocesan Convention or Council until it shall have been organized as a parish or congregation of this Church, in accordance with canonical requirements."

The Secretary having called the roll, the result was announced as follows:

Clerical vote—yeas, 19 Dioceses; nays, 23; divided, 11.

Lay vote—yeas, 15 Dioceses; nays, 27; divided, 3.

So the resolution was rejected.

Message No. 66 from the House of Bishops was read as follows:

The House of Bishops informs the House of Deputies that it has concurred with the House of Deputies in adopting the resolution contained in its Message No. 50, recommending a Sunday for offerings for the General Clergy Relief Fund.

On motion the Convention adjourned.

## CHAPTER XXI.

### THE HOUSE OF DEPUTIES.

OCTOBER 18TH.

**T**HIS morning Holy Communion was celebrated by the Bishop of Pittsburg (Whitehead). The Epistle was read by the Rev. Dr. Battershall, of Albany, and the Gospel by Bishop McKim, of Japan.

Dr. Hoffman brought in a report from the Committee on Consecration of Bishops, recommending the confirmation of the nomination of the Rev. Peter Trimble Rowe as Bishop to exercise jurisdiction in Alaska.

The Rev. Dr. Nelson submitted a report and resolution as follows :

*Resolved*, That the Commission on the Hymnal be continued, with power to correct such errors as may still be discovered in the book, or to bring the hymns of living authors into conformity with the expressed wishes of their writers.

Placed on the calendar.

The Rev. Mr. Taylor, of Fond du Lac, submitted the following resolution, which was laid upon the table:

*Resolved*, the House of Bishops concurring, That a committee of six, consisting of two Bishops, two clerical and two lay Deputies, be appointed to confer with the Committee of Arrangements, at the next General Convention, to arrange for a place of the meeting of this Convention other than a church.

The Rev. Dr. Davenport, from the Committee on Canons, to whom was referred a resolution of the Diocese of Florida, looking to the adoption by this Church of an authorized table of degrees of kindred and affinity, submitted the following resolution, which was agreed to :

*Resolved*, That the resolution of the Diocese of Florida be referred to the Joint Commission on the Revision of the Canons.

The Rev. Dr. Davenport, from the Committee on Canons, to whom was referred a proposed amendment to Title 3, Canon 2, Section 3, reported the following resolution, which was agreed to :

*Resolved*, the House of Bishops concurring, That Title 3, Canon 2, Section 3, be amended so as to read as follows :

"When there is no Bishop, or when it is certified in writing by at least two reputable physicians, who shall have examined the case, that the Bishop is incapable of giving authority, and upon the advice of two Bishops of adjoining Dioceses, the Standing Committee shall be the ecclesiastical authority, and shall retain such authority until such time as, by like certificate, the Bishop shall be declared competent to perform the official acts."

The Rev. Dr. Davenport, from the same committee, to whom was referred a resolution calling for the re-presentation of a Canon on marriage and divorce, as presented in the General Convention of 1892, reported the following resolution, which was agreed to :

*Resolved*, That the Canon above noted be referred to the Joint Commission for its consideration.

The Rev. Dr. Davenport, from the same committee, to whom was referred a proposed Canon relating to lay readers, reported the following resolution, which was agreed to :

*Resolved*, That the proposed Canon be referred to the Joint Commission on the Revision of the Canons for its consideration.

The Rev. Dr. Davenport, of Tennessee, from the same committee, to whom was referred proposed amendments to Title 1, Canons 7 and 10, reported the following resolution, which was agreed to :

*Resolved*, the House of Bishops concurring, That Title 1, Canons 7 and 10, Section 5, be amended so as to read as follows :

"A certificate from the Bishop, or Bishop Coadjutor, declaring the date of his admission and the character of his candidature, and also a certificate from the Bishop or Bishop Coadjutor, or from the examining chaplain, that he had passed satisfactorily his examination for deacon's orders, as provided in Title 1, Canon 5, Section 2, or Title 1, Canon 2, Section 6, clauses 1 and 2, as the case may be, *provided* that, when such certificate cannot be had, other evidence satisfactory to the committee shall suffice."

The Rev. Dr. Davenport, from the same committee, reported the following resolution, which was agreed to :

*Resolved*, the House of Bishops concurring, That Title 1, Canon 10, Section 1, (a), be amended so as to read as follows:

"No person shall be ordained priest unless he be first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs. In order to such recommendation he must lay before the Standing Committee a certificate from the Bishop or Bishop Coadjutor testifying that he is of sufficient age to permit of his candidature, and the term of his service in the diaconate shall have been completed, and also a certificate from the Bishop or Bishop Coadjutor, or from the examining chaplain, that he has passed satisfactorily his examination for priest's orders, as provided in Title 1, Canon 6, Section 6, *provided* that, when such certificate cannot be had, other evidence satisfactory to the committee shall suffice."

The Rev. Dr. Hoffman submitted the following amendment to the Canons, which was agreed to:

"Proposed amendment to Title 3, Canon 7, Section 1, Art. iv. Strike out the words, 'Said council shall be competent to take all necessary action in regard to the missionary work of the Church, which shall not conflict with the general policy of the Board of Missions, as from time to time determined at its triennial session,' and insert: 'To consider the missionary work of the Church, to make such recommendations to the Board of Managers as it may deem expedient, and to increase interest in the work of the Board of Missions.'"

#### MISSIONARY DISTRICT OF KYOTO.

The Rev. Dr. Hoffman submitted the following report, and the resolution appended thereto was agreed to:

"The Committee on the Consecration of Bishops, to whom was referred Message No. 63 from the House of Bishops, informing the House of Deputies that it, the House of Bishops, has erected a new missionary district in the islands of Japan, to be called the missionary district of Kyoto, and nominating the Rev. Joseph M. Francis, a presbyter of the missionary district of Tokyo, for election as Bishop of the Church, to exercise episcopal jurisdiction in the missionary district of Kyoto, beg leave to report:

"That they have no evidence before them that the said missionary district has been erected with the concurrence of the House of Deputies, as required by Title 1, Canon 19, Section 7, Sub-section 1, which states that 'the House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise episcopal functions in any mission-



ary station or stations of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Deputies, may have designated.' They therefore report the following resolution for adoption by the House of Deputies :

*"Resolved,* That Message No. 63 be respectfully returned to the House of Bishops, with the statement that this House has no information that the missionary district of Kyoto has, as yet, been canonically erected with the concurrence of this House, as required by Title I, Canon 19, Section 6, Sub-section 1."

#### SWEDISH ORDERS.

The President. The order of the day is now before the House, being the report of the Joint Commission on Swedish Orders.

The Rev. Dr. Greer, of New York: The report has been read, and I presume the House is familiar with its contents. I move, with the approval of the members of the committee on the part of this House, that the report be indefinitely postponed.

The motion was agreed to.

#### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Elliott, of Maryland, from the Committee on Amendments to the Constitution, to whom was referred Message No. 56 of the House of Bishops, proposing an amendment to Article v of the Constitution, submitted a report recommending concurrence in the proposition of the House of Bishops, with the following amendment :

"Insert in the 12th line of Article v of the Constitution, after the word 'concerned' and before the words 'as well,' the words 'in the case of a missionary district or districts of the Bishop and convocation of each,' so as to make the second paragraph of Article v as proposed to be amended by the House of Bishops, and by this amendment, read:

"No new Diocese shall be formed or erected within the limits of any missionary district, nor by the junction of any two or more missionary districts or parts of districts or any existing Diocese, nor shall any Diocese be formed by the junction of any two or more Dioceses, or parts of Dioceses, or districts, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention, and, in the case of a mission district or districts, of the Bishop and convocation of each, as well as of the

General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the episcopate in the contemplated Diocese."

"The object of the amendment proposed by your committee is to show clearly and conclusively that no change is proposed in the second paragraph of Article v., except the change proposed by the House of Bishops, as we understand it, and that change is simply to put the Missionary District on a par with the Diocese, in so far that a part of the district is not to be taken away without the consent of the missionary Bishop and the Convocation, but that their consent shall be given, as now the consent of the Bishop and the Convention of the Diocese is given. I therefore ask for the adoption of the resolution reported by the committee, which is as follows:

*"Resolved*, That this House concurs with the House of Bishops in Message No. 56, with the amendment herein proposed."

The message was concurred in, with the amendment, the vote being taken by Dioceses and Orders, and resulting as follows:

Clerical vote—yeas, 51 Dioceses; nays, none.

Lay vote—yeas, 41; nays, none.

#### BOARD OF MISSIONS.

The Rev. Dr. Taylor, of Springfield, submitted the following resolution, which was referred to the Joint Commission on Revised Canons, with instructions to report at the next General Convention:

*Resolved*, the House of Bishops concurring, That the Joint Commission on Revised Canons be requested to amend or to recast the Canon governing the meetings of the two Houses as a Board of Missions, Title III, Canon 7, of 1892, so that no legislative action shall be had except by the concurrent action of the two Houses of the General Convention.

#### STANDARD PRAYER BOOK.

Mr. Morgan, of New York, submitted the following resolution, which was considered by unanimous consent, and agreed to:

*Resolved*, the House of Bishops concurring, That the Joint Committee on the Standard Prayer Book be directed to have fifty copies of the Standard Prayer Book now in its possession duly attested by the committee and the presiding officers and secretaries of the two Houses of the General Convention of

1892, and deposit the same with the custodian of the Standard Prayer Book for use in supplying new Dioceses and missionary districts with a duly certified copy of the Standard Prayer Book.

The Rev. Dr. Parks, of Massachusetts, called up from the calendar a resolution heretofore introduced by him, which was agreed to, as follows:

*Resolved*, the House of Bishops concurring, That in future editions of the Hymnal, the hymn "My country, 'tis of thee" commonly called "America," be inserted in its authorized form.

On motion of the Rev. Dr. Hoffman, of New York, the House proceeded, with closed doors, to the consideration of the report of the Committee on the Consecration of Bishops, upon Message No. 64 from the House of Bishops, nominating the Rev. Peter Trimble Rowe as Bishop of the missionary district of Alaska.

The House reassembled at 3 P. M., and proceeded, with closed doors, to the consideration of Message No. 46 from the House of Bishops, setting off the northern part of Minnesota as a missionary district. The doors were reopened at 5 P. M.

A message (No. 72) was received from the House of Bishops, announcing the passage of the following resolution in reference to Message No. 48 of the House of Deputies:

*Resolved*, That, in the judgment of this House, the setting forth of a form of prayer for use in the churches on the Fourth of July, annually, is inexpedient at the present time, every Bishop having the privilege and right to set forth a form for his own Diocese, until experience and comparison may suggest the best and most practical manner of formulating an office for the Fourth of July worthy of being added to the Book of Common Prayer.

A message (No. 73) was received from the House of Bishops announcing concurrence in the resolution contained in Message No. 49 of the House of Deputies, and the adoption of the following resolution:

*Resolved*, That in the opinion of this House, the resolution of the General Convention of 1871, which forbids the binding of the Hymnal with the Book of Common Prayer, ought not to be rescinded, it being all important to guard the popular mind against a confusion of ideas as to what the Prayer Book is and what is included in its contents.

A message (No. 74) was received from the House of Bishops, concurring with the House of Deputies in the amendment pro-

posed by it in its Message No. 37 to the resolution contained in Message No. 9 from the House of Bishops, except the substitution of the word "Convention" for the word "Synod," and the omission from Section 2 of the words "having jurisdiction" and the words "by reason of advanced age or infirmity;" and that it had substituted the word "relieved" for the word "removed," in Section 3, and had stricken out from Section 6 the words "within the limit of the U. S.," and had added to Section 4 the words "at any time before the final adjournment of the Convention then in session;" and asked for a committee of conference, and had appointed, as members of said committee, on its part, the Bishop of Western New York, the Bishop of Kentucky, and the Bishop of Delaware.

On motion, the message was concurred in.

A message (No. 77) from the House of Bishops announced the passage of the following resolution:

*Resolved*, That this House asks the House of Deputies for a committee of conference on the relations of the two Houses in the matter of messages; and this House appoints as members of said committee, on its part, the Bishop of Quincy, the Bishop of Maryland, and the Bishop of New York.

The request for a committee of conference was granted.

A message (No. 78) from the House of Bishops, in relation to the setting off a portion of the Diocese of North Carolina as a Missionary Jurisdiction, was referred to the Committee on the Admission of New Dioceses.

The President: The House will now proceed to the next business on the calendar, being the resolution submitted by Mr. Prince, of New Mexico, which will be read.

The Secretary read as follows:

*Resolved*, the House of Bishops concurring, That in future editions of the Hymnal, the human name of our Blessed Lord be printed "Jesus," without change or abbreviation.

*Resolved*, That the foregoing resolution be referred by the President to some appropriate committee for consideration and report.

The Secretary also read the following resolution of the Rev. Mr. Schouler, of Easton:

*Resolved*, That in future editions of the Hymnal, the human name of our Divine Redeemer be given uniformly as in the old Hymnal, or, if not that, then that permission be granted in the

Hymnal for the use of the name in the accustomed form as an alternative.

The Rev. Dr. Hoffman moved to refer the subject to the Committee on the Hymnal, to report at the next Convention.

The motion was not agreed to, there being on a division—  
ayes, 75 ; nays, 105.

The House adjourned.



## CHAPTER XXII.

### THE HOUSE OF DEPUTIES.

OCTOBER 19TH.

THE Committee of Conference on Messages 9 and 37 of the House of Bishops, regarding amendments to the Constitution, was appointed. Dr. Dix named Rev. Dr. Hoffman, Rev. Dr. Parks, of Pennsylvania, and Judge Atwater, of Minnesota. On the Committee on Relations between the two Houses, Rev. Dr. Elliott, of Washington, D. C., Mr. Merrick, of Pennsylvania, and Mr. Temple, of Vermont.

The Rev. Dr. Nelson, of Virginia, and the Rev. Dr. Hall, of Long Island, having gone to the rest of Paradise, their places had to be filled on the Joint Commission on Canons. The Rev. Dr. Davenport, of Tennessee, and the Rev. Dr. Eccleston, of Maryland, were appointed.

The Committee on Messages of the House of Bishops concerning amendments to the Constitution, the Rev. Dr. Huntington, Rev. Dr. Elliott, Rev. Dr. Egar, Rev. Dr. Taylor, Rev. Dr. Fulton, Rev. Dr. Fiske, with Messrs. Temple, Woolworth, Burgwin, Mills, Bennett and Earle. Rev. Dr. Huntington declined the honor of serving, which called forth expressions of regret from President Dix, who was himself afterwards asked by the House to take the place vacated by Dr. Huntington, which he did.

Rev. Dr. Davenport brought in a report that whenever a portion of a Diocese is set off into a new Diocese or Jurisdiction the consent of a majority of parishes or congregations in the part so set off shall be necessary, and consent shall not be given by the General Convention until it has assurance of the provision for the support of the episcopate of the proposed

new Diocese or Jurisdiction. It was also recommended that the question of establishing Courts of Appeal be not discussed. This action was taken in view of the lateness of the time and of the importance of the subject.

The Rev. Dr. Perkins moved to amend by requesting that the Committee on the Amendments to the Constitution be asked to present to the next General Convention a plan for a Court of Appeals in connection with or independent of a provincial system. This was carried.

The report was made of the committee to which had been referred a proposed Canon on Rectors, Wardens and Vestries, which provides that in case of a vacancy in the Rectorship it shall be the duty of the Wardens to notify the Bishop without delay and to take no action in regard to securing a Rector until thirty days have passed from the time of sending such notice. The object of this provision is evidently to give the Bishop an opportunity of naming to the Vestry some suitable man for Rector and the opportunity of knowing what is being done towards filling the vacancy. In the discussion of this subject the Rev. Dr. Morrison, of Albany, the Rev. Dr. Fulton, the Rev. Dr. Bennett, of Newark, Rev. Dr. Taylor, of Springfield, and the Rev. Dr. Davenport, took part.

Dr. Richards, Rhode Island, from the Committee on New Dioceses, reported that it had considered Message No. 69 from the House of Bishops, respecting the setting apart of a new Missionary Jurisdiction in Japan, which it was proposed to call the District of Kyoto, and recommended that the following resolution be passed:

*Resolved*, That the House of Deputies inform the House of Bishops it does not concur in the resolution contained in Message No. 69.

Dr. Harrison presented a minority report, which read as follows:

"The undersigned, a minority of the Committee on the Admission of New Dioceses, beg leave to present their views in regard to the advisability of setting off a new Missionary Jurisdiction in the empire of Japan. They are in favor of the House of Deputies concurring with the House of Bishops in setting off the Jurisdiction of Kyoto, and for the following reasons:

"First. This is not an extension of jurisdiction, but a question of properly and more fully discharging our duty in

that for which we are held responsible. This request originated with the Japanese themselves.

"Second. The proposed Missionary Jurisdiction of Kyoto is separated from the Jurisdiction of Tokyo by an English Jurisdiction of more than three hundred miles in width. If we are unable to care for this work properly, we are informed that the English Church stands ready to assume it. It is generally believed that the United States Government and our own Church stand high in the affection of the Japanese — an appreciation that dates from the days of Commodore M. C. Perry. We cannot but believe that the failure to carry out the wishes of the Japanese themselves would have a most discouraging effect upon the prospects of the Japanese Church, and delay its formation and establishment for many years.

"For these reasons, therefore, we beg leave to offer the following as a substitute for the resolution offered by the Committee:

*"Resolved*, That the House of Deputies concur with Message No. 69 from the House of Bishops, setting apart the Missionary Jurisdiction of Kyoto. Signed — J. B. Harrison, M. M. Moore, J. S. Folwell, L. P. Clarke."

Dr. Harrison moved that this be substituted for the report presented by the Committee.

In reply to a question, it was stated that five signed the majority report, and four that of the minority.

Mr. Morehouse, of Milwaukee, said, "It is utterly impossible for any man to efficiently keep the oversight of such a work as is being done by our Church in Japan. Dr. McKim has done and is doing a noble work, but we need more work such as a new Bishop like him can do." Mr. Morehouse presented a map of Japan showing that the present Bishop has to travel 450 miles one way and 325 miles another, and if the new District is set apart it will contain five million souls. "It is not likely that the native Church of Japan will be organized in such a manner as to take care of its own affairs for the next fifteen years. The new bishopric has been objected to on the grounds of expense. Of course the expenses would increase, and wise Churchmen want them to increase; the more you develop, and the more any work is prospered, the greater will be the expense, and we need, out of our generosity, to give largely for the carrying on of the Japanese work." The speech was an able presentation of the grounds upon which a new Bishop is asked.

Rev. Dr. McVickar followed with a brilliant speech, in which he said: "I have been in Japan, and have seen our

Church work there ; I believe I have an intelligent view of the situation. There has sprung up, under the fostering care of the American and English Churches, a native Japanese Church, which has its own convocation ; it has its candidates for the ministry, and also for the Episcopacy. The Japanese ministry has in its ranks men of piety, learning and independence. Japan is a nation which has been born in a day ; it is neither wise nor right on the part of this Church, or any other, to seek to foist a foreign Church upon a nation which has a Church of its own." The doctor spoke as one having large knowledge, and as the Rector of Holy Trinity Church in Philadelphia, which parish is now building a new church in Kyoto. The Rev. Dr. Hoffman, of New York, spoke ably in the same line, and ended by saying that what we need is a greater teaching force in Japan with a view to increasing the native ministry ; in this way we shall do the very best and most effective work.

The result of the vote was a non-concurrence with the message from the House of Bishops. On the substitute the vote stood: Clerical—ayes, 13; nays 34; divided, 5. Lay—ayes, 9; nays, 26; divided, 2.

The chair then read Messages Nos. 80 to 86 inclusive, from the House of Bishops.

No. 80, concerning the cession of territory for new districts, recommended a three-fourths vote of the parishes concerned, as a condition of consent by the General Convention. It was referred to the Committee on Constitutional Amendments.

Message 81 reported non-concurrence in resolution 66, from the House, on the ground of inexpediency.

Message 82 concurred with resolution 62, from the House of Deputies, with an amendment in phraseology, with which the House concurred.

Message 83 concurred with No. 60, from the House of Deputies, in regard to the Missionary Council.

Message 84 non-concurred with No. 61, from the House of Deputies, asking for the insertion in the Hymnal of the hymn, "My country, 'tis of thee." The reasons assigned were expense and inconvenience.

Message 85 non-concurred with No. 59 from the House, concerning ordination, on the ground that the proposed amendment would induce unnecessary delays in the way of ordination.

Mr. Biddle, of Pennsylvania, then made a motion that Message No. 81 of the House of Bishops, stating "inexpediency" as their reason for non-concurrence with resolution No. 56 of the House of Deputies, be returned to the House of Bishops, with a respectful request for the statement of a more definite reason. The hour of adjournment had already passed, and Mr. **Biddle's resolution was tabled.**

A motion to adjourn prevailed, and the resolution was not acted upon.



## CHAPTER XXIII.

SUNDAY, OCTOBER 20TH.

EARLY Celebration of Holy Communion was the rule in the Churches of the city, and a second Celebration at many. The music at every service had been prepared with care and was marked by a spiritual rendition which lent not only beauty but solemnity to the worship of the Lord in His house. The reading of the service was also a marked feature of the day; it was most reverent and dignified. One devout woman said, "As I heard the Litany I was moved to tears." The sermons were of a high order; all were strong and clear, and definite; some were mighty; in all, God in Christ Jesus the Saviour of men shone forth, and in several the noble majesty of common life and work was seen in all its glory and usefulness. To give a full report of any sermon, much less of all the sermons preached, is not possible. The extracts printed may be taken as samples of what Church people heard and enjoyed. It was remarked that the Church had upon the bench of Bishops many men of remarkable power as preachers, and also a long list of names of men in her priesthood who were as preachers workmen who had no need to be ashamed.

### BISHOP SESSUMS—THE REWARD OF THE CONQUEROR.

Rt. Rev. Davis Sessums, Bishop of Louisiana, preached in the morning at St. Mark's Church, which was crowded to the doors to hear the eloquent Southerner. His text was: "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."

"These words," he said, "are the Alpha and Omega of the Bible, and belong both to Genesis and Revelation. It is the great problem of the Bible. God drove man out of his inher-

itance in Eden, then in the promise of the text promised to bring him back. Does that mean that God faltered in His purpose?

"It may mean a great many things," he continued, "but certainly means this: That God is not jealous of mankind; that the Christian God is different from the pagan idea of God. It means that man cannot escape God. He will always be brought back. Not, perhaps, to the sweet verdure and plenty of the garden, but somewhere, whether in the arid wastes of the desert or on the plains of the north, he will come staggering back to the foot of the Cross.

"It means that God is not the adversary of man. God once punished man at Babel, and caused him to speak with diverse tongues. When again he caused man to speak with tongues it was at Pentecost. It came with the gift of the Holy Spirit, and was given to men as a token that the Gospel must be preached in every tongue.

"The fall of Adam and the death of Christ on the cross mean that men must come through toil, agony and despair to the perfection of life. It does not mean that God wishes to glorify himself and minimize man. He is not a half-hearted, self-defeating God, struggling in many ways to accomplish His ends. It is men that travail in their ideas and fall short of their purposes—not the Omnipotent.

"It is not necessary to have any extraordinary ideas of the Fall and the Incarnation. The first man represented the fallibility and weakness of man, the second—the man God—represents the strength and righteousness of the perfect man.

"Righteousness is no fictitious attribute; it is the individual overcoming the sensual nature. The Incarnation was no afterthought. It meant that God became flesh that He might claim humanity for His own. Christianity means that God is determined to bring humanity into His own image, the expression of God. Though God was slain in Christ, He is still on earth, reigning in the bodies of men, and though the final consummation is long coming, He will some day become manifest in the perfection of humanity, when the Son of God and the son of man shall be one, the unification of God and man, the uplifting of mortality to the glorious image of the divine.

"Sin is the suffering through which men must go in order that they may suffer as God has suffered, that they may be

crucified in the flesh as Christ was crucified. The only recompense that man can offer for the death of Christ is perfection through suffering and sin.

"In that day man shall be correlated with the divine and shall no longer waste in objective absorption of truth, but the inner life of Christ will become the actual life of man, and man and God shall dwell in the golden streets together."

BISHOP DOANE — ON INTERCESSORY PRAYER.

In Gethsemane Church the preacher at Morning Prayer was Bishop Doane. His text was St. Matthew, 9th chapter, first eight verses, — the story of the bringing of the sick man to Christ, and of his marvelous cure. From this the preacher, with great felicity, went on to show how miracles were tokens of the love as well as power of Jesus. He said the taking of ship and passing over to the other side, might be taken to set forth the Incarnation. He came thus to His own city, to His own world, to humanity. With a skilful hand was drawn the lights and shades of the world to-day, in contrast with those of the world at the coming of Christ. At the time of His birth, children that were infirm were exposed to die; the aged people were put out of the way; the races were in utter ignorance. Government — there was no government at all, but the control of the few. Since the Incarnation, there have sprung up one by one the orphanages and the homes of mercy; asylums for the insane, the tenderest care for the sick, respect for the aged; education has spread everywhere for the intellectual uplifting and enlightenment of the people; and government — good government and bad government — have sprung into existence. He would not seem to turn their thoughts merely into spiritual direction of the lessons of these miracles, but yet in every story read in the text one finds the very finger of the Lord Himself pointing the way into the higher and deeper truths which the dear Lord came on earth for us to know. Look at the story in the text. The first lesson it intended to convey was evidently that of the power of intercessory prayer. It is the strongest of all forms of prayer. Prayer for oneself is well enough; it is right for each one to ask for the daily need to be supplied and for personal blessings, but the prayer of

Christ Himself was not in the singular number, but commenced with the "Our Father." Prayer fills the very air we breathe; it fills the modern universe and makes the atmosphere that connects earth and heaven incessant intercession to the great High Priest, pleading all the time for mankind. People question the power of prayer, and ask the possibility of what has been called the "professional prayer test." Why, we can not shut prayer out of anything or anywhere. It is the atmosphere of this earth just as in the atmosphere the sun shines, and the wind blows, and life is given to us. There is no place, clime or time in this universe that it does not touch and which is not ringing with this element of prayer.

This great lesson of intercessory prayer was brought forth in this miracle in the figure of the palsied man; it represented one man bound with the chains of sin; the man whose will power and moral forces were so weakened by disease and by disuse of himself that he was paralyzed—a man whom things held instead of being held by him. It was the man who had lost the mastery of himself that was brought to Christ, brought by that incessant element of intercession that fills this world. "The Son of man hath power on earth to forgive sins." We had the lesson, first the meaning of sin, and then of the meaning of salvation. In ninety - nine cases out of a hundred the question with men is how to escape their just punishment that is due their sins; just as the coated tongue is a sign of inward disease, these men would scrape the tongue to remove the disease of sin. We limited ourselves often to attempting to escape just by the skin of the teeth. There were inward assurances of sins being forgiven, but we had to guard against that tendency of modern teaching which would plant certain assurances and evidences and leave them merely to sensation and feeling. While they were to guard against too much of this kind of thing, yet it was not to be altogether disregarded. There were three things that Christ told this sick man to do after he was healed; the first was to arise, the next to take up his bed, and the next to go to his house. The same three things had to be done by the converted soul,—he must arise and let his light shine, must keep on in the Christian walk, and see that at home it was not neglected.

REV. DEAN HOFFMAN, D. D.—ON THE SONS OF GOD.

In St. Andrew's Church at Morning Prayer, the Rev. Dean Hoffman took for text the words, "Called to be sons of God." The sermon was a reflex of the man, strong, honest, frank, spiritual, and inspiring on the common sonship in creation, and the spiritual sonship in regeneration by the atonement of Jesus Christ. The Dean set forth the Church's order, by which men are to be called into the family of Christ, in such a way that it thrilled every heart. Then with exquisite grace and tenderness he showed what manner of persons sons of God should be; he appealed powerfully to all present to walk worthy of this high relationship, and so be blessings to all around. The service was so sweet, and the sermon so noble, all felt at the close as if they had for a time come to the delectable mountains of God's special blessings.

BISHOP WALKER—ON THE TAKING AWAY OF THE LORD.

In the morning Bishop Walker preached at Holy Innocents' Chapel, from the words "They have taken away my Lord." In graphic words he drew a picture of that early morn when Mary Magdalene visited the tomb of Jesus and found it empty; then he showed how to many men and women since then the tomb has stood for desolation and despair, till they learned the mighty truth, that it had been left and its power vanquished. And so it has become a landmark, a sign and fact in proof of the risen Lord's divinity; thus it has been the very starting point of a new experience, view and career of usefulness. It is not in a full, it is in an empty tomb, and a risen Lord; it is not in a dead past but a present full of new life, wherein the old is put away and the new blooms with beauty, power and service, that we are to know, to feel and see the Christ, the Son of God, and to have faith in His might and in His name to do our work.

THE POWER OF LOVE.

The Brotherhood of St. Andrew held a joint meeting in Holy Trinity Church, of which the Rev. S. B. Purves is rector. Bishop Gilbert presided, and made introductory remarks.

The first speaker was the Rev. Mr. Hammond, of Wilmington, Delaware, a warm personal friend of Bishop Gilbert, who



has been prominently identified with one of the most thriving Brotherhoods in the country, in his native parish. His remarks afforded a brief explanation of the object and aims of the Brotherhood. He spoke particularly of its practical Christian workings and the principles of prayer and service so well exemplified by the members of the organization. He dwelt at length upon the importance of the underlying life, which is, after all, the test of the value of any Christian institution. Life and conduct, he said, were the test which would judge the Brotherhood, life which is the result of prayer and service and effort. All members of the Brotherhood should have more than mere formal membership; they should be spiritually allied with each other in a great soul-saving movement. They should be real disciples, consecrated to all that is good and noble and pure and uplifting. Above all, they should be willing to do the will of the Heavenly Father and to fulfill His commandments. Their lives should be great, active influences, exerting either consciously or unconsciously some direct personal influence upon men. He spoke of the great significance of the word "Brotherhood." It meant that the members were banded into a great organization to help and benefit one another. The great principle of interdependence was the corner stone of the organization, and its motto must be: "No Man Liveth Unto Himself." The members should carry out into the world as well as among themselves the influence of Christian character. They should be so consecrated to the divine truth that they will hold up Christ everywhere in the daily labors that engage them, thus spreading the net of Christian influence where their fellow men may become snared, and they themselves become truly "fishers of men." To each one should come the truth of the words, "I slept and dreamed that life was beauty; I woke and found that life was duty." The greatest lesson is to learn how to live, and too few men learn that lesson. The influence that the Brotherhood is to exert must be good and true and unselfish. The members of the organization must first conquer selfishness, and then avoid it and live beyond and above it. "We are too apt," said the speaker, "to forget our duty to our neighbors, and on the walls of our inner lives too often hangs the motto, 'I take care of myself: let others take care of themselves.' He who says this misses in his own life many

little acts of kindness, and he misses the great blessing of knowing that it is better to give than to receive. And into his life comes not that divinest of benedictions, 'Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me.'"

Bishop Gilbert then introduced Mr. Silas McBee, of North Carolina, who he said was as solid and firm in the work of the Brotherhood as the mountains back of his North Carolina home. Mr. McBee is an earnest speaker and never fails to hold the closest attention of his hearers. His talk, while brief, was very touching and effective. He told a number of little stories to illustrate the duties of the Brotherhood and applied the moral truths conveyed in a very telling manner. His central thought was the Christ in man. He said that men fail to realize as they should the power of Christ on earth through men. Brotherhood members were too prone to forget in their daily lives the cross on their button and upon their brows, and to forget that they were holding up the cross day by day, and men were judging of the Christian religion by the way in which these Brotherhood members were living in their daily lives. Their lives should be fully consecrated and hidden with Christ in God. "Others," said Mr. McBee, "are coming through your life to know and to believe in Christ if you will give them a chance. You are to many, doubtless, the window through which they are seeing Christ. Be careful what kind of a Christ you show to them. How many men follow us to church to find the silent power that they feel lies in our lives somewhere? Do any? Are we not organized to emphasize that kind of Christianity? Can any one point to our daily lives and say to his doubting neighbor: 'I believe in Christianity because his life is evidence enough to me Christianity is worthy.' Would we be known if we wore not that Brotherhood button? Would our lives speak did we not belong to this society? Are our lives living lies, or are we exemplifying the Christ in our daily acts and thoughts? These are all pertinent questions for us and we should ponder upon them carefully and prayerfully. We can joy in living if we only feel that others are believing in Christ because we have held him up so worthily and well."

The next speaker was Rev. Dr. Lindsay, rector of St. Paul's Church in Boston. He spoke of the great degree in which

Christianity had commenced to permeate society in all its functions, and was no longer to be confined within churches and creeds. The influence which Christianity has exerted upon all people and upon civilization is remarkable and the common humanity of the world is to-day a splendid thing owing to the influence Christianity has had upon it. To-day charity permeates all classes of people and is world-wide, and all men feel more kindly one toward another, and men are more willing to help each other now than ever before, all of which Christian civilization has accomplished. It has to a marvelous extent mellowed and softened all human life everywhere. Hospitals, and all other institutions that are for man's help and benefit, speak the praises of Christian civilization. Continuing he remarked:

"The world is full of duties and high obligations, and we are all given a place to fill in the world. Human life is a great blessing because of the opportunities it gives us for doing something to uplift man and to advance the cause of truth and righteousness. The silent influence of character in daily life is more powerful than we will ever know. Therefore let your life grow into all truth and beauty, and shed so pure a light of love upon the path of humanity that many will believe in the goodness of God and in the beauty of His world."

JOSEPH BLANCHARD, D. D.—AT ST. ANDREW'S.

At the four o'clock service in the afternoon, the Rev. Joseph Blanchard was the preacher. The text was: "And suddenly, when they had looked around, they saw no man any more, save Jesus only with themselves." The speaker referred to the unusual way in which the three men of the text were drawn from their common life of toil, to become constant companions of Jesus, and when they saw the vision were able to comprehend its wonder.

"The experience of these three early disciples of Jesus," said the speaker, "finds its repetition in the experiences of many of his late followers. Every man to whom religion means something more than a scrupulous conformity to traditions or mere doing of outward duties; everyone to whom religion is a

life, a life of communion, the great life of Jesus, must have the mountain tops of vision away from the world of faith. Man does not live by bread alone. He is more than an animal. Neither does he live by that which nourishes the mind alone. He is more than a thinker. He is a soul. He loves, and he has the capacity to dwell upon and be fed by highest truth and love. He must see that God comes very near to him, directly into his life, or rather that he comes very near to God."

In his concluding remarks, Dr. Blanchard said: "The life of vision and the life of service must go hand in hand. We cannot think of either as what it ought to be without the other. We must not think of those supreme moments of the soul when we can draw so near to the real glory of the Life that upholds the world, and is the source of all true character; we must not think of such an experience while we are in the flesh, as other than opportunities, reservoirs from which we are to draw strength for the daily battle. And then when we go into that daily battle, into the life that is for so many the only life they care for, we must feel that what we see there and use, bread, trade and amusement, shops, and homes, and offices, are only means. They cannot make us men and women. They cannot satisfy the heart. They cannot make life peaceful and happy. They are part, a large part if you will, of that great experience in which our human life is getting hold of the unseen life. If into that common experience we walk with the Christ life, with the helpful loving spirit, we shall be more than safe. We shall be like the Master, able to cast out evil spirits of self and pride."

REV. MORGAN DIX, D. D., D. C. L.—ON CHURCH UNITY.

Peculiar interest was felt in the sermon which it was known Dr. Dix would preach at Gethsemane Church in the evening; the edifice was crowded in every part and his clear words could be heard by everyone present. The sermon was exactly what was to be expected from the man; he in all he says and does is ever striving to get down to cold, hard facts—to foundation principles; he is ever loyal to what he believes to be the truth,

and is never for an instant afraid of accepting the logical results of his faith.

The subject of his discourse, which was intended for Churchmen especially, was "Christian Unity," and his text was taken from the story of Esau selling his birthright for a mess of pottage. The address had been most carefully prepared, and was read from manuscript, holding the closest attention of his audience. The gist of the sermon was that the Episcopal Church holds as a sacred charge certain gifts, the surrender or compromise of which would be a selling of its birthright. Unity upon other than these essentials, would result in little advantage to the cause of the Master, and would be of but short duration.

"The story of Esau casting away his birthright has been told since its occurrence, and is likely to be repeated as long as men continue to barter away their especial privileges for wants of the present moment. I shall refer only to the privileges we enjoy as members of Christ's Church. Have we as Churchmen a grand birthright, and if so, what is it? and how may it be lost? Near to every Christian's heart is the problem of the long lost unity of Christendom, the most important question of the hour. The problem is to be studied with fear and trembling, as a coming together the wrong way is sure to incur perils greater than those of the present division. While unity is the dream of all ardent souls, still differences arise which refuse to be put aside. That the Episcopal Church holds a peculiar place in Christendom can hardly be denied. There is something here not to be found elsewhere, special privileges and advantages which belong to us as a birthright. This birthright, I think, consists in four things:

"A clear and concise statement of the facts revealed to man by God in His Word; a proper observance of the sacraments commanded by Christ; the only essential creed; a ministry with power transferred from the apostles of Christ. With these privileges it would seem that we are the native born mediators of reunion. Time was when the impression was prevalent that, while outside of the Church was dissention, within was peace and repose. Elect souls were drawn to us as to a place where belief was to be found, and where needy souls would find rest.



It was regarded as a system of practical and theoretical religion, not a hospital for unthinking men, but a tower of strength for believers. We believe the Scriptures of both Old and New Testaments to be the Word of God. We have always held those Scriptures to be inspired as no other writings have been or will be inspired. As to the creed, it is not to be regarded as a string of words capable of change, but a statement of facts, a statement so simple as not to be easily misunderstood. It is, however, not the words but the sense that we hold to—the virgin birth of Christ and His resurrection from the dead. We have one Bible, one creed.

“In regard to the sacraments, have they a deep meaning, or are they figurative, empty rites? Why are the elements used in the Communion, and what is the purpose of the acts performed? Would the rite of baptism be of any effect without belief in the Father, Son and Holy Ghost? Of what efficacy would any of these be if Christ is but a good man? We claim a ministry whose power has regularly descended from the Apostles. In the Word of God is found authority for a three-fold ministry. We often hear the term historical ministry used, which is to be regarded with suspicion. The apostolic ministry defines the system which gives sonship in God. These are our privileges and to give up any of them would be to sell our birthright to that extent. To unite on other foundations would be valueless. When you find men willing to unite upon the foundation of the word of God, welcome them. Take heed that no wrong step be taken. What we want is real unity, not a beginning in compromise, only to end in disruption. We have above us an authority which men must recognize. Do not oppose final unity by hasty desire for its accomplishment. What we have goes all together as a whole, and must be accepted in the spirit, and not only in the letter. If by God's grace this Church has something which others have not by which it is fitted to act as mediator, it would be wrong to so use these things as to render ourselves weak and helpless. He, who is true to his birthright, holding fast to the law of God, will see more clearly in the coming and larger day.”

BISHOP THOMAS F. GAILOR—ON DEFENCES OF  
THE FAITH.

At St. Paul's Church, Rev. F. T. Webb, Rector, Morning Prayer being said, the Coadjutor Bishop of Tennessee preached the sermon. The large congregation listened with the closest attention. The speaker was perfectly at home; his voice was clear and sonorous, his face cheerful and ruddy, his purpose earnest, and his theme one of great practical interest; it was the true defence of the faith. Bishop Gailor showed how the faith held by the Church was divine; how God had given it to his people to defend, to keep and to pass on, in all the splendor of its beauty, utility and uplifting and purifying power, to the generations following; how this faith is historic, Scriptural and reasonable; how it has inspired lofty song and produced noble character; that as long as men sin and suffer and are reformed, changed and saved, so long will the faith stand, and its best exposition and defence will be in saved men and women, in society cleansed by the Gospel of Jesus Christ, the Son of God and Saviour of the world.

## THE Y. M. C. A. SERVICE.

Bishop Penick was speaker at the Young Men's Christian Association; there was a good attendance, and a song service preceded the address of the Bishop. The text, "Let us make man in our own image," was taken and considered. The speaker said God made man upright and perfect; by sin he fell, and conflict has been the result. Like Goliath of old, "Give me a man that we can fight together," has often been the cry, but the sound, from Macedonia, "Come over and help us," has been heard and answered. Christ did come to restore the lost image of God in the heart of man. The duty imperative of the Church is to make known the truth set forth in redemption; this is to be set forth at all times, to all people, as God's plan for the salvation of men.

## ST. BARNABAS HOSPITAL.

It was an impressive service which was held at St. Barnabas' Hospital; Bishop Cortlandt Whitehead made a very beau-

tiful address on the use of hospitals, and showed how they are in unison with the very soul and genius of Christianity. The Bishop is Chaplain General of the Guild of St. Barnabas for Nurses, and it was an exceedingly impressive service, at which thirty-one nurses were received as members of the Guild. Two priests associate were also received, the Rev. F. T. Webb, of Minneapolis, and the Rev. George S. Bennitt, of Jersey City, N. J. Mr. Webb is Chaplain of St. Barnabas Hospital, and also Chaplain of the Minneapolis branch of the Guild for Nurses. He has had a very long and honorable career in hospital work, having given much time, thought and successful labor to it in his rectorate at Helena, Montana, where his services were well known and highly valued, as his work for St. Barnabas Hospital is here. The value of hospitals is often seen in remarkable ways; it was in St. Barnabas' that the Rev. J. Hilliard Ranger, Deputy from Indiana, died, and was, during his illness, faithfully ministered to by the Chaplain, and his friend, the Rev. J. J. Faude.

This service will long be remembered as one of the most memorable held during the sessions of the Convention; its deep spiritual tone, its exalted ideas of service, and the consecration of thirty-three lives, full of gift, promise and consecration, to the help of the sick and the poor, give it a unique place both in work and worship.

REV. DR. McVICKAR—ON GOD'S WORLD AND  
MAN'S WORK IN IT.

At St. Mark's Church, the well known Rector of Holy Trinity Church, Philadelphia, was the preacher at the four o'clock service. The text was, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The sermon was one of much beauty and power. The preacher said the Creator ever takes care alike of the world and of man; He made both and is interested in both; man in all times and places obtains his power to work from God, whether it be a porter or king; from highest to lowest, all alike are allied to their Maker, who is interested in all mankind near and far, both Christian and heathen. In this 'tis well; the Jew had a mission and so had the heathen, who often disciplined the

Jew. God does not use man for his own purpose, and then throw him away; every man who desires to act righteously will find a way to God and be accepted of Him. We never can remember too well that all honest work done by men is God's work in God's world. In this way, all praise and prayer, all service in the commonwealth, shop, or street, on bench, or on the farm, is work of God's appointment, and if done for Him will meet His approval and be given its fit reward. All work should be sacred, and man and the world be looked upon as belonging to God, and we may see an example of how work is to be regarded, by looking how Jesus Christ did it and ennobled it.

#### THE PRAYER BOOK DISTRIBUTION SOCIETY.

Annual meeting in St. Paul's Church. All present had ample information given of the work done by this society, which is one of the very best thinkable missionary works of the Church, because as men understand the Book of Common Prayer do they understand the Church in all the beauty of her exquisite order, in the sublimity of her Divine faith, in her witness to the truth as it is in Jesus Christ, and in her sacramental system, which is witness for Christ, till He shall come again to judge both the quick and the dead. And they also see the majestic order of the Christian Year. No written means of making known the Church has been found equal to giving the Prayer Book to those who will read it and keep it to read in time of need. How large is the demand for this service book is seen by the fact that, since its revision three years ago, a million copies have been published, and the demand not only continues but grows. The meeting was preceded by the reading of Evening Prayer, by the Rev. Geo. C. Foley, of Pa., after which the Bishop of Albany announced the object of the gathering, and called upon the Rev. Dr. Langford to read the first triennial report.

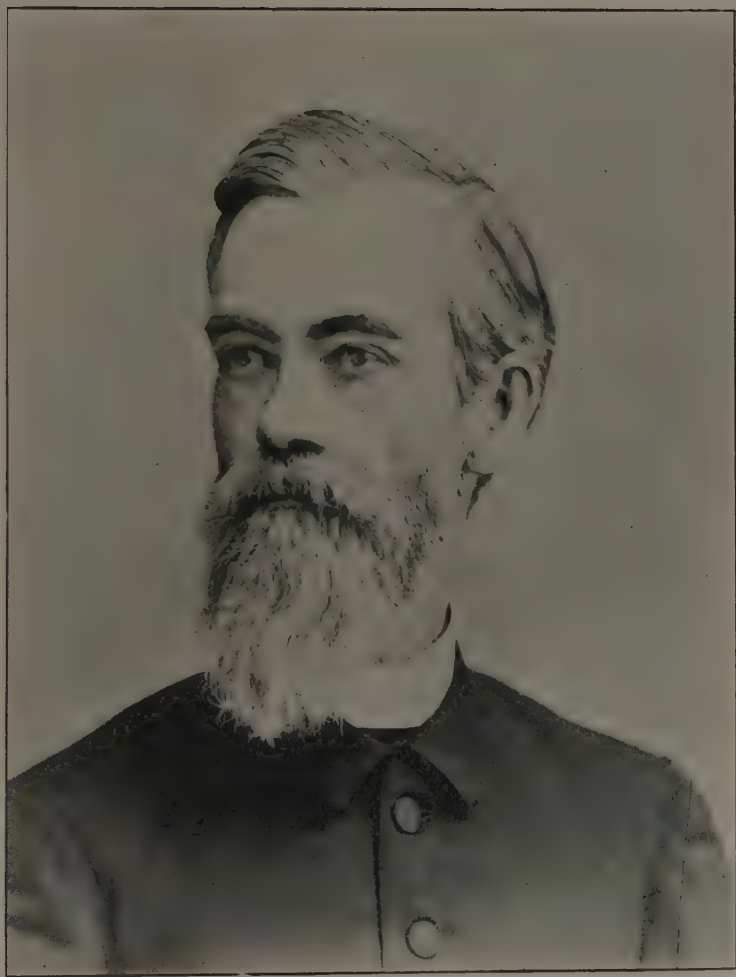
The report stated that the society was organized in accordance with Canon 9, Title 3, and its object was to promote the distribution of the Book of Common Prayer among the people of the United States. It is not intended to publish nor to distribute it, but to promote and stimulate its circulation among the existing agencies. The society asked all members of the

Dioceses and Missionary Jurisdictions to do their utmost in helping the work, as it was the most simple and effective way of propagating the gospel of Christ as received and believed by the Church. It required but little machinery, and could be engaged in by all of the members of the Church at trifling cost. When the Prayer Book was once delivered it made its own way and "stands ready with its arguments to instruct, comfort and help." No official figures were before them, but an approximate had been made which showed that since the Prayer Book revision of 1892 there had been 1,100,000 copies of the Prayer Book published. The outgoing vessels of many of our seaport towns have various books given to them, and it was thought that it would be a good thing if the Prayer Book could be added to the list. In New York the experiment has been tried of having a copy of the Prayer Book put in the principal hotels and the result has been that there had been many requests from all over the city to have the book put in other hotels. The society had been enabled to get the price of the cheapest book reduced from twenty-five cents to fifteen cents, thus putting it within the reach of the poorest.

The Bishop of Delaware then spoke on behalf of the society, choosing as his text the words, "To do good and to distribute, forget not." He said that the aim of all should be not only to be good, but to do good, and distribute. The object of this society was to distribute this book; there was hardly anything in the world so good as the Prayer Book which the Protestant Episcopal Church used and which was authorized by the General Convention. In propagating this book they were not underrating the Bible, and it should be remembered that the Prayer Book contained a large amount of the Holy Scriptures and was the means of having them more systematically read by the use of the Prayer Book. The objects of the society must commend themselves to every thoughtful mind, and not only to Churchmen but to every devout Christian who desired to have the Holy Scriptures propagated.

The Bishop made an earnest plea for a hearty support of the society, showing the good work which it was enabled to do, and requested a more hearty support for the cause so that the good work could go on increasing in usefulness.





REV. ROBERT C. MATLACK, D. D.,  
General Secretary the Evangelical Education Society.

## THE EVANGELICAL EDUCATION SOCIETY.

This Society was organized by Rt. Rev. Alonzo Potter, D. D., LL. D., of Pennsylvania, in St. Luke's Church, Philadelphia, as "The Divinity Students' Aid Society," November 3rd, 1862. The late Rt. Rev. M. A. DeWolfe Howe, D. D., LL. D., was the first regular secretary. In November, 1866, several changes were made in the administration of the Society and its present name adopted, "to promote the efficiency, and to increase the resources of this Society." December 11th, 1866, the Rev. Robert J. Parvin was elected secretary and Jay Cooke, Esq., President.

By the able management, the energetic work, and the eloquent pleading of the new secretary, the receipts were greatly enlarged, and the Society became widely and favorably known.

In December, 1868, Mr. Parvin went to the West in the prosecution of his work. The first news of him was the report of his sudden and melancholy death, on the night of December 4th, 1868, by the burning of the steamer United States, upon which he had embarked for Louisville, Ky. The shock to the Church in the sudden removal of this gifted and devoted ambassador of Christ, in the prime of life, was very great. Deep gloom settled upon the mind of those engaged in the work, and depression and discouragement were almost universal.

Immediately after this great loss, two secretaries were elected, the Rev. Daniel S. Miller, D. D., to take charge of the office work, and the Rev. O. Perinchief, to visit the Churches. These able and faithful men worked hard for some time and then resigned, as the Society was heavily in debt, and the Board felt that bankruptcy was before it.

September 27th, 1869, the Rev. Robert C. Matlack, the Rev. Phillips Brooks, D. D., and the Rev. Dr. John Cotton Smith, were appointed a Committee "not only to raise funds to meet the deficiency, but also to make such provision as would enable the work to go on." The Committee held public meetings in the chief cities, and sent out private appeals, and very soon reported that they had raised \$13,000, which paid all debts and left a good balance in the treasury. The success of this effort was so marked that the chairman of the Committee was urged to resign his parish and accept the general charge of the Society.

Thus the Rev. Robert C. Matlack, D. D., became the Secretary, and has held the office ever since, though once elected president of Griswold College, twice offered the professional chair, and even the highest office in the gift of the Church.

The first effort made by the new secretary was to enlarge the constituency of the Society and to stimulate the generosity of the Church, and the second was to build up a permanent fund, by the way of endowed memorials, the interest of which should form a part of the income, and also to secure a reserved fund, upon which the Society could call in time of need. Both efforts were successful. The Secretary visited the leading Evangelical Churches of New York, Boston, Cincinnati, Louisville, Washington, Baltimore, etc. Enthusiasm was awakened. There was a large increase of contributing Churches and individuals, and the collections of the Churches were doubled and quadrupled, and in some cases they were phenomenal, Holy Trinity, New York, giving \$6,000; Epiphany, Philadelphia, \$7,000; Ascension, New York, \$3,000.

In 1873 came the great financial panic, and soon after the Reformed Episcopal Church was organized. The progress of the Society was necessarily arrested. The work, however, has gone on steadily, gaining in influence and power, its securities and real estate having increased to over \$100,000.

The Society has also become an agent for the free distribution of books and tracts to the missionary clergy, and does a large work in this direction, which is of far-reaching influence in many ways.

The present Secretary is a man whose zeal for the Society and the things it stand for is too well known to need praise. There never can come a time when it will not be needful for good men who love Christ and His Church to help young men, who have the gifts fitting them for the work of the holy ministry, to obtain such training as is required, before they can be ordained. The names of the officers of the Society will inspire confidence in the minds of all who know the men named, because of their ability, probity, and devotion to the interests of the kingdom of God. In a day when ingratitude so often is the return men receive for help, the following is full of cheer:

"It is gratifying to report that the needs of the Society are awaking special interest in some of those who have reached

the ministry through its aid, resulting in generous contributions to our treasury.

"It is with great pleasure that we acknowledge the gift of \$300 from one of our students, who has been in the ministry but a few years, and in charge of parishes which could make but little return for his faithful services.

"Another student has informed us that he proposes to give the Society the half of the proceeds of a small farm as soon as it can be sold.

"Another is endeavoring to found a \$2,500 scholarship by small earnings, which come to us from time to time."

#### OFFICERS OF THE SOCIETY.

##### BOARD OF MANAGERS.

<i>President:</i>	<i>Active Vice-President:</i>
HON. FELIX R. BRUNOT.	RT. REV. O. W. WHITAKER, D. D.
<i>General Secretary:</i>	<i>Treasurer:</i>
REV. ROBERT C. MATLACK, D. D.	ALFRED LEE, ESQ.

##### ONE YEAR.

Rev. I. Newton Sanger, D. D., Phila.	Rev. Robert C. Booth, New York.
Rev. Thomas Duncan, D. D., Md.	Benjamin G. Godfrey, Philadelphia.
Rev. W. F. Paddock, D. D., Phila.	W. M. Coates, Philadelphia.
Rev. John P. Hubbard, Phila.	Rev. R. H. McKim, D. D., Washington.

##### TWO YEARS.

Rev. G. Lewis Platt, S. T. D., N. Y.	Rev. Benjamin Watson, D. D., Phila.
Anson W. Hard, New York.	Rev. W. N. McVickar, D. D., Phila.
Rev. Henry Brown, Chester, Pa.	Rev. James S. Stone, D. D., Phila.
Rev. R. A. Edwards, D. D., Phila.	William S. Harvey, Chicago.

##### THREE YEARS.

W. C. Houston, Phila.	Rev. J. B. Falkner, D. D., Phila.
Rev. J. E. Grammer, D. D., Balto.	Rev. Robert A. Mayo, Phila.
Rev. Charles E. Murray, Delaware.	Rev. C. Campbell Walker, Phila.
John Ashhurst, Jr., M. D., Phila.	Horace Y. Evans, M. D., Phila.

##### Honorary Vice-Presidents:

Rt. Rev. Thomas M. Clark, D. D.	Rt. Rev. S. D. Ferguson, D. D.
Rt. Rev. C. M. Williams, D. D.	Rt. Rev. M. N. Gilbert, D. D.
Rt. Rev. F. M. Whittle, D. D.	Rt. Rev. Ethelbert Talbot, D. D.
Rt. Rev. W. Hobart Hare, D. D.	Rt. Rev. J. S. Johnston, D. D.
Rt. Rev. J. H. D. Wingfield, D. D.	Rt. Rev. Abiel Leonard, D. D.
Rt. Rev. T. U. Dudley, D. D.	Rt. Rev. J. M. Kendrick, D. D.
Rt. Rev. Thomas A. Jaggar, D. D.	Rt. Rev. Boyd Vincent, D. D.
Rt. Rev. Charles C. Penick, D. D.	Rt. Rev. A. R. Graves, D. D.
Rt. Rev. S. I. J. Schereschewsky, D. D.	Rt. Rev. E. R. Atwill, D. D.
Rt. Rev. Geo. W. Peterkin, D. D.	Rt. Rev. H. M. Jackson, D. D.
Rt. Rev. L. R. Brewer, D. D.	Rt. Rev. F. K. Brooke, D. D.
Rt. Rev. W. M. Barker, D. D.	Rt. Rev. G. H. Kinsolving, D. D.
Rt. Rev. Ellison Capers, D. D.	Rt. Rev. T. J. Holly, D. D.
Rt. Rev. A. M. Randolph, D. D.	Rt. Rev. John McKim, D. D.
Rt. Rev. Wm. D. Walker, S. T. D.	Rt. Rev. Lemuel H. Wells, D. D.
Rt. Rev. George Worthington, D. D.	Rev. Heman Dyer, D. D.
Rev. E. T. Perkins, D. D.	Charles Markell.
Rev. Thomas F. Fales.	R. A. Robinson.
Hon. R. C. Winthrop.	J. Pierpont Morgan.





little what a man believes, if he is sincere and loyal to Christ. It is a man's life, and not his creed, that God regards."

This is no liberality, but looseness and indifference to what God has seen fit to reveal as essential to right conduct, saying, "As a man thinketh, so is he." "Take heed to thyself and to the doctrine." "Earnestly contend for the faith once delivered." Indeed, this divorce of life from dogma is illogical nonsense. "Loyalty to Christ" is dependent upon a knowledge and appreciation of His character and work, and correct opinions of the same, and this is dogma. We cannot be loyal to myths and fables, but to facts and realities. It is true that the great question of God to every man is, "What is your life?" and the final test of the day of judgment will be, "What have you done for me?" This, again, supposes a knowledge of our obligations and duties to God's revealed laws, under which we have lived, and this is a dogma.

We endeavor to be as broad and liberal as the gospel of salvation, but it certainly has very distinct limitations.

The Society held its thirty-third yearly meeting in St. Mark's Church. There was a very large attendance. The opening service was conducted by the Rector, the Rev. Harry P. Nichols. The 288th hymn was sung to the Missionary Chant; several collects were said; the 20th chapter of Acts, from the 17th to the 35th verses, was read, and the 287th hymn sung; the General Secretary, the Rev. Robert C. Matlack, D. D., read a summary of his report. Bishop Whitaker, of Pennsylvania, was chairman; he made a ringing speech, every word of which was emphatic in favor of distinctive Gospel preaching. He emphasized *spiritual character* as the primary qualification for an effective ministry, setting forth this truth with great clearness and earnestness:

"That minister is weak and almost powerless, whatever may be his intellectual grasp and attainments, who does not speak from his own experience. The efficient power in converting men from sin and Satan, and building them up in the divine life, is the power of the Holy Ghost, realized in the man's own heart and manifest in his humble, holy, and righteous walk among men. The effective minister must be in sympathy with Christ's redemptive work, and be loyal to Christ and His truth, and illustrate in his own life the love and sacrifice of his

Master, and testify to the power of God's grace from the indwelling of the Divine Spirit. He should be a man 'born of the spirit, born from above;' one called of the Holy Ghost to the work of the ministry for the glory of God in the salvation of men. The minister of Christ is an ambassador of God's word, and must be loyal to Christ's truth, as well as to His person. His eye will ever be upon Christ, his model; and his prayer to Christ will ever be, 'Lord, what wilt Thou have me to do?'"

The Society has sent men into the ministry who have given special attention to work among the colored people and Indians; as well as among white people on the frontier.

Bishop Dudley, of Kentucky, with enthusiastic charm, pictured the need of men better trained than many are who are now engaged in ministerial work. He paid a glowing tribute to the Bible and Book of Common Prayer, as text books of religious knowledge. The Bishop made a noble plea for the education and Christianization of the colored people. He said that in fifteen states, including the District of Columbia, 7,000,000 people live; the Baptists and Methodists have 2,240,000 Church members, and these two bodies are doing much to uplift the colored people. The Bishop said the education and general influence of a very large proportion of the ministers of these bodies were not what they ought to be. The speaker paid a glowing tribute to Mr. Washington, who really was the founder of Phelps Hall, Tuskegee, Ala., which is doing a noble work in fitting men for work in the South.

Rev. Dr. Matlack made a strong appeal on behalf of the Society, and said there never was a day when it had more need of the gifts of its friends, or could use those gifts to better purpose, than now. At present the Society is helping forty-eight students. All funds given to the Society are used with care and fidelity.

All who attended the meeting were impressed with the purpose of the Society, and felt its object deserved support.

As histoian of the Convention, I cannot do better than close my account of the meeting with a significant deed of one who evidently loved the Society. In doing this, I may add, Wherever possible, go thou and do likewise.

For the past quarter of a century the Society has received, about Christmastide each year, \$100 from an unknown friend

calling himself "Mountaineer." Last Christmas the gift did not come to hand as usual, and we concluded that our anonymous contributor had gone to his reward. February 14, 1895, a letter came to hand with the remark: "I like the suggestion of your last Annual Report, that the friends of the Society should endeavor to *perpetuate their annual gifts by giving the principal of their usual contribution to the work*, and thus enlarging the Permanent Endowment Fund, and I now enclose \$2,500 to perpetuate the annual gift of \$100 which I have made for the past thirty years as 'Mountaineer.'"

The generous and thoughtful contributor passed away soon after his check was received, and his name has been placed on our Memorial Roll.

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### SUNDAY IN ST. PAUL.

All the churches had special preachers and good music. At Christ Church, Rev. C. D. Andrews, Rector, Bishop Seymour, of Springfield, preached a sermon on the resurrection of the body. The text was from the words of Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God: When I shall see for myself and my eyes shall behold, and not another." The sermon was a defence of the resurrection of man's body. The preacher declared that no Bishop, or priest or layman, no man, or body of men, had any right to seek to explain away the doctrine taught in the words of the text. Whenever attempts are made to simplify the Church's faith, no end of confusion comes, and the greatest and gravest of difficulty rises. To deny the resurrection of the body, and in defence of the denial, to appeal to what is called Science and Philosophy, sound very learned; it gives men an eminence with the unthinking, and with those who refuse to believe the faith of the Gospel as taught by the Scriptures and the Church. The old Gentile who spake the words of the text knew what he was speaking about, and he was positive that he would rise again from the dead. The Church, in her faithful children, is not to ask, What does the Twentieth Century, or the Nineteenth Century thought say? Hers is a different question; it is this,—

What do the Scriptures say? They have declared from the very beginning that the dead shall rise, and that the faithful shall be rewarded by their Lord. To surrender the doctrine of the resurrection of the dead is to give up the creed, and to make shipwreck of the faith as held by the Apostles, and taught by Jesus the Christ.

In the evening, Bishop Talbot, of Wyoming, preached a sermon on the beautiful narrative of Jacob cheating Esau out of his birthright; and from this he preached a strong sermon on sin and conscience. He showed how, in twenty years after, Jacob met the angel, and supposed him his foe, when he was his friend.

"You may think this a strange story,—a legend," continued Bishop Talbot. "But I do not care, for the purpose of this sermon, whether it be legend or not; it has its application just the same as though it were the truth. Do we not all feel within us a voice that warns us against wrong, that chides us when we are tempted to evil? You may call this conscience, or what you will, but it really does seem to argue with us at times. What is a man's conscience? How many volumes have been written by the philosophers of all ages to tell us what conscience is, and describe its workings! But nowhere have I seen a better description of it than in Genesis. Jacob no longer thought of himself or family, or anything material. He thought alone of sin.

"There are times when we, like Jacob, are concerned only with the material side of life and forget the moral and spiritual. But a time is sure to come when we realize that we are not at peace with God. There is sure to come a time when God will wrestle with us, as he did with Jacob, through the medium of conscience. The greatest of men do not always have their own way in this world; their best laid plans are at times defeated. They rise on the morning of their long hoped for success only to find that the bottom has been knocked out of everything, as we say.

"We find these broken and disjointed aspirations everywhere. The hospitals are filled with persons whose physical beings have been overcome, disjointed, and the hand of the physician and nurse minister to them to restore health and strength. But what power shall unite the broken hopes and ambitions? What

power shall heal the mental wounds left by this invisible force that seems to be working to break up our plans and destroy our peace? It is strange to note the different reasons men assign for their reverses. One will lay it to lack of judgment, another to over-confidence in his fellow man, and others to this, that and the other thing. But the true way of looking at them is not that we should become more hardened toward our fellow man, but that we are in need of light from Christ. Every human life is a broken, disjointed life until joined to God. And shall we be able to say at last, when the darkness of our night is at an end: 'The morning breaks; the day has come?'

"With Jacob the night passed and the morning at last broke upon him and enabled him to realize his true situation, and he said: 'Let me go. Let-me go. The morning breaks.' Shall it be the same with us when the night of our life has run its course and the morning of our heavenly life has dawned?"

#### BISHOP GARRETT—ON THE CARE OF GOD FOR MAN.

The Rev. Robert Hammond Cotton, M. A., is the Rector of St. James Church, and Bishop Garrett, of Northern Texas, preached a very powerful sermon. He took as his text Heb. ii: 6,— "What is man that Thou art mindful of him?" He said in part:

"These most beautiful words are intended to show a great wonder in the mind of man—amazing that the Almighty should take any note of the creature we call man. Suppose we ask the question, 'Lord, what is man that Thou should be mindful of him?' Science would account for man as the natural outcome of physical forces governed by its laws. The Scriptures would give an entirely different answer. It would be 'Thou hast made him a little lower than the angels. Thou hast put all things in subjection under him.' Then the question is asked, 'Isn't man—the servant of all—the weakest of all creatures?' Then we are reminded that we see 'not yet' all things put under him. Science forgets these two words 'not yet.' Man has not reached his perfect consummation. We have an ideal man, that is Jesus. He is the ideal to which man is possible. Look at the character of Jesus in its grandeur, in its perfection, and then are we strengthened for the struggles of a life in which



we seem likely to be submerged completely. Let us look at another view of this marvelous character. This is manifest in the life we see around us. Take a pure Christian character who lives a life of suffering. How hard it is to explain his lot. The answer is, We see Jesus; we have the tear of Jesus as He stood beside the grave of His friend; there we see Him suffering with those who suffer. It is then our privilege to sorrow with those who sorrow, as well as to rejoice with those who rejoice."

DR. WM. R. HUNTINGTON—DESIRE FOR GOD.

At St. Andrew's Church Dr. Huntington preached. The text was: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

Asaph is supposed to be the writer of the Psalm of which this is part. He was a singer in the temple of Solomon, but he was also a seer who could see as well as a singer who could make ennobling songs. Asaph did not think heaven a lonely place, but God was supreme in his thoughts and desires. If our lives are not so ordered that this is true of us, we are far from the highest good; we have left out of our thoughts the principal good. The one being who can supply every want and give charm and beauty and make us supremely blessed is God. If the earth had a tongue and could speak, it would say to the sun, which guides it, keeps it in its power, sphere and place, "Whom have I in heaven but thee?" That would not mean there were no stars or asteroids, but that the sun rules the earth. So in human life, man needs guidance, balance and restraint. All this Asaph knew and he saw through temple walls, and human conditions; his penetrating vision passed the local and time conditioned to the eternal, the abiding, and saw the throne of God and Him that sat upon it. Here hope was satisfied, faith realized its desire. If we would order our lives God must be in them for light and strength and joy.

REV. J. S. LINDSAY, D. D.—ON SERVICE.

St. John's Church is at the corner of Ashland and Mackubin Streets, and is one of the influential churches in the city; here Bishop White of Indiana was formerly Rector, and was succeeded by Rev. Y. Peyton Morgan, who has just resigned and

gone to Dayton, Ohio. This morning the Rev. John S. Lindsay, D. D., of St. Paul's Church, Boston, was preacher; the congregation was large; the text was, "The Son of Man came not to be ministered unto but to minister." The subject was, "The true vocation of man on earth." He said, there are two ways of looking at life; one is that which sees personal enjoyment as the right of man, which thinks he should be receiving kindness and service and love, that everyone should serve him. Such a view is intensely selfish, narrow, and chilling; it dwarfs all the noblest powers, and all the highest aspirations of the soul; it is of the world, worldly; it sings no songs men care to hear; it does no deeds men care to remember. The other view is that laid down by Jesus Christ, when he says, "I did not come to receive service, I came to do service; not to be ministered to but to minister." This is the very note of all that is valuable in human history and achievement; it is of the very nature of self-sacrifice; in its sweet blessing man finds the very highest expression of his being rises in an experience which partakes of the divine nature. Would you do the works of Christ, would you have your heart sing for joy, and make the hearts of the sad glad with praise; you must catch the meaning of this text, and go out into your little world and put its lessons into practice. The whole life, the death, and the resurrection and ascension of Jesus Christ flashes the importance and beneficence of this principle of self-sacrifice upon the world.

REV. DEAN HODGES—ON PERFECT REST.

At vesper service at St. John's Church, Dean Hodges of the Divinity School, Mass., was the preacher. The text was from the Revelation of St. John the Divine, "There shall be no more sea." He said St. John had seen a great series of great sights, and had news from the unseen land. But he did not see the twentieth century idea of life, did not see the material side, as what we shall eat, drink, and wear, but he did see, and note the fact, that there was, "No more sea"; the sea may be taken as a symbol of unrest; to-day the patron saint is St. Martha, for the women; for the men, St. Vitus; we are never still. In the land John saw there will be perfect rest. The sea, to St. John, may have meant mystery; here, life is

full of it; we are perplexed and we cannot explain many things. There it shall vanish, we shall see, and we shall know what we know not now. To St. John life was in the divine light, progressive, but quiet, peaceful, but calm, full of rest and joy. The mission of man was clear, and the dark mysteries vanished in the light of that land which in vision he saw.

The choir sang with much feeling the musical parts of the service. Miss Catharine Gordon was soloist.

#### BISHOP SEYMOUR—ON HOME.

At the Church of the Good Shepherd, where the Rev. William Pope, M. A., has been Rector for nearly a generation, Bishop Seymour preached a characteristic sermon on home. "The whole family in heaven and earth," was the text, and for grace and sweetness, for charm and power, the sermon was very remarkable. It should be published in full, and sent broadcast through the land.

The Bishop said, "St. Paul says: 'I bow my knees to Thee in the family, in whom is named, next to Thee, the whole family in heaven and earth.' Thus, then, he puts the home paramount to everything else, the home, to which God hath given the children, that wind round our hearts a tie that cannot be sundered. The home is the fountain from which the stream flows, in whom the family of heaven and earth is named. In it are named not only those we see and commune with, but those also that are departed. And not alone these, but even the angels. Therefore we see that the text brings us under the shadow of the cross. Jesus worked miracles, but this He did because God was behind them. Now He works His miracles through the sacraments. Some doubt the sacraments of the bread and wine, the water of baptism, and that hands can confirm. But we see their power because He is behind the sacraments. It is He who works these sacraments at a distance from the object of His benediction and through His agents, He makes Himself man that we may share His bone and His flesh. And what cheers us on is the conviction that we are of the family. The real home brings us into communion with God, and the church is a part of that home. By

the revelation of the Trinity we know that God determined, Jesus fulfilled, and the Holy Ghost sanctified, thus being united in the salvation of humanity. Be loyal, therefore, my brethren, and remember that you are a part of the family, and at last you shall be washed and made fit to associate with the angels and archangels around the Father's throne."

THE REV. WILLIAM PRALL, D. D.—ON FIXITY OF CHARACTER.

In St. Peter's Church, of which Rev. Anthon T. Gesner is Rector, Rev. William Prall, D. D., Rector of St. John's Church, Detroit, Mich., preached. The text was Rev. xxii:11,—“He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Dr. Prall said that God's love for man was very strong and deep and eternal, is shown by the fact that He gave His Son, Jesus Christ, for his redemption; this truth should at all times be kept gratefully in mind; but there is another truth, which is too much the fashion to forget, it is this: That God is just, He metes out justice as well as bestows love. The natural world is governed by law, so is the moral world; why should not law work to its perfection in man as well as in the universe at large. The tendency is for character to become fixed; the more good we do, and the oftener we do good deeds, the more does goodness become a part of our nature, and the more certain is it, that we shall continue to be and to do good. The converse of this is true; if a man loves evil and continues to do it, the more evil he does the more firmly does evil become habitual to him and part of his very self. That fixity of character is one of the great facts of God's moral world is true, and it is a truth fraught with blessings in very many ways. The declaration of the text should fill the minds of the good with joy unspeakable, because a time will come when it will be said of the righteous and of the holy, they shall so remain. The text should fill the mind of the sinner with solemn concern, lest he come to a time when it is said of him let him remain unholy still. In a day when we are too prone to trespass upon the goodness of God, and because of his kindness and love, put away his service from us. The sermon was opportune and it was able.

## BISHOP MILLSPAUGH—ON THE LAY PRIESTHOOD.

At St. Paul's Church the preacher was Bishop Millspaugh, of Kansas. The Bishop is a warm friend of the Rector of the Church, Rev. John Wright, D. D., and was for many years a very intimate friend of a former Rector, Rev. E. S. Thomas, late Bishop of Kansas, of whose life and work Bishop Millspaugh, in loving words, spake before; the preacher then began his sermon which was on the priesthood of all the laity, which he said involves very solemn responsibilities, and should make every one think with prayerful care upon his duty. This relationship is, alas, too often forgotten by men; the press of business, the stress of life, its temptations and cares, put out of mind the truth that we are priests unto God. The baptismal sacrament and vows, are out of our thoughts, it may be, but they are not out of God's thoughts, and we shall be judged in their light. In this glad hour let us, remembering that we are all priests unto God, offer ourselves in holy sacrifice unto Him; so shall our joy be complete and our acceptance with our Father in heaven be perfect.

## BISHOP HALL—ON THE SACRAMENTS.

The notice that the Bishop of Vermont would preach in St. Paul's Church was sufficient to ensure a large congregation; the sermon was on the Sacraments of the Church. All who know Bishop Hall know the ground he took, for his positions are so well defined and positive, that no room for question exists. The Bishop assumed that the Church is a Divine institution, that she has a divinely appointed and ordained ministry, whose duty and whose office it is to offer unto God both gifts and sacrifices, that by Holy Baptism men are made children of God, admitted into the Church, and thus become members of the household of faith. That Baptism is instituted by Christ and will abide a sacrament in His Church till He shall come to judge the quick and the dead. That the Holy Communion is also of Christ's institution and is of perpetual obligation in the Church, that in it, is Jesus Christ Himself, that all the faithful are to find here strength and comfort and "Him of whom Moses in the Law and the Prophets did write." In Bishop Hall's sermon in regard to the Sacrament of the Lord's Supper, the



Church stands alike removed from the reformers of Geneva on the one hand, and the teaching of Rome on the other. The Bishop's earnest, impassioned words, his definitiveness, and powerful appeals to all present to be loyal in life and heart, in faith and in practice to the Sacramental teaching of the Church, made a profound impression. To the Bishop Jesus Christ is very real in all the sacraments of the Church, and this is to him a joy and strength.

BISHOP PERRY—ON FOLLOWING CHRIST.

At St. Paul's Church, the Bishop of Iowa was the preacher in the evening; the subject was: "Forsaking all for Christ's sake and following Him." The Bishop said: "It is in the Gospel required that a man who will serve Christ, must be ready to give Him the very highest thoughts of his mind, and the warmest love of his heart; in so doing, all the blessings He has to give are gained; if we have to forsake father or mother, or worldly goods, the reward is sure, the promise certain. We place too much value upon the every day things of life, too little value upon the things eternal. God would have us consider and set our hearts upon things in their relative value, and so by His grace, develop all that is in us, in just proportions; if we do not, evil and worry, dissatisfaction, and disappointment of every kind comes; man being out of harmony with the great moral law of the world, can do nothing other than eat the bread of sorrow. In following the rule laid down by Christ, all is full of light; we grow in grace, for the light of God in the soul of man, conforms to known laws; if we dwell upon spiritual things, if we live devout, prayerful, consecrated lives, if we take enough time from business and worldly employ to contemplate God, He will come to us in all the blessings of His grace and plentitude of His power."

## CHAPTER XXIV.

### THE HOUSE OF DEPUTIES.

OCTOBER 21ST.

**M**ORNING Prayer was read by the Rev. A. Beatty, D. D., of Kansas, Bishop Barker, of Olympia, pronounced the benediction, Rev. Francis Lobdell, D. D., of Western New York, proposed the following resolution, which was passed:

That the President of this House be, and hereby is, empowered to fill vacancies upon the part of this House which may occur between the meetings of the General Convention in Commissions, Joint Committees and Committees of the Convention.

Mr. George C. Thomas, of Pennsylvania, proposed a vote of thanks to the Minneapolis and St. Paul daily papers, for the very faithful reports; this was passed. It was generally agreed by Bishops, Priests and Laymen, that no previous Convention had ever been reported so thoroughly and well. There are six daily papers in the two cities; four of which have evening editions. The Pioneer Press and the Globe, in St. Paul, gave every morning, accounts of the proceedings of the preceding day; the Despatch, of the same city, gave evening reports. In Minneapolis, the Times newspaper had made an arrangement with the editors of The Living Church and the Church Standard, by which the three papers worked in harmony. In addition, long before the Convention it engaged Rev. Wm. Wilkinson to supply biographical sketches daily during the Convention, of leading men in both Houses, which he did, and Bishop Perry it is understood, wrote notes on such doings in the House of Bishops as were of interest to the general public. This paper also had a photographer at the disposal of its reporters for the purpose of taking photographs of men and scenes, and thus

produced reports which have become historic. The Tribune, the other morning paper published in this city, also had artists making photographs which it published, and excellent reports of what was said and done. The Journal and the Evening Tribune showed great enterprise and gave long reports of the proceedings, and printed many likenesses of representative men. The New York Churchman, the Church Standard, of Philadelphia, and the Living Church, of Chicago, printed reports which deserve a permanent place in every Church library, and, in addition, had editorial and other comment upon the proceedings which are of permanent value to well informed Churchmen. The writer of this History, with great care, before the Convention opened, had gathered facts and prepared notes on Bishops and Clerical and Lay Deputies, and Church officials; was one of the Committee of Arrangements for the General Convention and in daily attendance at its sessions; yet has found it necessary to make large use of reports in papers named, and cheerfully and gratefully acknowledges many obligations.

Mr. Bennett, of Massachusetts, submitted the following resolution, which was agreed to:

*Resolved*, That the special Committee of this House, to whom were referred the proposed Amendments to the Constitution, be authorized to print with their report the present Constitution and the Amendments thereto which have been approved at this Convention. Carried.

The Rev. Dr. Elliott, of Maryland, submitted the following report, which was concurred in:

The Committee of Conference on the relations of the two Houses on the matter of messages respectfully report that it does not seem to the Committee that there is any occasion for proposing action upon the subject.

The Rev. Dr. Elliott, of Maryland: At an informal meeting of all the Deputies now in Minneapolis who have been appointed by the chair to serve on the Committee which has been raised to consider the messages of the House of Bishops relating to the Constitution, and to report to the next General Convention, it was unanimously

*Resolved*, That in view of the sincerely regretted declination of the Rev. Dr. Huntington to serve with the Committee, the House of Deputies be requested to appoint the President of the House, the Rev. Dr. Morgan Dix, to serve on said Committee and to act as chairman thereof.

*Resolved*, further, That Dr. Elliott be asked to move a resolution to this effect, and that it be placed upon the minutes of the House.

The resolution was unanimously passed on being put by Secretary Hutchins. Dr. Dix was taken completely by surprise, but he, in graceful words, thanked the House for honoring him in this way, and accepted the position.

The Rev. Dr. Richards, of Rhode Island, brought in a report from the Committee on the Admission of new Dioceses, which had considered Message No. 62, from the House of Bishops, referring to the erection of the Missionary District of Northern Texas into a Diocese. There had been no preliminary convocation of the proposed Diocese, or such action taken as is needful by the law of the Church, and so Northern Texas remains a Jurisdiction.

Dr. Richards reported from his Committee favorably on the erection of a new Missionary Jurisdiction in North Carolina.

Rev. Chauncey B. Brewster, of Long Island, and the Rev. Dr. L. Waterman, of New Hampshire, spoke on the subject; when Mr. McBee, of North Carolina, made a powerful plea in behalf of the division, which he said would contain a larger number of souls than fifteen out of the eighteen Jurisdictions the Church already had; he was followed on the same side by Rev. Dr. Lindsay, of Massachusetts.

Dr. John Fulton closed the discussion in a speech replete with kindness and admiration for the noble work done by Churchmen under the greatest difficulties, in Carolina; he supported the resolution to erect a new Jurisdiction. The vote was as follows: Clerical, fifty-one Dioceses, yes. One, no. One divided. Lay vote, thirty-eight, yes. Six, no. Divided, two. So the resolution was agreed to.

#### REVISION OF THE CONSTITUTION.

The Rev. Dr. Hoffman submitted the following report:

"The Committee of Conference on the Disagreements of the two Houses of this Convention, respecting the amendments to Articles I, II, and III of the Constitution, as communicated in Messages 37 and 74 of the House of Bishops, unanimously report, as the result of their conference, a recommendation that the following resolution be adopted by both Houses:

*Resolved*, That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses, in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provision in Article ix of the Constitution:

"Insert in place of Articles I, II, and III of the Constitution the following:

#### CONSTITUTIONS.

##### I.

"Section 1. There shall be a General Convention of the Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses, and be certified by the signatures of the presiding officer and of the secretary of each House.

"Sec. 2. Every Bishop of this Church having jurisdiction, every Bishop Coadjutor, and every Bishop whose resignation of Jurisdiction shall have been accepted, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of those who have resigned their Jurisdiction and those who are Bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business.

"Sec. 3. The senior Bishop of this Church, in the order of consecration, having jurisdiction within the United States, shall be the presiding officer of the House of Bishops. He shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention, or, for its own needs, by the House of Bishops, and shall hold office for life, unless he resign or be relieved from that office by vote of a majority of the Bishops entitled to a vote in the House of Bishops.

"Sec. 4. The Church in each Diocese which shall have been admitted to the General Convention shall be entitled to be represented in the House of Deputies by not more than four presbyters, canonically resident in the Diocese, and not more than four laymen, communicants of this Church, and having domicile to the Diocese. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

"A majority of the Dioceses entitled to representation shall be represented by clerical Deputies, and also a majority of the Dioceses so entitled shall be presented by lay Deputies, to constitute a quorum for the transaction of business. The absence of a majority of the Deputies of either order of any Diocese shall not invalidate the representation of such Diocese, so long



as there be present one or more Deputies of either order. If any Diocese be not represented, or be represented in one order only, such Diocese shall nevertheless be bound by the acts of the General Convention.

"On any question, the vote of the majority of the Deputies present shall suffice, unless otherwise ordered by these Constitutions, or unless the clerical or lay representatives from any Diocese require that the vote be taken by orders; and in all cases of a vote by orders, the two orders shall vote separately, each Diocese having one vote for its clerical and one for its lay representation, if present; and the concurrence of the votes of the two orders, by not less than a majority in each order of all the Dioceses represented in that order at the time of the vote, shall be necessary to constitute a vote of the House. Provided, however, that, if it shall appear that a constitutional quorum of the House has not voted, the presiding officer shall declare that there has been no vote of the House; and in such a case the question may be again put to the House when a quorum shall be present, at any time before the final adjournment of the Convention then in session.

Sec. 5. In either House any number less than a quorum may adjourn from day to day. Neither House, during the session of the General Convention, shall adjourn without the consent of the other for more than three days, nor to any place other than that in which the Convention shall be sitting.

"Sec. 6. The General Convention shall meet in every third year on the first Wednesday in October, unless a different day be appointed by the preceding Convention, and at such place as shall have been determined on by the Convention; and if there shall appear to the presiding officer of the House of Bishops sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be called in accordance with canonical provisions of the Convention."

The question then was on the report of the Committee of Conference. The vote was taken by orders and Dioceses; both orders voted, yes, and the report was agreed to.

Rev. Dr. Huntington, from the Committee on Amendments to the Constitution, which had considered Message No. 80 from the House of Bishops, recommending the following amendment to the Constitution, be proposed and made known to the several Dioceses. Add to Article v of the Constitution the following:

"The General Convention may accept a cession of a part of the territorial jurisdiction of a Diocese when the Bishop and Convention of such Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also

the same proportion of the parishes within the remaining territory, shall consent thereto; reported the following resolution:"

The resolution was placed on the calendar.

A message (No. 87) was received from the House of Bishops, announcing that it had passed the following resolution:

*Resolved*, the House of Deputies concurring, That Title 1, Cannon 16, Section 7, Sub-section 1, be amended by the insertion of a form of certificate of the election of a foreign Missionary Bishop in place of that adopted by the General Convention in 1844.

The message was referred to the Committee on Canons.

A message (No. 88) was received from the House of Bishops, announcing that it had under further consideration the subject of Message No. 56 from the House of Deputies, and had adopted the following resolution:

*Resolved*, the House of Deputies concurring, That Title 1, Canon 19, Section 14, Subdivision 2, be amended by adding, after the words "judicial sentence," the words following, to-wit: "or of mental infirmity, assured by the judgment of four neighboring Bishops convened for the purpose and acting upon the testimony of sufficient medical authority;" so that the paragraph amended shall read:

(2) A Diocese without a Bishop, or of which the Bishop is, for the time, under a disability by reason of a judicial sentence, or of mental infirmity, assured by the judgment of four neighboring Bishops, convened for the purpose, and acting upon the testimony of sufficient medical authority, may, by its Convention, be placed under provisional charge and authority of the Bishop or Bishop Coadjutor of another Diocese, or of a Missionary Bishop, etc.

The message was referred to the Committee on Canons.

A message (No. 89) was received from the House of Bishops, announcing that it had received a report of the Committee of Conference respecting the proposed amendments to amendments I, II, and III of the Constitution, and had adopted the resolution contained in the said report.

The President: No action is required upon this message.

Now was the time for the order of the day, and the business being the presentation of memorials of members of former General Conventions, who, in the last three years, have passed to the rest of Paradise. The House joined in prayer, which being ended, Rev. Dr. Alsop introduced the report proper, in beautiful words, saying, that within the last three years the

Church had lost many members whose place could not easily be filled.

"As we come to name after name in the list given below, we would fain stop to speak of virtues and services which once enriched our communion. Here are names which the world will not willingly let die; clergymen and laymen of whom we are justly proud; men whom we loved and revered; men whose presence and counsel were a benediction to this body. They have gone to their rest and reward, but have left behind them memories which we do well to cherish, while with our best powers we put our hands and hearts to the work passed on to us; when in the battle field the front ranks are often thinned, those who rush to fill the vacant places do it not seldom with heavy hearts and tear-dimmed eyes, and with the same feeling we close up our ranks. God give us courage to be faithful and true as those whom to-day we commemorate."

The following is the list of deceased members:

Alabama, H. Stringfellow, attended eight General Conventions. J. Ireland Tucker, attended two General Conventions.

Arkansas, Legan C. Roots, attended three General Conventions.

California, George F. Bugbee, attended one General Convention.

Central New York, Russell A. Olin, attended one General Convention.

Central Pennsylvania, Robert A. Lamberton, attended seven General Conventions; H. Coppee, attended seven General Conventions.

Chicago, S. C. Judd, attended six General Conventions.

Colorado, E. J. Howell, attended five General Conventions.

Connecticut, George R. Curtis, attended one General Convention; Z. A. Kidston, W. A. M. Wainright, attended two General Conventions.

Easton, F. F. Barber, attended nine General Conventions.

East Carolina, M. C. Hugus, attended six General Conventions.

Kentucky, W. Cornwall, attended nine General Conventions.

Long Island, C. H. Hall, attended seven General Conventions.

Maine, W. H. Washburn, attended six General Conventions.

Maryland, C. M. Mathews, attended one General Convention.

Massachusetts, Phillips Brooks, attended five General Conventions; G. C. Shattuck, attended eight General Conventions; R. C. Winthrop, attended five General Conventions; A. H. Rice, attended two General Conventions.

Milwaukee, W. Ashley, attended three General Conventions; D. Keene, attended four General Conventions.

Michigan, H. P. P. Baldwin, attended fifteen General Conventions.

New Hampshire, H. A. Coit, attended four General Conventions; G. Alcott, attended four General Conventions.

Oregon, W. L. McEwan, attended one General Convention; W. D. Deedey, attended two General Conventions.

Ohio, L. Burton, attended two General Conventions; D. Pise, attended two General Conventions.

Pennsylvania, L. Coffin, attended nine General Conventions.

Rhode Island, T. P. I. Goddard, attended four General Conventions.

Springfield, J. M. C. Fulton, attended one General Convention.

Texas, S. M. Bird, attended five General Conventions.

Virginia, K. Nelson, attended three General Conventions.

The Committee on Canons, which had referred to it Message No. 79 of the House of Bishops, recommended the passage of a resolution concurring in Message No. 79 with an amendment to Title 1, Canon 19, Section 16.

On Motion of Mr. Fairbanks, of Florida, Message No. 80 of the House of Bishops was taken from the calendar for immediate consideration. This refers to the cession of Dioceses.

Dr. Alsop said this matter had been referred to a committee, and he thought that was the proper course. It had been referred twice already, and he therefore moved that it be again referred to the proper committee.

Dr. Huntington said that they had to send an answer to the House of Bishops, and he hoped the question of reference would be voted down.

The motion to refer was lost and upon concurrence with the House of Bishops in Message No. 80. The vote was taken by Diocese and orders and resulted: Clerical vote, ayes 45, nays 6, divided 1; lay vote, ayes 30, nays 2, divided 1.

Dr. Taylor, of Springfield, moved—

*Resolved*, The House of Deputies respectfully request a Committee of Conference in regard to Message 85, the House of Bishops declining to concur in Message No. 59, of the House of Deputies, concerning Title 1, Canons 7 and 10, relating to candidates for ordination.

The motion was passed and the Chairman appointed as such Committee of Conference from the House of Deputies Dr. Davenport, of Tennessee, Dr. Blanchard, of Pennsylvania, and Mr. Fairbanks, of Florida.

The resolution contained in the report of the Commission on the Hymnal, asking that the Commission be continued for reasons therein stated, was passed.

The resolution contained in report No. 5, of the Committee on Expenses, relating to printing that might be required during the interim before the next Convention, making it imperative for such to be done through the Secretary of the Convention, was taken up for consideration.

Mr. Sowdon said that it was in the interest of economy that this was proposed, and the motion was carried with an amendment that it only have reference to printing, the expense of which had to be borne by the Convention.

J. Pierpont Morgan asked for a Committee of Conference relating to the message from the House of Bishops, concerning the binding of the Prayer Book and Hymnal.

The committee as asked for was granted.

No. 20 on the calendar, relating to the nomination of a Missionary Bishop for Kioto, was ordered stricken from the calendar, as the House had declined to concur in the erection of a Missionary Diocese there.

This having exhausted the calendar, the House took a recess some half-hour earlier than usual.

At the opening of the afternoon session, Rev. Dr. Lobdell presented a resolution that this House place on record its very grateful appreciation of the uniform courtesy, kindness and hospitality of the Churchmen and citizens of Minneapolis to this Convention, and that the thanks of the House be particularly tendered to the Local Committee and the Rector, Wardens and Vestry of Gethsemane Church. Passed.

The Rev. Dr. Hoffman, from the Committee on the Provincial System, reported progress and asked continuance.

The Rev. Dr. Fair, of Western Michigan, from the Committee to Nominate Fifteen Trustees for the Fund for the Relief of Disabled Clergymen and the Widows and Orphans of Deceased Clergymen, reported the Bishops of Connecticut, Maine, New York, Delaware, and Southern Ohio; the Rev. Dr. Dix, Rev. Dr. Harwood, Rev. Dr. McKim, Rev. Dr. Langford, Messrs. E. E. Chauncey, Wm. Alexander Smith, George C. Thomas, Stephen P. Nash, and Robert Treat Paine.



The question was then brought up in regard to the difficulty of the present form of the charter interfering with the power of this committee to act, and by a vote of the house it was decided to so arrange the committee that the first seven names should be from the former members, leaving them with power to act until the proper amendment to the charter could be secured, which would enable the fifteen to act in accordance with law.

Mr. Biddle thought that it would be well to discharge the Committee to whom had been referred the Provincial System because that was a subject included in the Joint Commission on Revision, and it seemed unadvisable to have it in the hands of so many committees.

Rev. Dr. Hoffman, however, stated that there was under consideration the withdrawal of the Provincial System matter from the subject matter before the Commission on Revision and no action was taken upon Mr. Biddle's suggestion.

The Rev. Dr. Duncan, of Louisville, then reported from the Commission on Church Unity, stating that the entire correspondence was now in print.

He added: "The commission feels that much good has been accomplished in the drawing of attention to the evil and sin of schism and the arousing of discussion concerning methods of consideration for the healing of divisions.

"I do not deem it necessary to ask for enlargement of the powers of the commission, but do deem it desirable that the commission should be continued, notwithstanding the difficulties and dangers which beset the question."

Dr. Duncan then read from the report the recent correspondence between Dr. Roberts, of the Presbyterian General Assembly, and Bishop Coxe, Chairman of the Commission. The letter of Bishop Coxe was sent from here since the opening of the Convention, and neither of them have yet appeared in print. The correspondence is as follows:

LETTER FROM DR. ROBERTS.

*"The Rt. Rev. A. Cleveland Coxe, D. D., Bishop of Western New York, Chairman of the Commission on Church Unity of the General Convention of the Protestant Episcopal Church :*

"Philadelphia, Pa., Sept. 25.—Right Reverend and Dear Brother: Your letter of April 25, 1895, acknowledging the receipt of our communication containing the action of our

General Assembly touching mutual recognition and reciprocity, has been received. We greatly regret to learn from it that you and your brethren on the commission regard the action of our assembly an equivalent to the expression of a desire on its part that all negotiations between us should cease. Such we can authoritatively say was not the intention. The assembly desires that the negotiations should continue, and result, if not in an organization of the two churches, at least in closer relations, hearty co-operation in the work of the Lord, and even a federation for that work, and will regret exceedingly if there should be a failure in reaching these highly desirable ends. But the assembly believes that the mutual recognition and reciprocity which now prevail between the great majority of the evangelical Churches of Christendom should be explicitly accepted also by your Church. At the time of our appointment in 1887, our General Assembly affirmed that such mutual recognition and reciprocity was 'the first and essential step towards practical Church Unity.' We so informed you in the beginning of our negotiations, but you responded in substance that you were not then authorized to consider the matter. Your language was: 'Our authority at present extends only to a search for the basis of unity.' 'The question of reciprocity is one that will probably be for consideration as a tentative measure in the course of our further negotiations.' We again directed your attention to the importance of the question by a proposition for an exchange of pulpits. Receiving from the Chairman of your commission a communication to the effect that you could not negotiate on that subject, without authority from your General Convention, our General Assembly instructed us to suspend the correspondence until your commission should secure from your General Convention such authority. This, we repeat, was not the prompting of a desire to end the correspondence, but an expression of the importance of the doctrine of mutual recognition and reciprocity. Our General Assembly did not direct the cessation of correspondence, but only its suspension. We trust that your General Convention will take such action as will leave open the door to future correspondence—and that such correspondence will lead to the happiest results.

"Personally the brotherly conference in which we have been engaged have brought to us their own reward. We have learned to know and love each other as brethren, and to rejoice in the recognition of each other's gifts and graces, as we have taken sweet counsel together and talked one to another of the things pertaining to the King. Our hours of communion with you, dear brethren, we will ever recall with delight, and cherish their memory as blessed preludes to that unbroken communion we hope soon to enjoy with you in the Father's house above.

Allow us again to express the earnest desire that nothing which has recently occurred may interrupt our earnest and continued efforts to bring the churches we respectively represent into closer fellowship and ultimate union with each other.

"In behalf of the Committee on Christian Unity of the General Assembly of the Presbyterian Church in the United States of America.

WM. HENRY ROBERTS."

BISHOP COXE'S REPLY.

*To the Rev. Dr. Roberts, etc., Philadelphia :*

"Rev. and Dear Sir: In acknowledging your kind communication of September 25, the receipt of which I have already announced by private letter, I congratulate myself that our 'General Convention' being now in session, one great obstacle in our fraternal interchanges is removed. For three years we have been obliged to repeat the explanation of our difficulties in replying to your polite letters, arising from delays on our part, while your corresponding legislature, the General Assembly, has enjoyed more frequent opportunities of giving instruction to your venerated committee and of receiving your reports.

"What our General Convention may resolve touching the facts we now lay before them will be duly communicated by our Secretary at the conclusion of the sessions. For the present I perform the duty of presenting, at their request, the views of our commission, as they will be embodied in our report.

"We are glad to be informed officially that it was not the intention of the General Assembly to put an end to further communications between us, and heartily respond to the desire that they be continued with favorable results.

"This assurance, however, would be of greater importance, practically, were it not somewhat modified when you add the words: 'But the assembly believes that the mutual recognition of reciprocity which now prevails between the great majority of evangelical churches of Christendom, should be explicitly accepted also by your Church.'

"Our authority, as we have previously stated, extends only at present to the furthering of a search for a basis of unity under the four conditions recognized in the 'Lombeth Quadrilateral' (so-called). The definition of 'reciprocity' thus emphatically made gives grave significance, in our opinion, in two paragraphs which state the action of your General Assembly upon your reports to that reverend and honorable body. We quote them as follows:

"First. 'In view of this history, thus briefly sketched, your Committee believes that the correspondence of the Protestant

Episcopal Commission should be suspended until action is taken upon our proposition concerning reciprocity by the General Convention. We recommend, therefore, the following action:

"Second. 'The General Assembly, on the request of its Committee, directs it to suspend further correspondence with the Protestant Episcopal Commission until that Commission secures from its General Convention instructions to accept and act upon the doctrine of mutual recognition and reciprocity.'

"It thus appears that this positive action of the Assembly was taken 'on the request of its Committee.' In your present polite letter you express the trust that our General Convention 'will take such action as will leave open the door to future correspondence.' In other words, this door is effectually closed until we comply with the demand which seems to us to substitute for the fourth Lambeth proposition an entirely new condition,—one which, in the present stage of our conferences, is a condition not only inconsistent with, but in fact subversive of its purpose and its spirit.

"Its spirit, let me remind our Christian brethren of the Committee, is the enforcement of our Lord's own conception of unity among His followers, expressed in His grand mediatorial intercession, on the night before He suffered. His followers were to be one, not in a social or sentimental unity, like the friendships of good men, but in a unity like that in which he could say: 'I and my Father are one.' Such unity He made the pre-requisite of universal evangelization. Our belief, therefore, is that modern missions to the heathen will be comparatively unfruitful till the unhappy divisions of true disciples of Christ are effectually healed. Not until then, it follows from the Master's language, will the world believe in the divine mission of the incarnate Word.

"Such being the spirit of the Lambeth propositions, our purpose was to reanimate true Christians to renewed efforts for the restoration of primitive unity as described in Holy Scriptures,—a unity of common sacraments and prayers, the common creed and the apostolic fellowship. We did not make any demand for unity with us as a local Church; we called attention to the importance of conformity to the standards of 'first faith,' 'first love,' and 'first works,' prescribed by our Lord Himself to the Churches of Asia. We recognize many things to be amended in ourselves, and much to be admired and imitated in others; but it is by converging lines directed to this common point, from which we have all more or less departed, that we may meet at last. Were we striving for our own aggrandizement, or for principles peculiar to ourselves, we could expect no blessing upon our endeavors. We stated nothing of the kind; we have cited only the scriptural prescription of the Christian Church, once universally accepted. He who will not



'hear the Church' makes himself as a heathen man and a publican. We aim for ourselves to escape this condemnation, by conformity to the great principles in which true believers once confronted a hostile world, in one communion and fellowship.

"With brethren so greatly honored as those whom we now address through your Committee, it would be an impertinence to speak ambiguously on interests so sacred, involving the propagation of the gospel to millions of unevangelized men. To conceal in any respect our convictions of truth would be unworthy of ourselves. We do not write as diplomatists; we would be slow to imagine ourselves affronted, and we are most anxious not to give offense; but we cannot accept what is specified in limine as the 'open door' to further negotiations. Instead of the historic episcopate, you would substitute 'the mutual recognition and reciprocity which now prevail between the great majority of evangelical Churches of Christendom.' Of this sort of unity 'an exchange of pulpits' is suggested to us as the outward and visible sign. We must frankly confess that this is the unreal and delusive idea of unity, which permits divisions to be multiplied without end, and which we had supposed both your Committee and our Commission were fraternally endeavoring to correct.

"Great have been our hopes that Presbyterian brethren were awakening to the fact that we and they were originally one family in the Reformed Church of England; that the history of the Anglo-Saxon race is our common history, and that all things in our existing circumstances and relations to our beloved country invite us to set an example of restored unity, and of united effort for the propagation of the blessed gospel among our own countrymen and all the world. In three points of the 'Lambeth Quadrilateral' (so-called) we are supposed to coincide; it is the fourth which we are now called upon to surrender if our communications are to be continued.

"Have our Presbyterian brethren forgotten that they themselves, so long ago as A. D. 1660, pronounced the reformed episcopate, as we have done, to be the most practical step towards a reunion of Christendom, if ever such a blessing might be regained? They then declared that Presbyterian principles do not conflict with such an episcopate as that of the Anglican Church, but only require the admission of presbyters and laymen to share in synodical legislation. Was it not reasonable in us to expect the Presbyterians would be the first among American Christians to join us in support of a principle to which they are themselves historically committed? Can anything be conceived of as more likely to make the gospel, in all its practical influences, triumphant throughout this land, than such an example of healing a breach, and 'restoring paths to dwell in.' Our Commission is united in the conviction that for the present,



and until Providence sets before us an 'open door' for a resumption of our conferences, it is proper for us to accept the action of the Assembly (made 'on the request of its Committee') that such conferences should be suspended, but only for the present.

"We know that you will join us in prayers to God for a speedy renewal of our fraternal relations. On our part, we shall pray for forgiveness, if, by any fault of our own, the proposals of Richard Baxter and his brethren, in 1660, were relegated to a suspension, which for two centuries has perpetuated a melancholy division amongst Christians who are so truly described in the scriptural phrase, 'Sirs, ye are brethren.'

"Brethren' we are, whose united forces might have accomplished most glorious results for mankind, whose discords have brought reproach upon the gospel of Christ.

"Believe me, reverend and dear brother, that our Commission returns this reply with no feelings of diminished Christian regard for your Committee; and I am personally your obliged friend and brother in Christ.

A. CLEVELAND COXE,  
Chairman," etc.

In concluding his report, Dr. Duncan, for the Committee, recommended that work be continued along the lines of Bishops' declaration without restricting it to the four points that had been taken out of the original declaration.

The resolutions recommended by the Committee continuing the life of the Commission without enlarging its powers were unanimously adopted.

Attention was then given to messages from the House of Bishops.

Message No. 90 referred simply to a slight verbal alteration in the resolution in Message 64 of the House of Deputies, and was acted upon favorably by the House.

Message No. 91 of the House of Bishops, recommended continuance of the Joint Commission on the Hymnal, and power to act in the correction of such errors as may still be discovered in the book, and to render the hymns of living authors in accordance with the wishes of the writers.

Message No. 92 adopted the report on Church Unity, with its resolutions.

Message No. 93 appointed as additional members on the Church Unity Commission, the Bishops of Pennsylvania and Chicago.

Message No. 94 appointed as members of the committee to certify as to changes in Canons the Bishops of Iowa and East Carolina.

Message No. 95 agreed to a committee of conference in regard to proposed Amendments to the Canons on Ordination, and named as members of that committee the Bishops of West Michigan, Eastern and East Carolina.

Message No. 96 acceded to request for Committee of Conference in regard to binding the Hymnal and Prayer Book, and appointed the Bishops of Maine, New York and Florida.

The Chairman of the House of Deputies then appointed on this Committee of Conference the Rev. Dr. Nelson, and Messrs. Morgan and Thomas.

The Rev. Dr. Davenport, from the Committee on Canons, then reported in favor of the House concurring in Message No. 87 of the House of Bishops, as to the phraseology in the requirements for setting off Missionary Districts, with reference to the clause providing for the consent of the Convention. Also, non-concurrence in Message No. 88, and a request for a Committee of Conference, as said Message No. 88 purported to relate to Message No. 56 of the House of Deputies, but as a matter of fact proposed an amendment to a Canon not referred to in said message of the House of Deputies—not germane to that message.

The reports from the Committee on Canons were adopted. A deputy from Kentucky asked what arrangements had been made for providing seats for ladies during the reading of the Pastoral Letter, to-morrow afternoon.

The Chair replied that no arrangements had been made, but that it was probably understood that the Deputies would not occupy more than the body of the house, and the ladies would have the seats both under and in the galleries.

Dr. Huntington, for the Committee on Amendments to the Constitution, reported, favoring concurrence in Message No. 90 of the House of Bishops, making a verbal change in Article 5, from "as well as," to "in no case without."

Upon a vote being taken, it resulted as follows: clerical vote, ayes 49; lay vote, ayes 32. None voted in the negative.

Dr. Duncan, of Louisiana, moved that two clergymen and two laymen be named as additional members of the Commission on Christian Unity. This was carried.

Message No. 97, from the House of Bishops, announced the adoption of a resolution constituting the northern portion of the Diocese of Minnesota as a Missionary District, to be known as the Missionary District of Duluth. The Presiding Bishop is to be requested to take charge of the same until provided with a Bishop, and consent is given to the election of a Bishop during the recess.

The House concurred in the message.

Dr. Spalding moved the House to adjourn, it being 4:30, but his motion was lost. At a little later period, Dr. Alsop renewed the motion, stating that the House of Bishops had adjourned.

The Chairman said he must rule out of order any reference to the House of Bishops in influencing the action of that House. However, the motion was carried, and the House adjourned.

## CHAPTER XXV.

### THE HOUSE OF DEPUTIES.

OCTOBER 22ND.

**T**HIS was the closing day. Many of the Deputies had left the city, but many more than sufficient remained for the transaction of the business of the Convention. Much formal business came before the House. Perhaps the most important statement was one made by the Rev. Dr. Elliott, of Washington, D. C., regarding the new Diocese. He said:

"It will have nine thousand communicants and seventy clergymen, with fifty thousand dollars endowment; the Diocese of Maryland giving one-third of its possessions to the new Diocese of Washington. Without a single dissenting voice, has this generous deed been done. If we cannot take you, the next Convention, to a great State University, we will show you a great national library, of two million volumes."

Dr. Elliott paid a glowing tribute to the hospitality of Minnesota.

Message No. 98 from the House of Bishops announced the setting off of the Missionary District of Asheville from the Diocese of North Carolina, placing it under the care of the Presiding Bishop for the present, and providing that it may have a Bishop of its own elected by the House of Bishops during the recess of the General Convention. The House concurred.

Message No. 99 was received, announcing reconsideration of the Message of the Deputies No. 79, and concurrence therewith.

Message No. 100 reported a resolution that the secretaries of the two Houses be instructed to postpone the work of in-

dexing the Journal and Digest until action had been taken by the Joint Committee on the Revision of the Canons.

Message No. 101 from the House of Bishops concurred in Message No. 71 of the House of Deputies, proposing an additional paragraph to Article v of the Constitution.

Message No. 102 reported in favor of continuing the Joint Committee on the provincial system. The House of Deputies concurred.

Message No. 103 proposed the postponement of consideration of the subject of Swedish Orders until the next General Convention, and named as an additional member of the Committee the Bishop Coadjutor of Minnesota (Gilbert).

#### THANKS TO PRESIDENT DIX.

Mr. Biddle, by request from the Deputies from Pennsylvania, then offered the following resolution :

*Resolved*, That this House hereby expresses its hearty appreciation of the uniform dignity, courtesy and impartiality with which the President of the House of Deputies, the Rev. Dr. Morgan Dix, has presided over its deliberations.

The resolution was carried unanimously by a rising vote.

The Rev. Dr. Dix: "My dear Brethren and Gentlemen of the House of Deputies:—In offering and adopting this resolution, you have conferred upon me another and a most valuable proof of your confidence and regard. When we met in this place three weeks ago, or nearly so, and when for the fourth time in the history of this Convention, I was chosen to be its Presiding Officer, I asked for your kind consideration and told you then that I should only feel willing to enter upon the discharge of the duties of this office if I could rely upon the confidence and sympathy of this House. I have had them from beginning to end. The hours are not very few. The Convention will soon adjourn without day, and its record will go into the history of the past. It may be thought by some that the position which I have occupied by your favor is a difficult and trying one. I may say, my dear brethren and gentlemen of the House of Deputies, that I think this Convention has been, in some respects, one of the most trying in our history, owing to the perplexities, involvements and complications in which, from time to time, we have been involved in discussing very



difficult and important questions that have come up before the House ; but I desire to say that I have not found the position as Presiding Officer a difficult or trying one, and the reason is because I have had, as I say, such a body of clergy and laity as yourselves. I doubt very much, my dear brethren and friends, whether there can be found in this country a body more orderly, more regular in its proceedings, than this, and it is the greatest delight to me to think, in recalling the days during which we have been sitting here, that, so far as I can remember, not one unkind word, not one discourteous expression—nothing that any member would desire to recall—has been spoken or done here in my presence.

“No wonder. You are priests of the Church of God ; you are communicants of the Church. You are, I am sure, in your action, under the direction and government of the Holy Ghost, and who could find it hard to direct the proceedings of a body under such influences and bound by such ties, inspired by such grace from above ? It has been my greatest pleasure and comfort, and very light work, to preside over your deliberations, and in view of your kind action, one more of the innumerable expressions of your kindness towards me in my position, I return my thanks for your sympathy (which I know I have), for your uniform courtesy, and for the kindness that I have always experienced from this body. I believe, when we all go to our homes, we shall be thankful for the results of this present session ; we shall feel that though it looks as if but little had been done, a great deal has been done, and one of the best things in the sight afforded by the orderly conduct, gentlemanly, courteous, Christian bearing indicated throughout the conduct and deliberations of the actions of this House. I thank you most cordially, my dear brethren and friends, with all my heart, and shall fondly cherish this new and final proof of your kindness towards me.”

Dr. Davenport, from the Committee on Canons, presented a report concerning the proposed amendments to Title 1, Canon 7, Clause B, and also Clause A of the same Canon. The Committee recommended that the subject be referred to the Joint Committee on the Revision of the Canons. The House so referred it.

The same Committee also presented a report asking leave to add to Title 1, Canon 19, concerning the election of a Missionary Bishop during the recess of the General Convention the following words, "this Canon shall take effect immediately." The words were so added.

Rev. H. P. Nichols, of Minnesota, on behalf of the local committee, desired to return thanks to the Convention for their very courteous treatment of the modest efforts to entertain them. Whatever success had been attained by the local committee was due to the information received from the undivided Diocese of Maryland; and the committee also acted from suggestions given by the local committee in Baltimore. Now, if the new Diocese of Washington would follow Catholic tradition, this local committee would be very glad to give them suggestions.

Dr. Carey, of Albany, moved that "the thanks of this House be tendered to the Secretary and his assistants for their efficiency and uniform courtesy to its members and the facilities which they have offered them for the work of the Convention."

This was carried unanimously and Dr. Dix, in felicitous words, expressed his personal gratitude to the Secretary and his assistants, who had been very helpful to him all through the Convention. The Deputies were in a very happy mood; Mr. Goodwin, of Connecticut, Mr. Pierpont Morgan and others were talking about the promptness and gentlemanliness of the pages and their uniform attention to the duties assigned to them. There is a good deal of man about all noble boys, and a good deal of the boy about all noble men, and it would be hard to say whether the Deputies or the pages took the more interest in what was now being done. The writer knows the profound impression the Deputies made upon the pages every day of the Convention, and the intelligent way the pages kept track of the business in hand; they were well-trained lads who had had every advantage in life, and their services were all given absolutely free; and I doubt not that each and every one of these pages will, for many a long year, think that to be a distinguished member of the House of Deputies of the American Church, is to attain a dignity worthy the highest ambition of the most distinguished man. Mr. Ringwall, of Nebraska, engraved his photograph in the hearts of the pages

by moving a resolution that appropriate medals be struck off for the boys. The Chair said it would have to go to the Committee on Expenses, and Mr. Sowdon, of Massachusetts, asked that a meeting of the committee be called at once. This was done, and the committee reported that there were no funds available for the purpose, but expressed the opinion that any members who wished to contribute to a fund could send the money up to the Secretary's desk at once.

An offering was taken, and more than \$20 each was given to the boys. As old larks sing, young larks learn how to sing. After the boys had received the money, the Secretary read the following resolution, which has in it a gleam of wit and is full of gratitude:

"House of Pages, last day of the session.—The House of Pages beg leave to inform the House of Deputies that they have adopted the following resolution:

*"Resolved,* Our thanks are hereby returned to the House of Deputies for their kind appreciation of our services."

It is doubtful if any message ever read by Secretary Hutchins created keener delight. At first the Deputies looked and smiled, and then grave doctors, learned professors, eminent bankers and jurists laughed as they had not laughed in many a long day, and the pages, all unmoved, were as quiet as the statue of Memnon in the desert of Egypt on a dark night. A spirit of pure pleasure was contagious, and Dr. Dodge, of Georgia, moved that thanks be extended to the regular speakers who had enlightened them with their eloquence and instructed them with their knowledge.

Dr. Perkins asked if an amendment were in order to include the mover.

Another Deputy thought thanks should be returned to those who had not spoken.

Message No. 107 announced that the House of Bishops had received the report of the Committee on Conference and had receded from its action rescinding the resolution which authorized the binding of the Hymnal with the Prayer Book.

Dr. Baker, of New Jersey, stated that the Joint Commission on Archives had a lengthy report prepared by the Secretary, the Bishop of Iowa. The report having been presented to the House of Bishops, it would be printed in the appendix to the Journal.

Rev. Mr. Schouler, of Easton, moved that thanks be given to the organist of Gethsemane Church for his assistance at the daily services of the Convention. This was carried.

Rev. Dr. Huntington stated that at the last Convention an amendment was sent down to Article VIII, making it necessary hereafter, in amending the Book of Common Prayer, that there should be the consent of the Dioceses represented in both orders. He, therefore, asked the adoption of the following resolution:

*Resolved*, The proposed amendment to Article VIII of the Constitution adopted at the last General Convention and made known to the several Dioceses be now adopted.

Rev. Dr. Fulton stated that it required the concurrence of both orders in making any amendment to the Book of Common Prayer. He doubted the propriety of adopting such an amendment.

Rev. Dr. Richards asked if the wisdom of the Church was so concentrated in this House of 1895 that they could not conceive of similar wisdom being found in other Conventions. He hardly thought that they should bind posterity.

Rev. J. J. Faude considered that the amendment would cause a revolution in the legislative policy of this House.

Message No. 108 from the House of Bishops was then read and proved to be on the same subject, announcing that the House of Bishops had finally agreed to and ratified the amendment to the Constitution, proposed in the last General Convention, amending Article VIII.

Mr. Biddle was of the opinion that the amendment should be voted down, while Dr. Morrison hoped that the House would concur in the message from the House of Bishops.

Rev. E. S. Lines, of Connecticut, hoped they would not concur.

Mr. Bennett, of Massachusetts, thought that they should understand the position thoroughly before acting upon it.

Rev. Dr. Elliott, of Maryland, stated that it was proposed at a previous Convention that when the vote was taken it must be by Dioceses. In 1808 a vote was taken by Dioceses and they were only following in the steps of the past. He had brought in this proposition because it was felt that revision of the Prayer Book was closed for some time to come, and that by

the adoption of this resolution the Church might be put at rest and peace on the subject.

Message No. 109 from the House of Bishops informed the House of nonconcurrence in the resolution contained in Message No. 85, and asked for a Committee of Conference, the House of Bishops having appointed upon such committee the Bishop of Colorado and the Bishop Coadjutor of Minnesota.

Message No. 110 stated that the House of Bishops had completed its work and awaited any further communication from the House of Deputies.

The subject interrupted by the reading of the message was then again taken up, and Dr. Faude stated that there was a misconception with regard to Art. VIII, when it was stated that this provision existed in certain cases. By this amendment it was possible for a single member of a single deputation to nullify the vote of a whole Diocese.

Rev. Dr. Huntington stated that he would withdraw his resolution, in order that the House might concur or nonconcur in the message from the House of Bishops upon the same subject.

Upon motion of Mr. Thomas the matter was referred to the committee having charge of the messages from the House of Bishops.

The Chairman announced as the Committee of Conference, asked for in Message No. 109 from the House of Bishops, Rev. Dr. Morrison, of Albany, and Mr. Sanders, of Massachusetts.

The following resolutions, offered by Mr. Fairbanks, were adopted :

*Resolved*, All items of unfinished business reported by the committee be placed on the calendar when reported.

*Resolved*, All matters pending in this House at the time of its final adjournment and remaining undisposed of are hereby referred to the next General Convention.

Rev. Dr. Davenport presented the Report of the Committee on Conference on the disagreement of the two Houses to Message No. 88, and asked the adoption of a resolution amending Title 3, Canon 2, Section 3, defining the powers given to a Standing Committee to act in the place of the incapability of the Bishop of a Diocese. The resolution was adopted.

The Committee of Conference on the matter of Missionary Jurisdiction contributing to the support of their episcopate,



brought in an amendment substituting the word "request" for "require," and leaving to the Board of Managers the specification of the amount.

Message No. 115 was presented from the House of Bishops, saying it had completed its business, and that it would adjourn till three o'clock.

The Rev. Henry W. Nelson, D. D., of Western New York, rose in his place and said,—“I move, sir, that this House do now adjourn till three o'clock this afternoon, to meet at that hour with the House of Bishops to hear the Pastoral Letter, and then stand adjourned, *sine die*.” This was passed, and every one present felt that an important leaf in the history of legislature in the American Church was filled, and that it must stand for weal or woe, for all future time a land mark.

#### CLOSING SERVICE.

At three o'clock the church was thronged with people. The procession was formed; the choir of Gethsemane Parish, the secretaries of both the Houses, Rev. J. J. Faude, Rev. Dr. Dix, and the Bishops in their robes, took their places in the chancel. The Processional Hymn was, "Glorious Things of Thee are Spoken, Zion, City of our God." Every note was sounded full and clear; the men and women who sang put into the words their very soul; they were the expression of the deepest conviction of all present. Rev. Morgan Dix, D. D., led, in his own deeply spiritual way, the prayers and the saying of the creed. Then the hymn, "I Love Thy Kingdom, Lord," was sung. At the close of it, the Bishop of Long Island, Abram Newkirk Littlejohn, read, with great solemnity and beauty, the Pastoral Letter; it was heard with reverential attention.



RT. REV. A. N. LITTLEJOHN, D. D., LL. D.

## PASTORAL LETTER.

*To Our Well-Beloved in Christ, the Clergy and Laity of the Protestant Episcopal Church in the United States of America: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

Once more it has been our privilege to meet with your representatives in the Triennial Convention of the Church. It closes with signal proofs of God's favor. His mercies have not been hindered by the shortcomings of its members, or by their misuse of His grace. The bonds of brotherhood in Christ have been strengthened; our missions have been enlarged; and, from statistics presented, we are able to record many gratifying evidences of the Church's edification within and of the marked extension of its influence without.

We thankfully remember our revered fathers and brothers who have departed in the faith and fear of God's Holy Name, and sadly miss some of our number, of whose wise counsels we have been deprived by age and infirmity. May our compassionate Lord minister to them grace and consolation in the days of their weakness and trial!

## REVISION OF THE CONSTITUTION.

The altered conditions of the Church, due to its expanding life in the past century, have imposed upon this body two very grave and far-reaching tasks—the revision of the Book of Common Prayer, and the revision of the Constitution and Canons of the Church. The one was happily completed three years ago, and the other has made satisfactory progress during the session now closed. However much these labors and the immediate results of them may have taught us respecting past defects and present needs of the Church, they have given us a still more important lesson respecting the identity and continuity of the Church throughout the Christian ages. We know now, better than before these tasks were undertaken, what in the Church polity and worship is unchangeable, and what in them can respond, under wise guidance, with a flexibility at once conservative and progressive, to the ever-shifting environment of times, countries, and races. We have had, moreover, fresh and inspiring proofs of the transcendent value of the Cath-

olic heritage committed to our keeping, together with a deepened sense of our obligation to spare no effort to enable all the faithful in Christ Jesus of every name to share its blessings. Our American fathers in the faith builded well in their day and generation. It will be praise enough if our children in the coming century shall be able to say as much of us.

#### OFFERINGS FOR MISSIONS.

The state of the Church, so far as is shown to us in the report of the House of Deputies, brings to our notice a serious defect in the most important department of our common work—namely, our domestic and foreign missions. It is true that, through the effort of the board of managers, the debt which threatened to cripple our missionary efficiency has been paid. But the way in which it was done warns the members of the Church of a neglected duty. The large offerings of a few rich laymen—not more, perhaps, than their proportion of what ought to be the large sum given yearly for this great work—are utterly disproportionate, whether measured by the small amount given by the Church at large or by the due distribution of giving by the whole body of the laity. It is right that the rich should give largely; it is not right that they should relieve any, even the poorest, of his privilege of giving in proportion to his ability. We can never hope to rise to the measure of our opportunities, and of our obligations to meet them, until every baptized man, woman, and child shall give freely, systematically, conscientiously, to the support of the Gospel and Kingdom of our Lord Jesus Christ. In this connection, we note with grateful commendation the constantly growing work of that efficient and generous helper of the Church's missions,—the Woman's Auxiliary. Its triennial offering this year, though more than two-fold larger than the previous one, is not of so much moment as the glowing and energetic love for missions which it manifests. Would that this impressive example of zeal and liberality might plead, in this day of stinted and irregular giving, with every member of the Church "to go and do likewise!"

#### FOREIGN MISSIONS.

Missions in China have recently suffered a great disaster. When least expecting it, the Church has been shocked by an

outbreak of hostility and violence which in the world's estimation has revived the question of the Church's right to be there at all. Devoted missionaries have sealed with their blood the faith they were sent forth to teach. But this is no new experience of the Church in the fulfilment of its duty to carry the message of life to all nations. It has often confronted the same judgment of the world, and the same temper in the great world-religions which it was set up to supplant. As in the ages past, so now, persecution will feed the fire of Christian zeal; violence will develop a more resolute courage; suffering even unto death will produce a more patient fortitude under trial, and stimulate the faithful to nobler ventures of self-sacrifice. The greater the blindness and hatred of heathen people toward the Gospel of Christ, the stronger will be the call upon the servants of Christ to endure hardness in the struggle to spread abroad His words of light and love. Such a crisis in missionary work will not be without its use and purpose if, as like ones have done in the past, it brings to the front and sets in battle-array a larger measure of the heroism always latent in the militant host of Christ. For the present, then, the moral of this calamity is — more, not fewer, men in the field, and larger offerings by the Church to sustain them.

#### PROGRESS AT HOME.

The prosperity and growth of the Church are impressively shown by the consent given to the formation of five new Dioceses and two new Missionary Jurisdictions. The reports of our domestic Missionary Bishops are full of encouragement. They illustrate and confirm the wise foresight which sent them forth to their respective fields, and abundantly assure the Church that it is taking no mean part in the great task of infusing the spirit of Christian institutions into the life of new communities, and into the laws of newly organized states. Our Bishops, as men of God, in those remoter parts of our country, are the best builders of civil empire to the full extent that they are apostolic builders of the Kingdom of Christ. Not only will souls be saved and the Church be strengthened, but our beloved country, in all the younger offspring of its life, will be enriched and blessed by their labors. As they go forth to their far-off work, often almost single-handed, let us see that they do so



with the encouragement of our sympathy, with evident tokens of our loving remembrance, and with the moral as well as ecclesiastical authority of our sanction.

#### CHRISTIAN UNITY.

The great question of Christian Unity continues to excite our earnest solicitude, though the prospect of any immediate and tangible result is not encouraging. The mind of the House of Bishops as set forth in the Declaration of 1886 is unchanged. Though that Declaration contained too much for some and too little for others, we are persuaded that, as a basis for discussion and conference, we could not hope to improve it, even with the added experience of the conflicting criticisms of recent years. We regret that its overtures have not as yet been accepted by those to whom they were addressed, but rejoice to know that many of the faithful of various ecclesiastical connections have resolved to continue the study of the conditions and principles of unity as exhibited in the once undivided Church. We desire to assure all such, however associated for the better accomplishment of their purpose, of our sympathy and approval, and, so far as may be proper or needful, of our counsel. This plan for leavening the general Christian mind with the spirit of unity is all the more worthy of encouragement because attempts of formal conference with accredited representatives of the several Christian communions concerned seem, for the present, to be ended. Denominational barriers, however rigidly maintained, cannot hinder the prayers or fetter the aspirations or suppress the enquiries of the common mind of Christendom. It is in this direction that we now turn with good hopes of substantial fruits in the near future. But, however earnest and persistent our endeavor to keep alive this great movement, and the deep yearnings which inspire it, we can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of the faith and order committed to our keeping for the common benefit of mankind, or to the impairment of any truly apostolic and Catholic tradition of the Church, or to any measures which, in bringing us nearer to post-Reformation communions, would create any new obstacles to reunion with the old historic branches of the Catholic Church. Meanwhile, we have an unshaken faith in the fulfilment of our Lord's

prayer for the unity of His people. We believe that under Him, whatever the signs of the times to the contrary, the forces working for the restoration of such unity will ere long triumph over the forces working against it, and that modern individualism in religion will in due time be brought to recognize the fact that whatever in it may be needful to the wholesome spiritual progress of redeemed humanity can reach its proper development only as it shall be trained into harmony with the organic order of the Kingdom of Christ. In behalf of this great interest, we recommend that constant and earnest application be made to Almighty God, and that no effort be spared to diffuse a knowledge of the true principles of Church unity; and that the Feast of Whitsunday be annually observed as a most appropriate time for such prayer and instruction.

#### CANDIDATES FOR HOLY ORDERS.

We note only a slight change in the number of postulants and candidates for Holy Orders. This may mean much or little for the growth and efficiency of the Church. The training of candidates will be governed by the supposed needs of the Church. It is commonly assumed that the most urgent need is of men qualified to do the work of parish priests. To provide for this need is the chief, but it ought not to be the exclusive, aim of our theological schools. No candidate for the sacred ministry should, anywhere in the course of his preparation, take it for granted that he will be appointed or called to the duties of a settled pastorate. Whatever may be said of the Church's duty to build up the life within it in the grace and knowledge of our Lord Jesus Christ, it is certain that it is equally bound to offer that grace and knowledge to the life that is without. Its mission is to all that know not God, not less than to those who accept Him. Indeed, the body of Christ cannot be truly edified unless it offers its loving help to the nations and peoples of the earth that sit in darkness. It may need more men for the former; but that it needs some men for the latter task is certain. Now, it is the fault of much of our training for the ministry that it fails to produce the kind and number of clergy demanded by the Church for its missionary work at home and abroad. However it may be accounted for, it is painfully apparent that the self-sacrificing type of

priestly service is, to say the least, not on the increase. Our young men may be intellectually well furnished, may be well grounded in dogmatic and practical theology, may have a fairly good average of personal energy and sincere desire to serve the Master if the service be not too exacting and burdensome; but if their training and outfit include nothing higher in motive, or more intense in conviction, or more positive in self-consecration, their ministry, in its daily contact with the world, will sooner or later drop from the dignity and fervor of a divine vocation to the loveless routine of an ordained professionalism. Better than an army of such the few who indeed count all things loss for Christ — the few who, fresh from the hands laid upon them in ordination, and as if conscious of the awful gift of the Holy Ghost then received, come to the front with their lives in their hands, saying to those set over them in the Lord, "We are your servants for Christ's sake; send us whither ye will, even to the ends of the earth." These are the men for whom China, and Japan, and Africa, and the waste places of this land, are waiting in their darkness and desolation. To call for such men, and to call in vain, is the bitterest experience that can befall the Church. Is this sort of poverty to be reckoned a part of the Church's humiliation at the close of the nineteenth century, now busy in rounding out the brilliant record of its achievements in all departments of the world's life? It may come to this, but not without words of warning and entreaty from us. If, under the pressure of a sore want, we are to plead for a return of that noblest characteristic of the Christian ministry, which seems to have so largely vanished, where could we hope to plead with such persuasive force as here in this great Northwest, the first pulsations of whose now gigantic life were made to beat in unison with the gospel of Christ by the apostolic labors of James Lloyd Breck and his noble associates?

#### WORK FOR THE NEGRO RACE.

We should fail in our duty to a large part of that home field of which we have the oversight, did we not strive to impress upon all loyal citizens and loving Christians the vast importance in Church and State of that factor in our civilization known as the negro race. The increase of numbers and

resources among them adds to the gravity of the problem how to assimilate these people to our national existence, and we are confronted with the truth that "either we must lift them up, or they will drag us down." We have made them citizens, and we must make them Christians, really and effectually, or we shall feel the harmful influence of millions, aggregating one-tenth of our entire population. We thankfully recognize the moral advance of an ever-increasing number of this race during the past decade, but regret that their still imperfect ethical standard is so little aided by the ideas of religion most prevalent among them. The responsibility of this work belongs to no one section. To redeem and elevate these people is a demand which the American Church cannot safely or reasonably decline. We urge, therefore, upon our clergy and congregation the need of large gifts and endowments for the successful prosecution of this work through the authorized channels of the Church.

#### THE DISABLED CLERGY.

We beg to call your attention to the fund for the relief of disabled clergymen and of the widows and orphans of those deceased. Merely to name this fund ought to be enough to command for it the sympathy and help of all whom our words will reach. The existing provision for this purpose is sadly inadequate. To increase it to a suitable amount is a need so real and pressing that Churchmen cannot longer neglect it without a painful reflection upon their sense of obligation to those who, having borne the burden and heat of the day, are now struggling in loneliness and obscurity with undeserved want. Let the awakened heart of the Church prove its sorrow for this great wrong by prompt and earnest endeavors to repair it. The unfilled treasury of this hallowed fund puts forth through us not only a pathetic appeal, but a righteous demand, for large and constant gifts. We earnestly recommend that stated offerings be made for this fund annually — on Quinquagesima Sunday, or on the Sunday nearest thereto that may be convenient.

#### SOCIAL PROBLEMS.

There are several important topics which, for lack of space, must be briefly treated. We look with deep concern upon the disturbed industrial and social relations of the time, and sym-

pathize with every well-meant attempt to apply to them the principle of justice and love. The teachings of experience confirm and emphasize those of revelation, and the more we study the often misguided, and sometimes passionate, agitations of our time, the more we are convinced that, whatever is wrong in those relations can find an adequate remedy only in the law of love as delivered to us by the word and example of Him who revealed and forever united the Fatherhood of God and the Brotherhood of Man.

#### THE LORD'S DAY.

Recent events in some parts of our country compel us to call your attention to a widely-spread and determined attack upon the use and purpose of the weekly day of rest, known from the beginning of the Christian era as the Lord's Day. It is declared in the law of God to be His own day, and by the Saviour of man to be "made for man." It is protected by a divine command and by the perpetual sanctity of a human right. Men may and ought to worship God every day; but, for the greater assurance of this duty, one day in seven has, with the formal sanction of all Christian civilization, been set apart for its due observance. This order cannot be disturbed without grave evils to the individual and the family, to the society and the state. It seems almost incredible that our modern life should be capable of bringing into play any powers of evil that could seriously threaten the existence of so divine and beneficent an institution. And yet, the peril and disaster of such a menace confront Christian people in wide areas of the country. We exhort you, dear brethren, to meet this menace with unflinching courage and resolute determination, and in no opportunity that may be presented to decline battle with the insatiate greed of the liquor traffic and the growing desire for popular pleasures and amusements, which with increasing boldness claim all days alike for their uses. In this connection, the House of Bishops, in view of recent occurrences in several of our states, desires to express its hearty approval of the prompt and courageous application of the powers of civil government for the repression of barbarous, brutal, and indecent exhibitions and recreations, of whatever sort.



## ARMENIA.

By the tender mercies of our God and the infinite compassion of our common Saviour, we beseech you, brethren, to remember in your prayers, and with your prompt and liberal help, that long-suffering and downtrodden people of the ancient and faithful Church of Armenia. To wasting oppression and persecution, extending far back into the past, have now been added, by the fanatical violence and hatred of Moslem power, the unspeakable atrocities of to-day. Such a cry for sympathy and aid has seldom been heard in all the ages of Christendom.

## THE PASTORAL OF 1894 REAFFIRMED.

Beloved brethren, we, your Bishops, have recently addressed to you, and do now reaffirm, a pastoral letter dealing chiefly with two of the great fundamental verities of the Christian faith: the dwelling among us of the Word made flesh, "conceived by the Holy Ghost and born of the Virgin Mary"; and the inspiration of the written Word of God, in which "the Holy Ghost speaks by the prophets," — two truths which underlie Christianity, and without which God has not been fully revealed to man.

## FAITH AND WORSHIP.

We are left free, therefore, with no fear of seeming to disregard the incomparable value of "the faith once for all delivered to the saints," to speak to you now about the expression of that faith in certain details of the public worship of the Church. Let us remember that it is of the essence of all acceptable worship (for God will only be worshipped "in spirit and in truth") that it should rightly express the Catholic Faith. While it is true, in reason and in fact, that the faith loses its hold upon the conscience if it be framed only in theological formularies, it is true also that false doctrine finds no readier medium for conveying its poison to the mind than in unsound or unregulated forms of service. The hymn *Te Deum* and the constantly-recited Creeds, the recurring cycle of the festivals of the Christian year, the Trinity in the Litany, the Incarnation on Christmas Day, the Resurrection at Easter, the doctrine of the Holy Spirit on Whitsunday, the intercession of the great High Priest in the ending of every prayer — these have kept

bright and clear the faith when decrees of councils and elaborate catechisms would have been forgotten. The Book of Common Prayer is the guide to a true worship, because, in every page and part of it, it is the guardian of the true faith.

It is on this ground that we base our plea to the clergy and congregations entrusted to our care to stand loyally by and contend earnestly for pure doctrine, by submitting their public teaching and their public conduct of divine service to the spirit and letter of the Prayer Book.

Nor are we contending for any narrow use or interpretation of the book. Neither of the two theories is true in any sweeping sense that "omission is prohibition," or that "failure to forbid means freedom to introduce." On the one hand, the Prayer Book is not, and is not intended to be, a minute and detailed directory, entering accurately into the minutiae of every separate act. It was not compiled by a "Congregation of Rites," but it breathes the devotion of God's worshippers in all the centuries since He first revealed Himself to man. It is very easy to point out here and there deficiencies of direction as to vestments or postures. It is easier still to make too much of them as excuses for individualism. On the other hand, the drift and intention of the Liturgy are unmistakably positive and plain. And to the loyal Churchman the instinct will be to fill up what may seem to be lacking in clearness or distinctness with *only* such ritual as may be in entire accord with the spirit of the Prayer Book, and to regard himself as clearly forbidden to introduce any act, or service, or word which violates its intention and purpose.

#### LOYAL USE OF THE BOOK OF COMMON PRAYER.

Before passing to any specification of warning or counsel, which the present condition of the Church seems to us to demand, there are two other principles which need to be plainly stated. Ours is a Book of *Common* Prayer. It is intended to serve, first of all, the purpose of expressing the united devotions of a congregation of people. Congregations will be everywhere made up of varying temperaments and mixed characters, and it is unseemly and unbecoming, in the sanctuary or in the pews, to allow the excrescences of individual practice to thrust themselves into too great prominence. St. Paul's warning to the

Corinthian Christians about the use of their extraordinary gifts in the public congregation, is not without application here. At the same time, it is not to be denied that the greater rule of charity ought to forbid either the harsh criticism of personal practices or the attempt to compel a dead level of absolute uniformity, where allowances should be made for really *allowable* differences of feeling and its expression. But postures and acts of reverence perfectly natural to an individual and perfectly proper in his private devotions become improper and unnatural if they are forced upon the attention of others to whom they are not only distasteful but distracting. Self-effacement and the promotion of reverence in the congregation should be the governing motives of the men who are set to lead the public worship of the Church; and the courtesy of mutual consideration ought to rule the worshippers themselves. It can hardly be necessary to dwell at any length upon two other practical considerations. First, the larger danger lies in exaggerating the importance of minor accessories. Valuable as they may be within the laws and limitations of the Church, they are not worth contending for as though they were articles of the Christian faith. The man who puts into his creed questions of ceremony is guilty of the sin of disproportion. It is far better to teach the truth persuasively than to force it by practices which antagonize and annoy. And secondly, it must be plain to any intelligent and earnest priest that, in villages and towns where there is but one congregation to which all members of this Church must go, he is far less free to press things which, though lawful, may not be expedient, than if the people had a choice of going to other places of worship where the ritual would be more helpful to their devotion.

#### THE HOLY COMMUNION.

Our attention is naturally directed first to the service of the Holy Communion. We rejoice to witness a growing appreciation of the privilege of the weekly Eucharist, but we regret that we are somehow in danger of falling into the error of disparaging all other worship by the intense feeling of reverence for this sacrament and by the increasing frequency of its celebration. The two great sacraments stand upon the same high level of tremendous dignity, not only as instituted by

Christ Himself, but as "generally necessary to salvation." Names are of consequence because they become symbols and descriptions of things. The Church undoubtedly—not denying grace and an outward sign to Confirmation and Ordination, for instance, nor implying that they were not instituted by Christ Himself—by the use of the qualifying words, "generally necessary to salvation," shows that the two which are "generally necessary to salvation" are the two which she is content to call sacraments. Of the other words which are sometimes used—"the sacrament of penance," while the Church knows only the gracious power of absolution; "the Mass," which would be as harmless as it is unmeaning, were it not for its indication of a desire to import the language of another communion—it is enough to say that they involve the surrender of the manly independence of a Church rooted in the primitive soil of Christianity to a Church which has no claim upon the allegiance of the English speaking race.

#### SOLITARY MASSES.

But we are far more concerned with the misusing of the sacrament of the Holy Communion than with its misnaming; and this lies in three directions: the virtual introduction of what are called "solitary Masses;" the advocacy and adoption (in few instances, it is true) of an unauthorized Office of Holy Communion adapted to this theory, and the reservation of the consecrated elements as objects toward which a special adoration is to be addressed.

The practice of celebrations at which the worshippers, to say the least, are discouraged from receiving the sacrament grows out of two theories: first, the magnifying of the element of offering, which is half, and the first half, of the object of the institution, and secondly, the overweening importance attached to the practice of fasting Communions.

The Holy Communion is the great act of offering, the Christian sacrifice, "the unbloody sacrifice." But the teaching of the Holy Scriptures makes inseparable the union of the two appointed acts of the institution—"As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come"—and we have no right to separate that which God hath joined together. There is no need, in the reaction from the

thought of a mere empty reminder of an absent person and a past event, or from the thought only of the personal benefit of eating and drinking nourishment for the soul, to pass to an unscriptural division of the sacrament by separating the offering and the receiving, the Eucharist and the Communion.

The very title which this Church has chosen, with the authoritative expression of command, "The Order for the Administration of the Lord's Supper or Holy Communion," corrects and condemns this error. The whole construction of the office so takes for granted the reception, so intertwines the thought of celebrating and making the memorial which Christ hath commanded us to make with receiving the consecrated elements "according to His holy institution," that they cannot be separated without violating the whole teaching and purpose of the institution of our Lord. Indeed, it is plainly the consciousness of this fact which has led to the second wrong. Instead of recognizing the fact that a theory which makes inconsistent and impossible the use of the Church's required service is untenable, some have presumed to compile an office which, by omission and adaptation, shall bring the Church's teaching into conformity with their views. But clearly this is not "ministering the sacraments as the Lord hath commanded, and as this Church hath received the same."

#### AN ANCIENT CUSTOM IN THE CHURCH.

So far as the motive of this discouragement of communicants is the urging of people to receive fasting, we, your bishops, desire to speak with due consideration of an ancient and prevalent custom in the Church. But the claim that it is a *requirement* of the Church is unwarranted and indefensible. Reverent in its intention with the guarantee of long usage, and with the commendation of very saintly men, it is not to be elevated to the dignity of an ecclesiastical *command*. It has, of course, no warrant in the words or in the circumstances of the institution of the Sacrament. And there is no statement in the Prayer Book as to the requirements for the right reception of the Holy Communion, which includes it or implies it. And therefore, no minister of this Church is justified in doing more than to commend it, where it may be safely used, to "such as can receive it." Between the alternatives of infrequent com-



munion and fasting communion, there ought to be no question as to that choice which conforms most literally to our Lord's language and design. And we cannot but feel that the stress and urgency ought to be directed, first, to bring people to receive the Holy Communion ; and secondly, to bring them with those three spiritual qualifications of *repentance*, *faith* and *charity*, without which no man can worthily receive the Holy Eucharist.

We cannot leave the question of unauthorized methods of celebrating the Holy Communion, without rebuking the lawlessness which omits any part, or parts, of the appointed office of the Holy Communion, other than those allowed by the rubrics in that office to be so omitted. This unseemly practice destroys the whole value and object of a Book of Common Prayer, and is in every instance to be condemned.

#### RESERVING THE SACRAMENT.

The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt a use of the reserved elements such as the article condemns as "not ordained of Christ." Whatever theological motive or metaphysical meaning may be assigned to the rubric in the Communion Office, whatever historical coloring may be given to it, as a study of liturgics, no ingenuity of evasion can turn the plain "shall not be carried out of the church," "shall reverently eat and drink the same," into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration. Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law.

We are pleading for loyalty to the Church ; but there are deeper reasons and higher motives even than this. It must never be forgotten that our only relation to the Catholic Church is through our communion with the National Church whose ministers we are, and through our inheritance from the reformed Church of England. And this Church stands to-day claiming to be in America, in doctrine, discipline, and worship, the fullest and fairest representative of the Church of the Holy Scriptures, of the apostles, and of the first centuries. She believes that she

has to offer to those who have retained primitive order, the faith and the worship of the primitive Church. She believes that she has to offer to those who have kept the faith, at least pure from Tridentine and later Roman traditions, the primitive order and a form of worship in which the old faith is and can be preserved unaltered. And she has offered, in most definite and official terms, the principles which express her desire and her plea for a reunited Christendom. But this broken front, these divided teachings, these diverse customs among ourselves, distract the minds of those who, from outside, are looking for an accordant presentation of the faith. There can be no question that the wide divergencies of ritual and service—far exceeding the broad limits of the Church's toleration—are scandals, "stumbling-blocks," to those whose feet tend toward the old paths, in which they long to stand fast and find rest for their souls. On the other hand, where the longing for reunion looks toward the Church of Rome, these here-and-there imitations of her corrupted worship, these now-and-then echoes of her modern teachings, either awake her scorn and contempt for the inconsistencies of those who pretend to have escaped them, or else strengthen her in the conviction that, by a bold maintenance of her modern position, she can win their allegiance to her claims.

#### A DEMAND FOR CONCESSIONS.

We are indeed between two perilous tendencies. On the one hand there is a demand for concessions which will make it easy for members of the Christian bodies not in communion with this Church, to enter her ministry, to transfer themselves bodily as congregations, with faint and feeble guards of soundness in their forms of worship. On the other, there is a plea put forth by some to enter into negotiations with the Bishop of Rome with a view to reunion, which is now known to be possible only by absolute submission to his unscriptural and unlawful demands. It is a time of intense religious stir and thought. The very attacks upon the strongholds of our faith in God have not only directed the attention of the whole world to the Holy Scriptures, but have won for them a carefulness of study, a reverence of recognition, and an assured confidence in their authority and authenticity, which vindicates the abiding and unchanging traditional recognition of their inspired authority

to which the Church has clung; sometimes with a critical foresight which anticipated the discoveries of modern scholarship, sometimes with an uncritical positiveness which has saved them in the past centuries from neglect and loss. The great and continuous growth of our Church in numbers and in influence in broadened activities and deepened energies, has brought about a conviction in the popular mind, of her combination of adaptability to changing conditions of life, with fast hold upon the unchanging facts of history and revelation, which to-day puts her in a position of enormous responsibility to the Christian world, longing for rest and relief from the divisions and distractions of the spirit of sect.

What is the wise thing for us to do? Surely not to surrender the very essential elements of our attractive strength. Rome, which is willing enough to absorb us, would have no reminder left of the old traditional "evangelical truth and apostolic order" if we are to dally with her by gradual assimilations to her errors as to the faith. And the *disorganized* and *unorganized* Protestantism will find nothing to seek in us if we play fast and loose with the trust that we have received, not for to-day and ourselves, but for the human race in all time.

#### UNITY AMONG OURSELVES.

The wise thing for us to do now is to hold fast to our position: to be more and more at unity among ourselves; to "speak the truth in love"; "to love the truth and peace"; to be patient with differences, while we are positive about distinctive truths; to be conscious rather of our own shortcomings than of the deficiencies of others; to dwell most upon the much there is in common among all "who love the Lord Jesus Christ in sincerity"; to maintain the points of separation, with the clear conviction that only absolute faithfulness to truth compels their maintenance; to train our people in the "principles of the doctrine of Christ"; to "stand fast in the liberty wherewith Christ hath made us free"; to "pray always with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance and supplication for all saints"; and above all things to "put on charity, which is the bond of perfectness."

And now, dear brethren, waiting for the Second Coming of our adorable Saviour, and commending you to God and to the

Word of His grace, we pray that He will "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen."

The Te Deum was sung and the last prayers said by the Chairman of the House of Bishops; if possible, with more tenderness than he usually prays.

Bishop Whipple, in a way all will remember long who heard him, pronounced the benediction. The recessional hymn was sung and all the people departed, glad in heart for all the great things that God had done by his Church, in this great Republic, and in lands beyond the sea. In the hotels, private boarding houses, and at the railway depots, men looked into each other's faces, and said: "This Convention has indeed been a memorable one in the History of the Church of God."

In the House of Deputies were four pages—Gordon Dunlop, Archibald Eddy, Louis Weitzel, Frank E. Wilkinson; and four doorkeepers—J. B. Graham, H. J. Frizelle, E. P. Hawthorne and Thos. Bouchier. The House of Bishops had two pages—Max McConn and James Bouchier; and one doorkeeper—James B. Titus. The Bishops gave their pages a generous offering. The sexton of Gethsemane Church, Mr. Henry Twyford, attended to all of his many duties with enthusiasm, ability and kindness.

## CHAPTER XXVI.

CHANGES IN THE CANONS ADOPTED BY THE GENERAL CONVENTION OF 1895.

WE do hereby certify that upon a careful examination of the Minute and Message Books of the two Houses of the General Convention, held in the city of Minneapolis, in the month of October, A. D. 1895, we find the following changes to have been made in the Canons of this Church, to-wit:

Title I., Canon 6, Section 10, was amended so as to read as follows:

Section 10. Satisfaction given in any of these examinations shall, in every case, be certified to the Bishop in writing (or to the clerical members of the Standing Committee, as the case may be) with the signatures of all the examiners, and in the following form, viz.:

To the Right Reverend      Bishop of      (or the clerical  
members of the Standing Committee of  
as the case may be).

Place,

Date, \_\_\_\_\_

We the undersigned, Examining Chaplains (or Presbyters, as the case may be) of the Diocese (or Missionary Jurisdiction) of \_\_\_\_\_, having been appointed examiners of A. B., a candidate for priest's orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 6, and, in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and sensible of our responsibility for the evil which might come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment, as follows: (Here specify the proficiency of the candidate on each of the subjects prescribed.)

[Signed.]



Title 1., Canon 19, Section 5, was amended so as to read as follows:

Section 5. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his episcopal duties, one Bishop Coadjutor may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of a Bishop Coadjutor for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. Prior to any election of a Bishop Coadjutor, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the duties which he hereby assigns to the Bishop Coadjutor, when duly elected and consecrated. And in case of the inability of the Bishop of the Diocese to issue the aforesaid consent to the election of a Bishop Coadjutor, the Standing Committee of the Diocese may request the Convention to issue such letter of consent. And the request of the said Standing Committee shall be accompanied by medical certificates of the inability of the Bishop of the Diocese to issue such written consent. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Bishop Coadjutor in a Diocese at the same time.

Title 1., Canon 19, Section 7 (1), was amended so as to read as follows:

Section 7 (1). The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise episcopal functions in any missionary station or stations of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Deputies, may have designated. The evidence of such election shall be a constitutional majority of said House of Deputies, expressing their assent to the said nomination, which certificate shall be in the following form:

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty

to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that the Rev. A. B., nominated by the House of Bishops to the House of Deputies for election to the Bishopric of the Missionary District of \_\_\_\_\_ as a suitable person to be elected a Bishop of this Church in foreign lands, has been duly and canonically elected by the House of Deputies a Bishop as aforesaid on this \_\_\_\_\_ day of \_\_\_\_\_ *Anno Domini*

And we whose names are hereunto subscribed do hereby testify that the said Rev. A. B., Missionary Bishop elect of \_\_\_\_\_, is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office.

We do, therefore, severally give our assent to the said nomination and election, humbly trusting that the consecration of the said Bishop elect will conduce to the edification and enlargement of the Church of our Lord Jesus Christ.

Done at \_\_\_\_\_ in General Convention of the Church in the United States on this \_\_\_\_\_ day of \_\_\_\_\_ *Anno Domini*

This certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Title I., Canon 19, Section 12, was amended so as to read as follows:

Section 12. It shall be lawful for any Bishop of a Diocese who is about to leave, or has left, his Diocese, with the intention of going out of the limits of the United States, or, if remaining out of his Diocese for the space of three calendar months, although without leaving the United States, to authorize, by writing under his hand and seal, the Bishop Coadjutor, or, should there be none, the Standing Committee of such Diocese, to act as the ecclesiastical authority thereof. The Bishop Coadjutor, or Standing Committee so authorized, shall thereupon become the ecclesiastical authority of such Diocese, to all intents and purposes, until such writing shall be revoked, or the Bishop shall return within the Diocese: *Provided*, that nothing in this Canon shall be so construed as to prevent any Bishop who may have signed such writing from exercising his jurisdiction himself, so far as the same may be practicable, during his absence from his Diocese, or from permitting and authorizing any other Bishop to perform episcopal offices for him.

Title 1, Canon 19, Section 14, (1), was amended so as to read as follows:

Section 14 (1). Any Bishop, Bishop Coadjutor, or Missionary Bishop may, on the invitation of the Convention or the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is, for the time, under a disability to perform episcopal offices by reason of a judicial sentence, visit and perform episcopal offices in that Diocese, or in any part thereof; and this invitation may be temporary, and it may, at any time, be revoked.

Title 1., Canon 19, Section 14. (2), was amended so as to read as follows:

(2) A Diocese without a Bishop, or of which the Bishop is, for the time, under a disability by reason of a judicial sentence, may, by its Convention, be placed under provisional charge and authority of the Bishop or Bishop Coadjutor of another Diocese, or of a Missionary Bishop, who shall by that act be authorized to perform all the duties and offices of the Bishop of the Diocese so vacant or having the Bishop disabled; until, in the case of a vacant Diocese, a Bishop be duly elected and consecrated for the same; and, in the case of a Diocese whose Bishop is disqualified as aforesaid, until the disqualification be removed; or until, in either case, the said act of the Convention be revoked.

Title 1., Canon 19, Section 16. (1), was amended so as to read as follows:

Section 16 (1). If, during the recess of the General Convention, and more than six months previous to its session, any vacancy arise, either by death, resignation or other cause, in the office of any Missionary Bishop of this Church (whether domestic or foreign) or in case the General Convention shall have by concurrent resolution given consent to the election, during said recess, of a Missionary Bishop for a designated Missionary Jurisdiction, the House of Bishops shall, on the written request of twelve members of the same, be convened by the Presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; and thereupon may proceed to fill any and every such vacancy that may then exist, by electing a suitable person or persons to be a Bishop

or Bishops of this Church, to exercise episcopal functions within the district, county, territory, station or jurisdiction, where such vacancy or vacancies may exist: and in case of such election, they shall, by the Presiding Bishop, or by some person or persons specially appointed, communicate the fact of such election to the Standing Committees of the Churches in the different Dioceses; and each Standing Committee that shall consent to the proposed consecration shall forward the evidence of such consent to the Presiding Bishop or Bishop as aforesaid. And if the major number of the Standing Committees shall consent to the proposed consecration, the Presiding or other Bishop as aforesaid shall forward copies of the evidence of such consent to all the Bishops of this Church in the United States (excepting those whose resignation has been accepted); and if a majority of such Bishops consent to the consecration, the Presiding Bishop or Bishop aforesaid, with any two Bishops, or any three Bishops, to whom he may communicate the testimonials, may proceed to perform the same.

(2) The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and without the aforesaid requisites no consecration shall take place of any Missionary Bishop elected during the recess of the General Convention.

(3) Every Bishop elected and consecrated under this section shall have the several functions, jurisdiction, powers and rights granted by any Canon or Canons of this Church to Missionary Bishops, whether domestic or foreign, according as such Bishop shall be elected to be a domestic or a foreign Missionary Bishop; and shall in all matters be subject to the Canons and authority of the General Convention.

Title 3, Canon 19, was amended by the addition of the following section, to be numbered Section 17.

Section 17. This Canon shall take effect immediately.

Title 3, Canon 1, Section 2 (1), was amended so as to read as follows:

Section 2 (1). The journals, files, papers, reports, and other documents, which are named under Title 1, Canon 20, entitled "Of Securing an Accurate View of the State of the Church," together with all other articles that are now, or shall hereafter become the property of either House of the General Conven-

tion of this Church, shall be committed, when not otherwise expressly provided for, to the keeping of a presbyter to be elected by the House of Deputies, upon nomination of the House of Bishops, who shall be known as the registrar of the General Convention.

Title 3, Canon 7, Section 1, was amended so as to read as follows:

Article iv. There shall be a Missionary Council of this Church. It shall comprise all the Bishops of this Church, all the members of the Board of Managers, such other clergymen or laymen as may be selected by the General Convention at its triennial meetings, and in addition thereto, one presbyter and one layman from each Diocese and Missionary Jurisdiction, to be chosen by the Convention, Council or Convocation of such Diocese or Missionary Jurisdiction, said presbyter and said layman to continue in office for one year, or until a successor is appointed. This Council so formed shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers, with the approval of the Presiding Bishop.

Said Council shall be competent to consider the missionary work of the Church, to make such recommendations to the Board of Managers as it may deem expedient, and to increase interest in this Board of Missions. It shall be competent for the Bishop of a Diocese or Missionary Jurisdiction to fill vacancies in the representation of his Diocese or Jurisdiction, occurring by removal, resignation or death, between the sessions of the Convention, Council or Convocation of his Diocese or Missionary Jurisdiction.

There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprising the Presiding Bishop as president, and fifteen other Bishops, fifteen presbyters, and fifteen laymen, who shall have the management of the general missions of this Church, and when the Board of Missions is not in session shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number.



All other Bishops of this Church, together with the secretary and treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex officio* members of the Board, and have all the rights and privileges of the elected members except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary field, as also in changing the By-Laws, a majority must be present. For all other business, the Board may, by a law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the session of the General Convention, and a similar report to the Missionary Council at its annual meetings, comprising such an outline of the missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects and present condition of the work of the society in the several parts of the domestic and foreign fields.

There shall be appointed at each meeting of the General Convention and of the Missionary Council, a committee consisting of two Bishops, two presbyters, and two laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the ensuing meeting of the Board of Missions, or of the Missionary Council.

Title 3, Canon 7, Section 1, was amended by the addition of the following Article, to be numbered Article x, to read as follows :

Article x. Whenever there shall be a meeting of the Board of Missions, as provided for in Article III of this Canon, there shall be a roll call of the Bishops, and of all deputations and delegations, and of the other members of the Board, and on all votes such call shall be made whenever demanded by the clerical or lay deputations of any Diocese, or by any other members appointed under Article III. A majority of the Board shall constitute a quorum. A majority of all members of the Board present at any meeting shall be necessary to pass any motion.

Title 3, Canon 7, Section 1, was amended by changing the numbering of the present Article x to Article xi.

Attest:

WILLIAM STEVENS PERRY,	}	Committee on the part of the House of Bishops.
Bishop of Iowa,		
ALFRED AUGUSTIN WATSON,	}	Committee on the part of the House of Deputies.
Bishop of East Carolina,		
FREDERICK PARKER DAVENPORT,	}	
HENRY INGALLS,		

Joint Committee to certify the changes made in the Canons by the General Convention of the Protestant Episcopal Church in the United States of America, held in the city of Minneapolis, in the month of October, A. D. 1895.

## CHAPTER XXVII.

### REPORTS : EDUCATIONAL, PHILANTHROPIC, SOCIAL AND RELIGIOUS.

Report on Christian Education and the Report of the Church University Board of Regents, was made to the Convention Oct. 17th.

#### *CHRISTIAN EDUCATION.*

THE Committee on Christian Education, sitting together as a Joint Committee, by permission of both Houses, beg leave to present the following report of the result of their deliberations upon the present conditions and needs of the work of Christian education in the Church :

“Your Committee gladly recognizes the fact that there is a steadily growing sentiment among all Christian people in favor of an education that shall be based upon the Christian faith, and have for its ideal the development of Christian character. At a time when the undue assertion of the liberty of individual opinion has led to widespread perplexity and unrest, and to multiplied experiments in religion ; when the minds of many are disturbed, and the hearts of the timid ones are failing them for fear—it is pre-eminently right and necessary that this Church should boldly and clearly assert the principles of her historic faith, and provide for the most careful instruction and training of her children. The Christian faith is a sacred and precious heritage committed to our trust. Even more upon us than upon that old Israel the responsibility rests to proclaim and defend ‘that which we have heard and known, and such as our fathers have told us ; that we should not hide these things from the children of the generations to come, but to show the honor of the Lord, His mighty and wonderful works that He hath done. For He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children, that their posterity might know it, and the children which were yet unborn : to the intent, that when they came up they might show their children the same ; that they might put their trust

in God and not to forget the works of God, but to keep His commandments' (Ps. lxxviii).

"The Christian Church is not a mere voluntary society; the Christian gospel is not preferable to all other gospels—but it is the only gospel that can help and save the world. Therefore, no education of the young that leaves out the name and faith of Christ can be the education required for the children of Christian people. That which is not definitely Christian cannot be Christian at all. It was the Lord Himself who said: 'He that is not with me is against me; and he that gathereth not with me scattereth abroad' (St. Matt., xii: 30). This is the grave, solemn decision, which to-day, perhaps more than ever before, challenges the heart and conscience of every father and mother who believes.

"(1) The Joint Committee would first of all urge the necessity of more earnest, more systematic, more enthusiastic work in the Sunday school. The Prayer Book—the great devotional manual of the Church of the English-speaking people—distinctly emphasizes the instruction of children in the faith, as a part of the public, official work of the Church, and recognizes the children as members of the one body, by providing a catechism, which is a model of devotional accuracy and lucid exposition. While gladly conceding the value and usefulness of many of the books of instruction now in use, it is the opinion of the Committee that there is need of a simple and more interesting manual based upon the catechism. The best method of training the teachers in the Sunday school has not yet been generally agreed upon, yet the progress that has been made is most encouraging. We have to-day about 50,000 teachers and 500,000 Sunday school pupils, whose Lenten offering last year to the Board of Missions amounted to over \$67,000. There is no department of Church work that deserves more serious attention, and none that will bring a richer harvest of spiritual power than this, if it be wisely handled.

"(2) Next to the Sunday schools are the parish and grammar schools of the Church. The more expensive schools of this class this Committee gladly believes to be, in number and efficiency, adequate to our present needs; and, by their hold upon the patronage of people of every religious denomination, they have vindicated and established their claim to the cordial recognition of this Convention. One point only would your Committee urge in this connection, and that is the more persistent effort to reach the less wealthy of our population by establishing and endowing schools for both sexes, in which a good education can be acquired at a more moderate cost than can be afforded by more pretentious institutions.

"(3) There are at least six Church colleges in the United States, and one Church university, all of which are doing great

and noble work for the cause of education founded upon the faith of Christ as this Church hath received the same. These institutions are not behind any in real scholarship, and their graduates are winning honors in professional and technical schools all over the land. The necessity for the existence of Church colleges cannot, from a Christian point of view, be fairly questioned. The serious fact confronts us that the average age of students entering colleges and universities in this country is less than eighteen years, and in almost all of our secular institutions these boys are to receive their intellectual training from professors and teachers who openly oppose Christianity, or else from professors and teachers who are inhibited in the class room for any downright and explicit expression of their faith. The colleges and universities of the Church need endowments, and they ought to have them. Her educational work in the highest domain of scholarship has been the glory of the Church of our fathers in the upbuilding of the civilization of the Anglo-Saxon race, and this American Church should not be unworthy of her great inheritance. Surely, there are believing men to-day, as there have been in the past, who will give of their abundance to the endowment of professorships, of fellowships, and of scholarships in our institutions of learning. When it is considered that the sum of \$2,000 will endow a tuition scholarship in any of our colleges, it seems incredible that our people will permit these institutions to be compelled, by their poverty, to charge such fees as are practically prohibitory to many of the worthiest children of the Church.

"(4) In a vast country like ours, where each state is practically a separate commonwealth, with its own endowed university; and where great institutions of learning have grown up in many quarters, commanding, by considerations of local pride and family loyalty, the patronage of many Churchmen, a new condition of things has been created, and wise men have had to devise methods for maintaining a hold upon the sons and daughters of the Church in places where the existence of Church colleges is impossible.

"(a) Among these efforts, your Committee cordially and heartily endorses the plan adopted by the late Bishop Harris, in the establishment of Harris Hall at the University of Michigan. This experiment has been tried for ten years, and has proved, in every way, a complete success. The Bishops of Milwaukee and of West Virginia have undertaken to have similar foundations at the University of Wisconsin and the University of West Virginia. Young men attending the universities may live in the halls as practically members of the family of the clergyman in charge. In both instances the religious interest of the students is quickened and sustained under the healthiest and finest influences. The Church life in the university is con-



centrated and, at the University of Michigan, its influence is reinforced by the two courses of lectures, upon the Baldwin and Slocum foundation, delivered annually to all the students, by eminent clergymen of the Church. The erection and endowment of such halls as these in connection with every large secular university in the country would be a vast gain to our educational work.

"(b) Another plan proposed, in connection with smaller colleges not under Church control, and which commends itself to the Committee, is to endow the parish churches in such places with annual income sufficient to support a clergyman of character and ability fit to influence and guide the students committed to his care. Some of the very best work that has ever been done among young men in this country has been accomplished by Rectors of parishes which happen to be in proximity to institutions of learning.

"(5) The Joint Committee has had before it the report of the University Board of Regents, appointed by the General Convention of 1889. The Committee is of the opinion that the appointment of this Board, as a permanent part of the organization of the Church, was one of the wisest and most significant acts of the Convention in recent years. It was no less than the public and emphatic declaration to our people that this Church believes in the Christian education of Christian men and women, and is ready to accept the responsibility and go forward to make it a real power.

"It does not come within the province of this Committee to suggest to the Board of Regents plans or methods for the conduct of their work. The members of that Board are men whose names are a sufficient guarantee for wise, large-minded and judicious measures in the discharge of the very difficult and complex trust committed to their care. The Committee, however, does venture to urge upon the Church the necessity of making the Board of Regents more and more a reality, by giving to it that sympathy, counsel and co-operation, without which no great enterprise of the kind can possibly succeed.

"In conclusion, the Joint Committee reverently expresses its profound sense of the loss that has come to this Committee of the General Convention, and to the Church at large, by the death of those distinguished Deputies, those great Christian educators, the Rev. Henry A. Coit, D. D., Rector of St. Paul's School, Concord, N. H., and Prof. Henry Coppée, of Lehigh University. Such lives as theirs are the joy and glory of the Church. They are at once the witness and the prophecy of that ever-growing interest in Christian education, that in the near future shall actualize itself in splendid evidences of our faith in Christ—in institutions of godly as well as sound learning, that shall be for glory and for blessing to our children's children."



REV. DAVID H. GREER, D. D.

The Rev. Dr. Greer, of New York: "Mr. Chairman and gentlemen:—It hardly seems necessary to supplement the report which has just been read, by a speech. The work of the Church University Board of Regents, to which the report refers, has been, so far, a very modest work, and has assumed, so far, but very modest proportions. When more has been done there will be more to talk about.

"I simply wish to add a word in regard to the scholarships which have been established by the Board, and to say that these scholarships are intended to be both an end to themselves and also a means, leading ultimately, it is hoped, to a much larger end. They were meant to be an end in themselves, and that end the enrichment of the ministry of the Church. It was felt by the members of the Board, as it is felt by all thoughtful people to-day, that the great foe of the faith and of the faith of the Church is not learning, but half-learning; and, therefore, it was also felt that whatever could be done to deepen and enrich the scholarship of the ministry of the Church would be to equip that ministry so as to enable it to meet the cheap popular *ad captandum* scepticism of the day.

"Perhaps no better illustration has been recently afforded of the fact, that while half, or partial, learning in philosophy or science may lead to results prejudicial to the Christian faith, fuller and larger learning along the same lines will lead to the establishment of that faith, than in the case of the late Prof. Romaine. Some of you remember that early in his life he wrote and published a little book—little in bulk, but strong as an argument it was thought to be at the time—which he called 'A Candid Examination of Theism.' I remember having read the book, and I recall that it made a distinct and strong impression upon me, as it did upon others at the time. The conclusion of his argument made against the existence of a personal God. Not long before his death, having in the meantime pursued further—not departed from, but gone on and pursued further—the same philosophical and scientific inquiries, he published another book, in which he traversed the argument that he had put forth some fifteen years before, considering it point by point, reaching precisely, on philosophical and scientific grounds, a precisely opposite conclusion; and he died in the communion of the English Church. ('Hear! Hear!')

"It is the strong and deep conviction of your Board, Mr. Chairman and gentlemen, that whatever we can do, be it ever so little and of so modest a character, to enrich and strengthen and ripen the scholarship of the ministry of the Church, will equip the Church for the stronger and better defence of the Christian faith."

The Rev. Wm. Tatlock, of Michigan, followed Dr. Greer in a speech, which was received with marked attention; being at

Ann Arbor, he has ample opportunity of seeing the operation of principles every Churchman holds dear. He is in deep sympathy with the desire to see the Church attain the very highest possible results in the educational world ; it was very noticable all through this speech, and during all others, on allied subjects. The attention of the House was almost strained in its eager response to all that was said, looking to, or commending the things done with this view.

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### *REPORT OF THE BOARD OF MISSIONS.*

If Church folk could, one and all, visit the Church Missions House in New York, and see, as I have very many times seen, the work done by those who are in office there, and know the men who are doing the work for the Church, it would be a revelation to many, and a joy to all. The Rev. Dr. Langford is a genial soul, full of enthusiasm for every good work ; he is a man of wide experience and large knowledge respecting all matters connected with missionary work ; he is a good speaker and an able administrator. I have been out with him as deputation more than once, and know the man and know his work ; there is nothing small or narrow in anything he says or does. The second secretary is Rev. Joshua Kimber, D. D. ; he has been for many years in the service of the Board (I suppose, at least, a quarter of a century). He is a magazine of information on all subjects connected with foreign missions, and an authority on home missions. He is a man with a past, for which the Church may well be thankful. Mr. Roberts is the official who takes care of the cash for the honored treasurer, Mr. Bliss, a well known member of Grace Church Parish, New York. Mr. Bliss is loved and revered wherever he is known. Mr. Roberts has been long in the service of the Board of Missions, and has always been found diligent, capable, and scrupulously honest. These men, with the clerks, do the work of the office. The secretaries have very many duties of all kinds, not the least is that of attending meetings as deputation. It may be said in the strictest truth, no church ever had men whose service proved their loyal devotion to its interest in a more practical

way than do those who serve at the Church Missions House, in New York.

## DOMESTIC MISSIONS.

Dr. Langford presented the annual report on Domestic Missions of the Board of Managers. The report is too long to print in full in a History of the Convention, but the following will give an idea of the work done, and the fact that in eighteen



REV. WM. S. LANGFORD, D. D.

years the income of the Board of Missions has risen from \$152,632 to \$320,362 a year, shows how capable, persevering and able has been the direction of the missionary work and its financial administration. In presenting the report, the Rev. Dr. Langford said :

“The Board of Managers presents herewith the 60th annual report of the work of the Church in Domestic Missions. It contains the reports of the several Missionary Bishops; a list of the missionaries ordained and unordained; the Treasurer’s



report of receipts and disbursements for the year; a table of Dioceses and Missionary Jurisdictions, showing appropriations and contributions for 1894-95; and an analysis of receipts for Domestic Missions since 1877; all of which are commended to the attention of the clergy and laity of the Church.

"The Society is responsible for the salaries of the Bishops and stipends of the missionaries in the following eighteen Missionary Jurisdictions, viz: Arizona, Bishop Kendrick; Montana, Bishop Brewer; Nevada and Utah, Bishop Leonard; New Mexico, Bishop Kendrick; Northern California, Bishop Wingfield; Northern Texas, Bishop Garrett; North Dakota, Bishop Walker; South Dakota, Bishop Hare; Western Texas, Bishop Johnston; Olympia, Bishop Barker; Wyoming and Idaho, Bishop Talbot; Oklahoma, Bishop Brooke; Alaska, Bishop Rowe; The Platte, Bishop Graves; Spokane, Bishop Wells; Western Colorado (vacant); Southern Florida, Bishop Gray; Northern Michigan (not yet filled).

"Besides the above, which are exclusively missionary, the Board has given assistance to thirty-seven Dioceses, as follows: Alabama, Arkansas, California, Colorado, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, North Carolina, Ohio, Oregon, Quincy, South Carolina, Springfield, Southern Virginia, Tennessee, Texas, Virginia, Western Michigan, West Missouri, and West Virginia.

"The whole number of missionaries during the year, clerical and lay, male and female, receiving salaries or stipends, is 837, and the amount appropriated for the whole work is \$269,635.

#### ALASKA.

"Perhaps the most heroic part of the Church's missionary work is in our most remote Northwest territory. There the workers are absolutely cut off from communication with home except once a year. Through the greater part of the year they are inaccessible, ice and snowbound. Indeed, at the time of this writing, we have heard only indirectly from the missionaries at Point Hope for more than a year. Our latest advices came through the United States Bureau of Education in Washington, stating that, by a communication which they had received, the Rev. E. H. Edson and Dr. John B. Driggs were reported well in December, 1894. Previous to that, Dr. Driggs' report was to June, 8th, 1894, and was received in November, and published at that time.

#### WORK AMONG THE INDIANS.

"In Alaska, Indian Territory, North Dakota, South Dakota, Wyoming, New Mexico, Utah, and Southern Florida and the

oldest mission, that among the *Oncidas* in the Diocese of *Fond du Lac*, are all reported upon with more or less fullness in the reports of those Bishops. The great work in Minnesota ought to be reviewed under this cover, but it is not. The massacre of the *Bannock* Indians in Wyoming during last July, is a dark blot upon our boasted civilization. The Christian conscience of the land should demand, with one voice, that all Indians have justice done them. Swift retribution should be made to follow upon the inhuman cruelties of the people and the authorities of *Jackson's Hole*.

"How can we complain of the inhumanity of the heathen if we tolerate such barbarism in a Christian land? How can we wonder if the Indians, so exasperated, seek revenge? In the name of the merciful Saviour, we plead for these remnants of tribes scattered throughout the United States, that they may be surrounded and guarded by a cordon of Christian love, that they may be gathered and folded in the arms of the infinite compassion.

"These facts are certified to by the Bureau of Indian Affairs: Of the 247,000 Indians in this country, 30,000 are engaged in farming, stock raising and other civilized pursuits. During the last year the Indians raised 11,722,656 bushels of wheat, 1,373,230 bushels of corn and other grain, and vegetables in like proportion. They marketed 30,233,000 feet of lumber; they own 205,844 head of cattle, 1,283,633 sheep and goats, and the value of products of Indian labor sold by them is estimated at \$1,220,517. Of the 247,000 Indians, 189,000 are self-supporting and 35,000 pay taxes, live outside the reservations and are counted in the general population. At the last election about 22,000 Indians voted. About 30,000 are Church members.

#### THE LENTEN OFFERING.

"The Lenten offerings of the Sunday schools show a decided improvement the past year over the year immediately preceding,—\$67,491.91 against \$58,108.58 in 1894. They are yet behind the banner year, 1893, when they amounted to \$76,000, but the recovery is so great as to afford good ground to hope that they may go beyond that and reach the high water mark which has been aimed at, \$100,000. It can be done if all set about it with good purpose, and do one thing during Lent honestly, earnestly, thoroughly.

#### THE WOMAN'S AUXILIARY.

"The stipends paid by the Board have been supplemented by the gifts from parish branches of the Woman's Auxiliary of clothing and supplies for the missionaries' families. In many an instance the lives of the missionaries would have been harder

and their anxiety greater were it not for these annual donations to eke out a livelihood. Although that is not the ideal way of supporting God's servants, who ought to receive a sufficient remuneration for their services, yet it has become necessary, and it is done with a degree of delicate sympathy and tenderness which gives to it a special value, and it has brought the givers into a relation with the missionaries which has been of benefit both to the one and to the other.

"Beyond this the Auxiliary, through its central office, has maintained a close and intelligent contact with the different parts of the field, which has been largely helpful to the work and to the workers, and through their missionary meetings, — parochial, district and diocesan, — they have communicated information concerning the wide field and the various missions by which interest has been fostered and support secured in large measure. It should be said, however, by way of caution, that in making the enquiry why certain parishes do not contribute to the treasury of the Board, the Rectors have replied that their parish contributions for missions are given to the Woman's Auxiliary, and for that reason the parishes do not appear in the lists of contributors to the Board. It is not the intention that gifts through the Woman's Auxiliary should take the place of parochial offerings to meet the Board's appropriations, or that the Auxiliary should ever be credited with the regular parish or Sunday school Lent offerings, but rather that their efforts should be to supplement what the parish gives in the ordinary way.

## CONTRIBUTIONS FOR 1894-5.

"The following table of Dioceses and Missionary Jurisdictions shows contributions for 1894-5 made through the Board:

## DIOCESES.

Alabama .....	\$ 504	Minnesota.....	\$ 3,008
Albany.....	8,630	Mississippi.....	418
Arkansas.....	357	Missouri.....	2,439
California.....	1,882	Nebraska.....	798
Central New York.....	6,189	Newark .....	6,079
Central Pennsylvania...	4,687	New Hampshire.....	1,670
Chicago.....	3,337	New Jersey.....	5,150
Colorado.....	557	New York.....	126,724
Connecticut.....	16,208	North Carolina.....	1,618
Delaware.....	1,036	Ohio.....	2,046
East Carolina.....	1,212	Oregon.....	1,099
Easton.....	765	Pennsylvania....	74,559
Florida.....	308	Pittsburg.....	7,594
Fond du Lac.....	485	Quincy.....	446
Georgia.....	3,224	Rhode Island.....	22,500

Indiana .....	739	South Carolina.....	1,762
Iowa.....	617	Southern Virginia.....	2,183
Kansas.....	793	Springfield.....	507
Kentucky.....	1,849	Tennessee.....	647
Long Island.....	13,186	Texas.....	689
Louisiana.....	1,175	Vermont.....	1,271
Maine.....	943	Virginia.....	1,947
Maryland.....	13,341	Western Michigan....	1,378
Massachusetts.....	27,336	Western New York...	9,015
Michigan.....	3,128	West Missouri.....	290
Milwaukee.....	1,127	West Virginia.....	1,428

## MISSIONARY JURISDICTIONS.

Alaska.....	\$ 100	Oklahoma.....	\$ 178
Arizona.....	198	Olympia.....	266
Montana.....	1,056	South Dakota.....	1,046
Nevada and Utah.....	622	Southern Florida.....	320
New Mexico.....	146	Spokane.....	44
Northern California.....	489	The Platte.....	203
North Dakota.....	177	Western Colorado.....	136
Northern Michigan.....	154	Western Texas.....	536
Northern Texas.....	558	Wyoming and Idaho....	302

## RECEIPTS BY YEARS.

	Whole No. Congregations.	Gross Receipts for the year.
1877-8 .....	4,000	\$152,632.64
1878-9 .....	4,102	157,281.61
1879-80 .....	4,091	169,397.51
1880-1 .....	4,151	222,298.09
1881-2 .....	4,264	228,357.68
1882-3 .....	4,357	202,356.30
1883-4 .....	4,266	208,647.60
1884-5 .....	4,391	251,848.12
1885-6 .....	4,478	323,747.07
1886-7 .....	4,434	229,634.52
1887-8 .....	4,550	384,222.44
1888-9 .....	4,600	254,816.86
1889-90 .....	5,019	251,502.57
1890-1 .....	5,086	254,017.39
1891-2 .....	5,282	321,075.71
1892-3 .....	5,499	296,553.84
1893-4 .....	5,724	329,376.12
1894-5 .....	5,484	327,362.75

"The foregoing takes no account of the sums expended by the several Dioceses for diocesan missions, nor of the help given to the missionaries in money and supplies by the Woman's

Auxiliary, nor yet of the gifts sent directly to the Missionary Bishops and others, by including which the sum of the offerings for mission work in the United States would exceed three quarter of a million dollars a year.

#### CONCLUSION.

"Out of a total of 5,484 congregations, the number which contributed during the past year to domestic missions was 3,314, and the number contributing to the work of the Board, domestic and foreign, was 3,506. There is good ground for encouragement that the whole number of congregations contributing through the Board's treasury was 674 greater than the year next preceding, and 432 more than have contributed in any previous year. Still, it may be asked, Why should there be any congregations from which nothing was received? Making reasonable allowance for congregations that have only occasional ministrations, for those in which change of Rector may have thrown the congregation out of regular habits of contributing, and for those which may have contributed either directly to the field or through other channels than the Board's treasury, there must be a large number which have neglected to make a definite effort to support that work concerning which the Lord gave distinct charge to his Church, and many people who are of the Church, but do not habitually, if at all, help to sustain the work for which the Church, through its constituted authority, has assumed the responsibility.

"Notwithstanding the delinquencies which are referred to above, which have hindered and imperilled the work, it is of the Lord's mercy that we have come through the year without a deficiency. Heartfelt thanks are due and are hereby expressed and extended to all who have aided by prayers and gifts in the work of domestic missions, and especially to all those who in the time of anxiety, when it seemed that the work must be seriously curtailed, were prompt and generous in coming to the rescue of the Board's needy treasury. With gratitude for what has been done there should be coupled a resolute purpose on the part of all to begin at once with loving hearts to plan for the support of this work in the future, and so to plan that no congregation shall fail during the next year to do all in its power toward the maintenance and extension of the Church's work in the domestic field.

"By order and in behalf of the Board of Managers.

WM S. LANGFORD,  
General Secretary."





CHRIST CHURCH, ST. PAUL.

*TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY  
TO THE BOARD OF MISSIONS.*

This triennial meeting had long been looked forward to with longing eyes, and prayed for by devout and earnest souls, who love the Church and its missions, with an intensity no words yet spoken by man are sufficiently expressive to tell, in all its length and depth and breadth and height. Christ Church, St. Paul, was the place to which the women of the Church journeyed, on the 3rd of October. This is what the Times newspaper, Minneapolis, has reported of that historic meeting:

"The triennial general meeting of the Woman's Auxilliary to the Board of Missions, convened October 3rd, at 9:30 at Christ Church, St. Paul. The spacious church was well filled, and after the usual ceremonial of hymn and prayer, the Rt. Rev. H. B. Whipple, D. D., Bishop of the Diocese of Minnesota, spoke as follows:

## BISHOP WHIPPLE'S ADDRESS.

"I hardly know how to express the fitting welcome that Minnesota gives you, who have been for so many years helpers in the Lord. As I look back on thirty-six years of my Bishop's life, there is very little work that has been done for our Master, in which your woman's love has not been the influential part. You are not strangers; some of your number are household names throughout the length and breadth of this Northwest. I could not tell you of all the loving work that has been done—that hospitals buildded for those poor and helpless red men was the gift of a woman. That beautiful chapel, where those too weak to tell the story of the loving hand, where day by day they can kneel at their Master's feet, was the gift of a woman. That beautiful chapel of our boy's school was the gift of a woman.

"And in the very dark days when I feared that work, begun by my own beloved wife, who really founded St. Mary's Hall—that was the work of a woman. It was a woman that buildded in this city one of the most beautiful churches, wherein the weary laden might worship; and that hospital in this goodly city is the work of a woman.

"There are here to-day names unknown, but known to Him who treasures in His divine heart every deed of love, whose loving sympathy has enabled this Church, once only known as a people spoken against, to be in the fore front of that mighty movement that is peopling this West with its millions of souls.

"It is due to your Christian women that this dear Church, the Lamb's bride, of which you are the daughter, that her voice is heard in the wigwam of the Indian, in the school houses on the border, in the miner's camp, not only telling that dear story, but, I trust, by the love of the Lord Jesus, preparing the way for the reunion of all who are kinfolk in Jesus Christ.

"I count it an honor in these later days of my Bishop's life that there are lines on my cheek that I honestly earned in my Master's work, but my heart, by your love, thank God, is young. I count it an honor that in your name I am permitted to offer you united offerings on the Lord's altar. To some it may mean very little, but to that loving eye that from the realms of paradise sees all of our work and treasures it in His heart, it means gifts to gather the weary and the lost into the fold, that He may see that the travail of His soul may be satisfied. And there is this to cheer your heart and mind in Christian work for every poor soul, that out of the depths of the needs of the heart the hand of the Lord Jesus Christ is grasped. This is our new beginning, and the work will go on until the day will come, God hasten it, when the churches will sing, the kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign forever and forever. What softens hard hearts and brings wanderers home is the infinite love of God in Jesus Christ. In days of old there were caught glimpses of the majesty, the power, and the wisdom of God; but He who thought it not robbery to be equal with God, He came to reveal to a lost world that which is greater than wisdom, greater than majesty, greater than infinite power, of which this is only the manifestation, the essence of the being of God, His love.

"And that love of the Lord Jesus is seen everywhere in its absolute hopefulness for humanity, in its helpfulness for the weak and the erring; that hopefulness and that helpfulness are intertwining with the love of every Christian woman who has found the trysting place at the feet of the Lord Jesus.

"I will not thank you; we all overpay whenever we are permitted to do God's work. But I thank God that in the last three years, years when many a hopeful man has said, as men said of old, in the morning, 'would God it were evening,' and in the evening, 'would God it were morning.' In all these years you have been teaching the Church that it is not in the halcyon days of prosperity alone that we can do God's work, but any time. If we hold fast to His heart, He saying to us: 'Go out into the wilderness, and there I will speak comfortably to you.'

"And here, sisters in the Lord, we are to kneel together, to receive that which our incarnate Redeemer called the testimony

of His dying love, to seal it with His blood. And I thank God that that holiest of all places this side of heaven, our Saxon fathers called the Holy Communion—His voice has grown dim through long, long centuries—but with that present cross, as you kneel by that chancel rail, through that Holy Ghost, the loving bond between His disciples and earth, He will give Himself unto you.

“An angel might well ask what we would ask to-day—to tell of sins and ask for pardon, to tell of weakness and ask for strength, to tell of loved ones and lay them at His feet, and gather all we have and give with ourselves to Christ; nay, more, to remember that the life of our life will heal every heart. There are dear ones awaiting our coming on yonder shore, our coming with one price, for we have come not unto the mount which might well be touched, but to Mount Zion, the heavenly Jerusalem, to a company of churches, the Church where we are born. They are at rest; we in the thickness of the battle, one in Christ. Let us not only lay our offerings on the altar, but that which is above price, lays our hearts at the feet of Jesus.”

The Holy Communion was then celebrated. At its close the communicants adjourned to the Central Presbyterian Church, corner Exchange and Cedar streets, where the morning meeting of the auxiliary was called to order. Following the opening hymn was the welcoming address by the well beloved assistant Bishop of Minnesota, the Rt. Rev. M. N. Gilbert, and the presentation of Mrs. Charles Brunson, of St. Paul, president of the Minnesota branch, as the presiding officer of the meeting. Mrs. Brunson responded with a brief address.

Rev. W. S. Langford, D. D., Secretary of the Board of Managers, responded on behalf of the board. The roll call by Dioceses was then made, the delegates from each Diocese rising and standing until note was made. There were found to be delegates representing every section of the country, and from Alaska, from far off Japan, and from China.

#### GREETING FROM JAPAN.

A greeting from the Japan branch of the Woman's Auxiliary to the Board of Missions here convened was then read and received with eclat.

Miss Emery, auxiliary secretary, then made her report in a very pleasing address. She said that in the course of the last year a very pleasant correspondence had been opened with the

secretary of the English Board of Missions, in which it was developed that our English sisters in some respects were far ahead of us, and the most important was that they now take care of three hundred women in the missionary field who are doing missionary work.

Upon adjournment a bountiful collation was served in the church rooms by the ladies of St. Paul.

The afternoon session opened at 2:30, with an introductory address by Mrs. Twing, Honorary Secretary. She spoke of the increase in trust, in enthusiasm at each triennial gathering. Never before, said she, had the Auxiliary been received with such boundless hospitality as to-day; never before has the blessings of our Heavenly Father been so great, since our gifts are increasing year by year.

She said that the Church of England sends her daughters out without salaries,—that they support themselves. She begged her American sisters not to be behind their English sisters in giving personal service to God. From our most distant missions come not sounds of sorrow, of sacrifice, but of joy and blessedness of service and richness of reward that comes to them.

#### A BIG COLLECTION.

The report was then made of the offering made at the forenoon session at Christ Church, which amounted to the large sum of \$53,928.58,—a most noble thank offering to the Woman's Board of Missions of the Episcopal Church of America.

The next address was given by Dr. Marie Haslip, of St. Luke's Hospital, Shanghai, China, who gave an account of the medical work done by women in that institution, under the auspices of the Board of Missions. She said they had worked under serious disadvantages, and their work had been subject to limitations of space for patients, and lack of means to properly care for those brought there. The ignorance of the people had been a great barrier in the work, although this was being gradually overcome. At first no respectable woman would crave admission; last year none but respectable women were inmates.

She gave a glowing tribute to the mission workers in the field. A Christian Endeavor Society has been started in the work for our Saviour, and is doing a great work in the teaching of the Chinese, and it is teaching them the great needs of life.



The address by Miss Helen S. Peabody, Principal of All Saints' School, Sioux Falls, S. D., is as follows:

"The question is not infrequently asked, 'Why do Church schools exist?' The cost is great, and the proportionate returns inadequate. Why not leave the matter of education to the State, with its far-reaching power and practically exhaustless treasury, and devote the energies of the Church to more direct effort for making the kingdoms of this world the kingdoms of God and His Church? This attitude towards education is determined largely by one's attitude towards life. To the point of moral character, the State's school and the Church should go hand in hand. The question of moral character turns our mind, the source of moral character, to God Himself. To the mind and heart of a Christian, character can exist only as inspired by Him, who is the very fountain of life and truth and love. So far as I have a knowledge of our schools, a very small minority of their people have been trained in the Church. I believe in the public school, but I believe that the work of the Church school is one of the most important given us to do.

"The Bishop of South Dakota is unable to be present at these meetings of the Woman's Auxiliary. I feel that I must take this opportunity of expressing his appreciation of your work. The last words of the Bishop to me, when I left him, were these: 'Give my warmest love to all my dear friends, and tell them how much I long to be with them.'"

Mrs. J. M. Francis, of Tokio, Japan, secretary of the branch in that far distant country, spoke on the evangelistic work. She spoke on the work that is now being done in Japan, first, by the foreign women, second, of the developments of this work and of the workers that are best fitted to join in this work for Japan.

She gave a description of the noble, self-denying work being done by Miss Perry, who came from New York, as a self-supporting missionary. Besides Miss Perry, the only American woman connected with this mission was Miss Purdett. Patience, gentleness and beautiful Christian character of these women were doing much to break down the barriers in this country. Miss Southern lives 250 miles from Tokio, in the Northeastern extremity of the island of Hondo, and although in the midst of extreme cold and isolation from friends, she is having a fair amount of success. The Bishop would like to have other such lives consecrated to this noble and self-denying work.

The Bible School has developed a great interest among the women of Japan; spiritual life has been awakened and helping them more and more. As the outcome of this work, there were seven graduates from the Bible School, and five more who are competent to teach in the Bible School. She urged idle women, who desired a work to do, to go to this land far away, to work for God. No woman should go to Japan who expected to rule, but those who could endure to be ruled.

#### WORK AMONG THE NEGROES.

Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, N. C., was then introduced and gave a resume of the good work that is being done for the colored people of the South.

"We are trying to teach them how to live, and in teaching them how to live, we have not only taught them the book lessons in the schoolroom, but we teach them practical work in their homes—something to take home with them. The women we teach to cook and sew and clean. To the men we teach carpentering and bricklaying, etc. I hope that some one will come forward and provide them a trade school:

"We are very anxious to do what we can for these people in training the head, the heart and the hand, for it takes all these to make a perfect man or woman. Women do much of the farmwork there, and, therefore, it is very hard to interest them in the lessons, to bring any intelligence into their faces. Last summer, when the school broke up, prayer books were given away. One young girl soon after returned, asking for seventeen more, and when questioned as to what she was doing with them, she turned to Mrs. Hunter with an indignant look: 'Mrs. Hunter, do you think I could be in St. Augustine School, and when I go home not try to do something for my people?' Since then she has introduced the Prayer Book of our Church into the Sunday School near her home, making this one of the regular studies. This girl, Mary, is teaching there, holding a second-grade certificate.

"God has given the negro brains; why should not their brains be trained just as ours? why not train them for the love of the useful and beautiful? A great work has already been done, yet there are multitudes still in the depths of ignorance and vice. Many ask, does the 'nigger' want to get above the white man? Their brains were given them, not to lie dormant. Now, I am very anxious to ask for the co-operation of the Woman's Auxiliary in the West. We have had a great deal of interest shown in the Eastern branch. Try and help these people; train them into honest, noble, pure lives."

## BISHOP BROOKE SPEAKS.

Bishop F. K. Brooke, of Oklahoma, then gave the following address on "The Need of Workers at Home and Abroad:"

"Apologies are never graceful things, especially do they seem ungraceful and ungraceless, when one is granted but fifteen minutes of time, at such a gathering as this, on which to speak on such a subject. Yet it seems to me almost disingenuous not to say out something of my unfitness, my lack of the larger experience that would naturally make me ready and apt to be suggestive and inspiring in speaking to you of woman's work.

"I think I have been invited here to-day by your secretary for a specific purpose; that is, to speak of the need of trained women workers in the domestic field, so far as I know that field. The sort of women needed, and what must be her best aim, inspiration, training and method. You will not think it strange if, as I speak to you, it appears very plainly to me that the domestic field means largely Oklahoma and the Indian Territory. I well know that in these places we need trained women workers, teachers especially, and it is impossible that these should be as well paid as in places farther East. More than once could I have used to great advantage some well-qualified woman teacher, who could or would forego the question of a salary, equal to what she had earned elsewhere. Are there not women who could teach and teach well, for the sake of Christian education, for the sake of Church extensions, for the sake of helping Christ's little ones?

"I have always believed that this Woman's Auxiliary exists like any such body of earnest women, not to accept conditions, but to make them; not to acquiesce in the weakness and mistakes of woman's life, but to put strength for weakness, right for wrong, the better for the worse. But if I can make no other point or appeal to-day, I would leave this one thought with you. That one of the needs for the work's sake and the woman's sake as well, in Western mission fields, is for the independent woman, who is not there, because she must earn her living, but because there is the need of the trained woman worker, and she was fitted and free to go."

The Rt. Rev. F. B. Graves, Missionary Bishop of Shanghai, also spoke on the same topic, "The Need of Workers at Home and Abroad," and outlined his work in China, in the building of a deaconess' home in the city of Shanghai, of the obstacles encountered and already overcome. The Woman's Auxiliary had contributed the sum of \$2,500 in helping this good work along, and the building was now in the course of erection; but the sum needed for the completion of this work

exceeded the amount already given. The first building will cost \$3000, and the second, \$4000. He desired to raise this money during his sojourn in this country.

#### THE WORK IN CHINA.

He said it would be impossible for him to add anything, but to reaffirm the words of his preceding Coadjutor, that a woman to become a successful missionary in a foreign country, should be in good physical health, willing to work under hard conditions, willing to work in harmony with other Missions and under authority. A woman needs great religious force for work in the foreign and domestic mission field. When you go into the hard conditions of the mission field, where you are beset by little wants and petty cares, you need a supreme deep faith in the Almighty God, and if our religion is worth anything, that should be the moving point in woman's work. The greatest thing of all is the religious faith and patience that conquers all obstacles. He wished our American churches would consecrate more noble woman workers to the cause. Every steamer brings women from the churches of England, from the Presbyterian church to the foreign mission field, but America was not represented as she ought to be in this grand and glorious work.

#### A COLORED BISHOP.

Bishop Ferguson, a colored worker from the "dark continent," having just entered the room, with one of his African pupils, was called to the platform, and, at the request from the audience, placed his little protege in a chair, where he could plainly be seen. He said:

"Now, my dear ladies, I was very much afraid that Africa would be crowded out, for there were no arrangements made for a speech, but I see Africa represented here in the palm. How cheering it is to see so many here representing this great work of the Church. In regard to the work in Africa, it is hard to bring the older people into it, but they would say, take our children and train them. So a grand and noble work is being done among the heathen children in that dark land. As an example, I have brought this boy, who was taken from a heathen village on Cape Palmas, and whose parents are

now in heathendom, and exhibit him as a 'living picture' of the training that is being done in the 'dark continent.' The boy is a dwarf, supposed to be about twelve years old. I did not bring him as a fair representative of the intellect of those children, but because of his small size, he can travel with me more conveniently, I can pack him away into a small compass."

At his request the little dark-skinned boy recited the second Psalm, the Missionary Psalm, in strong and sonorous English, with a beautiful accent; then sang the hymn, "Safe in the Arms of Jesus," both in English and in his native tongue, after which he recited the Lord's Prayer in his own language. His English was perfect in pronunciation, and his features were of an intellectual cast, with projecting forehead and bright dark eyes.



ST. MARK'S CHURCH, MINNEAPOLIS.

The meeting closed with a short address on "The Spiritual Side of Work," by the Rt. Rev. W. F. Nichols, Bishop of California.

#### THE HOUSE OF DEPUTIES.

The 4th day of October will be forever memorable in the history of the House of Deputies; the report will show how profoundly impressed the Deputies were, and with what gratitude they heard the result of the work of the Auxiliary.



The Assistant Secretary, the Rev. Dr. Anstice, presented the following communication :

"The Woman's Auxiliary to the Board of Missions takes great pleasure in entrusting to the care of the Board its United Offering for 1895, made at the triennial service of the Auxiliary, held in Christ Church, St. Paul, on Thursday, October 3. The offering amounts to \$54,000, and has been made in accordance with the resolution adopted in Baltimore on October 6, 1892, to the effect that the Woman's Auxiliary places before itself for its United Offering, at the next triennial, the endowment of the episcopate in a Missionary Jurisdiction, subject to the approval of the Board of Missions."

The President: I ask before proceeding further, that we sing "Praise God, from Whom all Blessings Flow," which was done.

Mr. Geo. C. Thomas, of Pennsylvania: In view of the communication which has just been read, I offer the following resolution:

*Resolved*, That the Board of Missions records its deep sense of the self-denial work of the women of the Church, and its gratitude to Almighty God for the wonderful United Offering to missions made at the triennial meeting of the Woman's Auxiliary, held yesterday.

The resolution was unanimously adopted on a rising vote.

The Rev. Dr. Blanchard, of Pennsylvania: I ask the privilege of the House to offer a minute, which I am sure will be recognized as appropriate.

"The Board of Missions desires to place on record here its devout thankfulness to Almighty God for the payment in full of the large indebtedness which threatened so seriously to obstruct the missionary work of the Church. The Board also wishes to express its grateful recognition of the generosity of those who have so nobly responded to the call of the Church in a great emergency."

The minute was unanimously adopted on a rising vote.

The Auxiliary offering had been placed on the altar of Christ Church, in the gold alms basin, presented by members of the University of Oxford to Bishops McCoskry and DeLancey for the American Church, in 1852, in connection with the Jubilee of the Venerable Society for the Propagation of the Gospel. It is used at the opening service of each General Convention, and also at the triennial service for the Woman's Auxiliary.



GOLD ALMS BASIN.

The offering was afterwards increased, so that on Nov. 29th the treasurer of the Board of Missions wrote, saying, "The woman's offering is now \$56,027.53, and gifts are yet being sent to us."

## LIST OF CONTRIBUTIONS TO THE UNITED OFFERING OF 1895.

Alabama.....	\$ 215.00	Iowa.....	212.38
Albany.....	584.65	Kansas.....	82.00
Arkansas.....	32.16	Kentucky.....	540.24
California.....	567.72	Long Island.....	1,276.05
Central New York....	1,149.91	Louisiana.....	459.58
Central Pennsylvania..	780.60	Maine.....	450.32
Chicago .....	1,260.12	Maryland.....	1,697.48
Colorado.....	106.00	District of Columbia..	1,155.83
Connecticut.....	3,854.75	Massachusetts.....	5,849.55
Delaware.....	430.00	Michigan.....	2,013.49
East Carolina.....	322.41	Milwaukee.....	162.99
Easton.....	91.77	Minnesota.....	1,006.90
Florida.....	310.00	Mississippi.....	46.25
Fond du Lac.....	179.50	Missouri.....	1,176.00
Georgia.....	336.19	Nebraska .....	130.00
Indiana....	293.15	Newark.....	1,794.78
New Hampshire.....	158.15	Montana.....	116.00
New Jersey.....	819.18	Nevada and Utah....	117.75
New York.....	8,169.34	New Mexico.....	34.35
North Carolina.....	470.50	North Dakota.....	34.55
Ohio.....	1,007.02	Northern California...	15.00
Oregon.....	188.00	Northern Michigan...	6.00
Pennsylvania.....	6,560.56	Northern Texas.....	90.92
Pittsburgh.....	744.41	Oklahoma.....	67.95
Quincy .....	93.83	Olympia.....	76.97
Rhode Island.....	877.85	South Dakota.....	258.53
South Carolina.....	524.04	Southern Florida.....	117.19
Southern Ohio.....	1,013.00	Spokane.....	11.00
Southern Virginia....	952.50	The Platte.....	42.08
Springfield.....	233.61	Western Colorado ....	7.05
Tennessee.....	110.35	Western Texas.....	168.72
Texas.....	30.00	Wyoming and Idaho..	151.00
Vermont.....	323.38	France.....	97.04
Virginia.....	574.90	West Africa.....	5.00
Western Michigan....	304.88	Japan.....	208.15
Western New York...	1,727.94	China.....	87.30
West Missouri.....	43.25	Mexico.....	7.55
West Virginia.....	280.92	Miscellaneous.....	542.51
Alaska.....	13.00		
Arizona.....	20.00		

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\$56,070.99

It is no wonder that the Auxiliary is so mighty, when every one of its members are asked to pray daily for its success, and the success of those things for which it stands, as follows :

COLLECTS FOR DAILY USE BY MEMBERS OF THE AUXILIARY.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love towards Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, our Lord. Amen.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

O Lord, who didst come to seek and to save the lost, and to Whom all power is given in heaven and in earth, hear, we beseech Thee, the prayers of Thy Church for those who, at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. And while they plant and water, send Thou, O Lord, the increase; gather in the multitude of the heathen, convert in Christian lands such as neglect so great salvation; so that Thy Name may be glorified and Thy Kingdom come, O Gracious Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

The noble women whose names are here printed, with an army of like-minded women who help them, are adding to the old triumphs of the cross new victories daily.

LIST OF GENERAL AND DIOCESAN OFFICERS OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS, 1895-96.

Conference of General and Diocesan Officers on the Third Thursday in each month, from September to April inclusive, in the Auxiliary Room of the Church Missions House, immediately after Noon Prayers in the Chapel; excepting in October, when it is held at the time and place of meeting of the Board of Missions or of the Missionary Council.

GENERAL OFFICERS.

Secretary, MISS JULIA C. EMERY, Church Missions House, New York.

Honorary Secretary, MRS. A. T. TWING, Church Missions House, New York.

## DIOCESAN OFFICERS.

## ALABAMA.

Organized August, 1889. Annual meeting, time and place of Diocesan Convention. President, Mrs. F. H. Warren, 318 Clayton St., Montgomery; Vice-President, Mrs. J. M. Martin, 728 West Twentieth St., Birmingham; Altar Chapter, Miss R. P. Williams, 96 Mobile St., Montgomery; Prayer Book Chapter, Miss Alice Hereford, 113 Catoma St., Montgomery.

## ALASKA.

Organized April, 1894. President, Mrs. John W. Chapman, Anvik; Vice-President, Mrs. Jules L. Prevost, Fort Adams; Secretary, Miss Bertha W. Sabine, Anvik; Treasurer, Dr. Mary V. Glenton, Anvik.

## ALBANY.

Organized April, 1883. Annual meeting, first Wednesday in May; place fixed by Executive Board, semi-annual in October. President, Mrs. F. J. H. Merrill, Albany; Vice-Presidents, Mrs. J. K. Paige, Schenectady; Miss E. W. Brown, Saratoga Springs; Corresponding Secretary, Miss Alice Lacy, 74 Chapel St., Albany; Recording Secretary, Miss S. B. Purdy, 80 First St., Troy; Treasurer, Mrs. C. W. Palmer, 51 Seventh St., Troy; Managers: Archdeaconry of Albany, Miss A. E. Twedde, Menand's, Albany; Mrs. A. VanNostrand, 7 Union Street, Schenectady; Archdeaconry of Ogdensburg, Miss Josephine S. Kirby, Potsdam; Mrs. Louis Hasbrouck, 108 Crescent Park, Ogdensburg; Archdeaconry of the Susquehanna, Miss E. J. Hughes, Gilbertsville; Miss Sarah North, Walton; Archdeaconry of Troy, Miss Ella F. Cusack, 58 Second St., Troy; Mrs. W. Ball Wright, Rouse's Point. Junior Department: Secretary, Miss E. M. Gray, 6 South Hawk St., Albany.

## ARKANSAS.

Reorganized 1895. Secretary, Mrs. John Gass, Little Rock.

## CALIFORNIA.

Organized 1880. Annual meeting, day after Diocesan Convention. President, Mrs. James Newlands, 2903 Clay St., San Francisco; First Vice-President, Miss Esther Towell, 2217 Figueroa St., Los Angeles; Secretary, Mrs. A. M. Lawver, 2805 Washington St., San Francisco; Treasurer, Miss J. E. Hill, Berkeley; Vice-Presidents from Associated Parishes: Mrs. J. G. Clark, 1101 Green St., San Francisco; Mrs. L. A. Garnet, 35 Essex St., San Francisco; Mrs. Elizabeth Henry, 2103 Hyde St., San Francisco; Mrs. Wm. H. Taylor, 2128 California St., San Francisco; Mrs. A. E. Greene, San Francisco; Miss Eleanor Gay, 2329 Fillmore St., San Francisco. Junior Department: Sec-



retary, Miss F. Elizabeth Bishop, 767 Fourteenth St., Oakland; Babies' Branch: Secretary, Mrs. W. F. Nichols, San Mateo.

#### CENTRAL NEW YORK.

Organized September, 1875. Annual meeting in May, semi-annual, October or November; President, Mrs. S. C. Knickerbacker, 19 Clinton St., Watertown; Secretary, Mrs. T. C. Chittenden, 5 Benedict St., Watertown; Treasurer, Mrs. C. N. Thorn, 369 Genesee St., Utica; Church Periodical Club Correspondent, First Missionary District: President, Mrs. A. H. Sawyer, 5 Ten Eyck St., Watertown; Vice-President, Mrs. E. F. Cooper, Watertown; Secretary and Treasurer, Mrs. Geo. I. Baker, 17 Winslow St., Watertown. Second Missionary District: President, Miss Lucy C. Watson, 1 Hobart St., Utica; Vice-Presidents: Mrs. S. G. Wolcott, 308 Genesee St., Utica; Mrs. Charles Ehle, 28 South St., Utica; Mrs. Sarah A. Lent, 714 Genesee St., Utica; Secretary and Treasurer, Mrs. C. T. Irish, 35 Chatham St., Utica. Third Missionary District: President, Mrs. J. W. Capen, Binghamton; Vice-President, Mrs. W. E. Allen, Sherburne; Treasurer, Mrs. Joseph Juliard, Greene; Recording Secretary, Mrs. F. H. Westcott, 174 Court St., Binghamton. Fourth Missionary District: President, Mrs. C. P. Fuller, 704 University Ave., Syracuse; Vice-Presidents: Mrs. E. N. Johnson, Cortland; Mrs. Charles H. Butler, Oswego; Mrs. Emily P. Wilbur, Skaneateles; Mrs. William Watkins, Cazenovia; Recording Secretary, Mrs. N. M. White, 550 West Onondaga St., Syracuse; Assistant Secretary, Mrs. F. J. West, 206 Delaware St., Syracuse; Treasurer, Mrs. E. J. Keller, 119 Holland St., Syracuse. Fifth Missionary District: President, Mrs. Frederick L. Manning, Waterloo; Secretary and Treasurer, Mrs. E. G. White, 23 Easterly Avenue, Auburn. Sixth Missionary District: President, Mrs. A. F. Rankine, Owego; Vice-President, Miss Mary Park, Elmira; Secretary, Mrs. S. H. Synnott, 28 E. Buffalo St., Ithaca; Treasurer, Mrs. J. B. Rathbone, Elmira. Junior Department: Superintendent of Junior work, Miss Mary E. Cornell, Llenroc, Ithaca; 1st District, Miss M. Woodruff, Cape Vincent; 2nd District, Mrs. Geo. Griswold, 17 Steuben St., Utica; 3rd District, Mrs. F. H. Westcott, Binghamton; 4th District, Miss Louise S. Henry, Homer; 5th District, Mrs. Frances Bacon, Waterloo; 6th District, Miss Lillie B. Collins, 28 East Seneca St., Ithaca. Babies' Branch: Miss L. C. Watson, 1 Hobart St., Utica.

#### CENTRAL PENNSYLVANIA.

Organized June, 1882. Annual meeting, time and place of Diocesan Convention; designated and approved by the Bishop. President, Mrs. E. G. Scott, 150 S. Franklin St., Wilkes Barre; Vice-President, Mrs. Geo. Douglass Ramsay, Harrisburg; Secretary, Miss M. M. Stone, 130 N. Fifth St., Reading; Treasurer,

Mrs. Philip Coleman, South Bethlehem; Organizing Secretaries: Harrisburg Archdeaconry, Mrs. Robert C. Neal, Harrisburg; Scranton Archdeaconry, Mrs. Rogers Israel, Scranton; Reading Archdeaconry, Mrs. Gilbert Sterling, South Bethlehem; Williamsport Archdeaconry, Mrs. William H. Graff, Williamsport.

## CHICAGO.

Organized October, 1884. Annual meeting, day after Diocesan Convention. Semi-annual, October. President, Mrs. D. B. Lyman, Box 30, La Grange, Illinois; Vice-Presidents: North-eastern Deanery, Miss Katherine D. Arnold, 104 Pine Street, Chicago; Northern Deanery, Miss A. B. Stahl, Galena; Southern Deanery, Mrs. D. S. Phillips, 189 Dearborn Ave., Kankakee. Corresponding Secretary, Mrs. C. O. Meacham, 2458 Michigan Ave., Chicago; Recording Secretary, Mrs. S. K. Munroe, 708 Warren Ave., Chicago; Treasurer Mrs. O. W. Barrett, 2233 Calumet Ave., Chicago; Church Periodical Club Correspondent, Mrs. Henry Starbuck, 6 Groveland Park, Chicago; Comfort Club Secretary, Mrs. H. A. Blair, 2735 Prairie Ave., Chicago. Junior Department: President, Miss A. B. Stahl, Galena, Ill.; Assistant, Miss K. D. Arnold, 104 Pine St. Chicago.

## COLORADO.

Organized May, 1884. Annual meeting, time and place of Diocesan Convention. President, Mrs. J. F. Spalding, 2011 Lincoln Ave., Denver; Vice-Presidents: Mrs. Harriet Platt, Cor. Race St., and Tenth Ave., Denver; Mrs. M. A. Garstin, Colorado Springs; Mrs. J. C. Garvin, 131 East Ninth St., Leadville; Mrs. J. N. Chipley, Pueblo; Mrs. Fred Kramer, Boulder. Secretary and Treasurer, Mrs. Milo A. Smith, Box 847, Denver.

## CONNECTICUT.

Organized April, 1880. Annual meeting, time and place designated by the Bishop. President, Mrs. Elizabeth H. Colt, Hartford; Vice-President, Mrs. Harriet F. Giraud, 194 Washington Street, Middletown; Honorary Secretary, Mrs. S. O. Seymour, Litchfield; Corresponding Secretary, Miss Edith Beach, care of Messrs. Beach & Co., Hartford; Recording Secretary, Miss Sarah B. Huntington, 336 Collins Street, Hartford; Treasurer, Miss C. L. Thomas, North Washington Street, Norwich. Managers: Fairfield Archdeaconry (Fairfield Co. Indian Aid, organized March, 1873): Miss H. M. Noble, 91 Stratford Avenue, Bridgeport; Mrs. J. H. Brush, Greenwich; Miss E. D. Ferguson, Stamford. Hartford Archdeaconry: Mrs. Stephen Terry, 771 Asylum Street, Hartford; Miss S. E. Davis, 95 Trumbull Street, Hartford; Miss Mary R. Holkins, Warehouse Point. Litchfield Archdeaconry: Miss Judith Phelps, Winstead; Miss L. C. Barnum, Lime Rock. Middlesex Archdea-

conry: Mrs. John Binney, Middletown; Mrs. N. C. Stiles, 36 Pleasant Street, Middletown. New Haven Archdeaconry: Miss S. C. Gower, 559 Orange Street, New Haven; Mrs. C. E. Woodcock, Ansonia; Miss A. S. Shelton, Derby. New London Archdeaconry: Miss Eleanor S. Vinton, Pomfret; Miss E. C. Stark, 44 Huntington Street, New London; Mrs. S. F. Jarvis, Brooklyn. Church Periodical Club Correspondent: Miss St. John, 114 Washington St., Hartford. Junior Department: Secretary and Treasurer, Miss L. C. Jarvis, Brooklyn, Wyndham County. Fairfield Archdeaconry: Managers. Hartford Archdeaconry: Mrs. W. B. Huntington, Prospect Hill, Hartford; Miss C. J. Olmstead, 29 Spring St., Hartford; Miss J. V. Hendricks, Forestville. Litchfield Archdeaconry: Miss J. R. Johnson, Watertown; Miss Juliette Peck, Greenwich. Junior Auxiliary Publishing Company: Secretary and Assistant Treasurer, Miss Mary E. Beach, Lock Drawer 13, Hartford.

## DELAWARE.

Organized April, 1885. Annual meeting, second Thursday in October; place fixed at each annual meeting. President, Mrs. C. E. McIlvane, 1011 Park Place, Wilmington. Vice-Presidents: New Castle County, Miss E. Rodney, New Castle; Kent County, Miss H. C. Comegys, Dover; Sussex County, Miss Margaret Orr, Lewes. Directresses: Domestic Missions, Mrs. Andrew G. Wilson, 1119 Market St., Wilmington; Foreign Missions, Miss Sophie Rodney, New Castle; Secretary, Miss Frances B. Hurd, Newark; Treasurer, Mrs. William C. Lodge, Claymont; Librarian, Miss May Lafferty, 1318 West Fourteenth St., Wilmington. Mexican Division: President, Mrs. C. E. McIlvane; Corresponding Secretary, Miss M. T. Canby, 619 Delaware Ave., Wilmington; Recording Secretary, Miss Anna Lea, 1901 Market St., Wilmington; Treasurer, Miss Bessie Palmer, 1908 Market St., Wilmington. Junior Department: President, Mrs. Geo. C. Hall, Clayton House, Wilmington.

## EAST CAROLINA.

Organized May, 1888. Annual meeting, time and place of Diocesan Convention. Secretary, Mrs. John Hughes, New Berne, N. C.

## EASTON.

Organized August, 1889. Annual meeting, time and place of Diocesan Convention. President, Mrs. Geo. E. Haddaway, Easton, Md.; Vice-President, Northern Convocation, Mrs. Wm. Schouler, Elkton; Secretary, Mrs. W. F. Adams, Easton, Md.; Treasurer, Miss J. P. Dawson, Easton, Md.

## FLORIDA.

Organized 1879. Annual meeting, time and place of Diocesan Convention. Honorary President, Mrs. H. W. Swart, 72

W. Forsythe St., Jacksonville; President, Mrs. John Freeman Young, Church and Market Streets, Jacksonville; Vice-President, Mrs. E. G. Weed, Jacksonville; Corresponding Secretary and Treasurer, Mrs. J. H. Burton, 111 Market St., Jacksonville; Recording Secretary, Mrs. R. P. Daniel, Springfield, Jacksonville.

## FOND DU LAC.

Organized July, 1884. Annual meeting, time and place designated by the Bishop. President, Mrs. E. B. Taylor, Fond du Lac; Vice-President, Mrs. Geo. L. Field, Ripon; Corresponding Secretary, Mrs. Hugh L. Burleson, Waupaca; Recording Secretary, Mrs. W. H. Ford, Oshkosh; Treasurer, Mrs. J. B. Perry, Fond du Lac.

## GEORGIA.

Organized June, 1889. Annual meeting, day after Diocesan Convention. Secretary, Mrs. Frank H. Miller, Summerville, Augusta; Organizing Secretaries: Albany Archdeaconry, Miss Maria Harrold, Albany; Atlanta Archdeaconry, Mrs. Geo. R. Black, Atlanta; Augusta Archdeaconry, Mrs. Charles H. Phinzy, Augusta; Macon Archdeaconry, Miss M. T. Griffin, 1530 Third Ave., Columbus; Savannah Archdeaconry, Miss A. C. Johnson, 551 Jones St., Savannah.

## INDIANA.

Organized 1883. Annual meeting, day before Diocesan Convention. Secretary, Miss E. L. Upfold, 546 North Meridian St., Indianapolis; Vice-President for Indianapolis Convocation, Mrs. J. R. Nichols, 519 North Pennsylvania St., Indianapolis; Church Periodical Club Correspondent, Miss C. H. Howland, 627 North Pennsylvania St., Indianapolis.

## IOWA.

Organized May, 1887. Annual meeting, time and place of Diocesan Convention. Honorary President, Mrs. W. Stevens Perry, Cathedral Close, Davenport; President, Mrs. E. C. Rock, 179 Ave. A., Cedar Rapids; Vice-President, Mrs. W. R. Bowman, Waverly; Secretary, Mrs. C. H. Gaylord, 1418 West Locust St., Des Moines; Treasurer, Mrs. Arthur C. Stilson, 843 Fourth St., Des Moines.

## KANSAS.

Organized May, 1881. Annual meeting, time and place designated by the President. President, Mrs. Elisha S. Thomas, Topeka; Vice-President, Mrs. Frank Millspaugh, Topeka; Secretary and Treasurer, Mrs. Edgar Wright, 809 Vermoise St., Leawrence.

## KENTUCKY.

Organized February, 1884. Annual meeting, time and place of Diocesan Convention. President, Mrs. T. U. Dudley, 716 Third Ave., Louisville; Vice-President, Mrs. C. F. Johnson, 928 Second St., Louisville; Corresponding Secretary, Mrs. Thos. W. Bullitt, 1207 Second St., Louisville; Recording Secretary, Miss Sally T. Booth, 1711 First St., Louisville; Treasurer, Miss Fannie C. Anderson, 1057 Third Ave., Louisville.

## LONG ISLAND.

Organized November, 1872. Annual meeting, second Thursday in May; 1 P. M., St. Ann's Chapel Brooklyn. Anniversary, second Thursday in November, St. Ann's Church, Brooklyn. President, Mrs. Samuel Cox, Garden City, New York; Vice-President, Mrs. C. F. Willard, 251 Tompkins Ave., Brooklyn; Secretary, Mrs. J. E. Langstaff, 19 Seventh Ave., Brooklyn; Treasurer, Mrs. James W. Cromwell, 29 Brevoort Place, Brooklyn.

## LOUISIANA.

Organized December, 1886. Annual meeting, time and place of Diocesan Convention. Semi-annual, St. Andrew's Day. President, Mrs. T. G. Richardson, 282 Prytania St., New Orleans; Vice-President, Mrs. J. P. Hornor, 171 Esplanade St., New Orleans; Corresponding Secretary, Mrs. Wm. G. Coyle, 1427 St. Mary's St., New Orleans; Recording Secretary, Mrs. F. N. Ogden, Pleasant St., New Orleans; Treasurer, Miss M. E. Rountree, 809 Josephine St., New Orleans. Junior Department: President, Miss Cora R. Pritchard, 1347 Coliseum Place, New Orleans; Vice-President, Miss C. Charles, 1539 Fourth St., New Orleans; Secretary, Mrs. Geo. F. Wharton, 1238 St. Andrew St., New Orleans; Recording Secretary, Miss Josephine Hornor, 171 Esplanade St., New Orleans; Treasurer, Miss Caro Girault, 1674 Peter's Ave., New Orleans.

## MAINE.

Organized January, 1879. Annual meeting, time and place of Diocesan Convention. President, Mrs. H. A. Neely, 143 State St., Portland; Vice-President, Mrs. C. T. Ogden, Woodford's; Secretary, Miss H. S. McCobb, 104 Park St., Portland; Treasurer, Miss E. H. Smith, 105 State St., Portland; Advisory Committee: Mrs. John M. Glidden, Newcastle; Mrs. S. W. Mussey, 92 Park Place, Portland; Mrs. P. M. Blake, 27 Broadway, Bangor; Church Periodical Club Correspondent, Mrs. Clarence H. Corning, 645 Congress St., Portland; Altar Society, Miss Edith Anderson, 206 State St., Portland. Junior Department: President, Miss S. Louise Shelton, Rockland; Secretary, Miss E. C. Snow, 361 Danforth St., Portland; Treasurer, Miss A. V. Tobey, 6 North Chestnut St., Augusta.



## MARYLAND.

Organized 1876. Annual meeting, day before Diocesan Convention in May. Semi-annual, November. President, Mrs. A. L. Sioussat, Lake Roland, Baltimore Co.; Vice-Presidents: Mrs. Hugh H. Lee, The Shirley, Baltimore; Mrs. Jackson Piper, Towson; Mrs. Beverley Randolph, Frostberg; Mrs. William F. Gardner, Dorsey; Secretaries: Miss Rebecca D. Davis, 137 W. Lanvale St., Baltimore; Miss M. R. Snowden, 1917 Eutaw Place, Baltimore; Treasurer, Mrs. John Thompson Mason, 807 Fremont Ave., Baltimore; President Indian Aid, Mrs. George C. Currie, 1014 St. Paul St., Baltimore; Church Periodical Club Correspondent, Mrs. Jones, 26 Franklin St. S. E., Baltimore; Babies' Branch: Secretary, Miss Susie Appold, 904 Calvert St., Baltimore.

## DISTRICT OF COLUMBIA.

Organized April, 1880. Opening meeting, first Tuesday in November. Closing meeting, second Tuesday in May. President, Miss Wilkes, 814 Connecticut Ave., Washington; Vice-Presidents: Mrs. Heth, 1911 I St., N. W., Washington; Miss Buck, Soldiers' Home, Washington; Secretary, Miss L. McLeod, 829 Twenty-second St., N. W., Washington; Treasurer, Mrs. A. Williams, 232 N. Capitol St., Washington.

## MASSACHUSETTS.

Organized November, 1877. Annual meeting, third Wednesday in October; time and place fixed by officers and Standing Committee. President, Mrs. S. V. R. Thayer, 191 Beacon St., Boston; Secretary, Miss J. S. Ball, 12 Brimmer St., Boston; Treasurer, Miss S. J. Chase, 79 Newbury St., Boston; Vice-Presidents: Berkshire District, Mrs. W. W. Newton, Pittsfield; Connecticut Valley District, Mrs. L. S. Brooks, 126 Chestnut St., Springfield; South Eastern District, Miss Julia W. Rodman, 106 Spring St., New Bedford; Worcester District, Mrs. H. N. Bigelow, Clinton. Domestic Committee: Chairman, Miss A. R. Loring, 1 Joy St., Boston; Secretary, Mrs. Reuben Kidner, 16 Brimmer St., Boston; Assistant Secretary, Miss Helen Turner, Falmouth; Treasurer, Mrs. Joseph W. Woods, 2 Chestnut St., Boston. Indian (organized as the Dakota League in 1864, re-organized December, 1872), and Freedman Committee: Chairman, Miss Lucy R. Woods, 42 Newbury St., Boston; Secretary, Mrs. J. M. Hubbard, 382 Marlboro St., Boston; Assistant Secretary, Miss J. McIntosh, 2859, Washington St., Roxbury; Treasurer, Miss H. E. Caryl, 82 Myrtle St., Boston. Foreign Committee (organized November, 1874): Chairman, Mrs. D. C. Scudder, 250 Newbury St. Boston; Secretary, Mrs. H. O. Hofman, 6 Cedar Ave., Jamaica Plain; Treasurer, Mrs. E. T. Wilson, 118 Main St., Taunton; Assistant Treasurer, Miss S. J. Bradford, the Aus-

terfield, Boston. Haitien and Mexican Committee: Chairman, Mrs. Edward Abbott, 11 Dana St., Cambridge; Secretary, Miss Florence Dix, 49 St. Stephen St., Boston; Treasurer, Miss E. R. Storrow, 417 Beacon St., Boston. Altar Society, Miss C. V. Parker, 447 Marlborough St., Boston. Church Periodical Club Correspondent, Miss H. C. Gifford, New Bedford. Auditor, Mrs. A. W. Fiske, 2 Chestnut St., Boston.

## MICHIGAN.

Organized 1880. Annual meeting, day before Diocesan Convention. President, Miss F. E. Adams, 545 Jefferson Ave., Detroit; Vice-Presidents: Mrs. H. P. Baldwin, 110 Fort St. W., Detroit; Mrs. T. F. Davies, 226 Fort St. W. Detroit; Mrs. J. S. Minor, 33 Eliot St., Detroit. Recording Secretary and Treasurer, Miss F. I. Chandler, 37 Peterboro' St., Detroit; Domestic Secretary and Treasurer, Mrs. Delos O. Cole, 291 Park St., Detroit; Foreign Secretary and Treasurer, Mrs. W. J. Chittenden, 134 Fort St. W., Detroit; Diocesan Secretary and Treasurer, Mrs. J. G. Johnson, 493 Woodward Ave., Detroit; President of Surplice Society, Mrs. J. T. Sterling, 344 Jefferson Ave., Detroit; Church Periodical Club Correspondent, Mrs. D. G. Hellier, Grass Lake. Junior Department: President, Mrs. Richard Macauley, 61 Edmund Place, Detroit; Vice-President, Miss Anna H. Davies, 226 Fort St. W., Detroit; Secretary, Miss Katherine Baldwin, 110 Fort St. W., Detroit; Treasurer, Miss Eurette Holmes, 116 West High St., Detroit; Musical Director, Miss Frances Sibley, 410 Jefferson Ave., Detroit; Babies' Branch, Miss Lillian Armstrong, 40 East Montcalm St., Detroit.

## MILWAUKEE.

President, Mrs. A. W. Bartlett, 573 Maryland Ave., Milwaukee, Wisconsin; Vice-Presidents: Madison Convocation, Mrs. George Ravner, Madison; Lacrosse Convocation, Mrs. Moore, Menominee. Recording Secretary, Mrs. E. A. Wadhams, 187 Twenty-fifth St., Milwaukee; Corresponding Secretary, Mrs. Loyal R. Durand, 678 Franklin St., Milwaukee; Treasurer, Mrs. J. S. Crandall, 405 Florida St., Milwaukee. Junior Department: President, Mrs. Warren Hastings, Cedar St., Milwaukee; Vice-President, Miss Knight, 356 Juneau Ave., Milwaukee; Treasurer, Miss Mary Dousman, 687 Marshall St., Milwaukee.

## MINNESOTA.

Organized June, 1882. Annual meeting, in September or October. Semi-annual, an afternoon during Diocesan Convention, in June. President, Mrs. Charles B. Brunson, 543 Burr St., St. Paul; Secretary and Treasurer, Mrs. Hector Baxter, 406 S. Ninth St., Minneapolis; Missionary Vice-President, Miss Sybil Carter, Deaconess, 23 E. Central Ave., St. Paul; Vice-Presidents:

Organized June, 1891. Annual meeting, time and place of Diocesan Convention. President, Mrs. H. M. Thompson, Jackson; Corresponding Secretary, Miss M. P. Eggleston, Carrollton; Recording Secretary, Mrs. J. H. Wright, Meridian; Treasurer, Miss E. W. Fox, 402 Walnut St., Vicksburg.

## MISSOURI.

Organized 1881. Annual meeting, day after Diocesan Convention, the Bishop presiding. President, Mrs. D. S. Tuttle, 2727 Chestnut St., St. Louis; Vice-President, Mrs. E. C. Simmons, 21 Westmoreland Place, St. Louis; Secretary, Miss Triplet, 3847 Pine St., St. Louis; Treasurer, Mrs. T. Ewing White, 4218 Lindell Ave., St. Louis; Treasurer for the United Offering, Miss Cousland, 4428 Delmar Ave., St. Louis; Custodian of Mite Boxes, Mrs. E. C. Simmons, 21 Westmoreland Place, St. Louis; Church Periodical Club Correspondent, Miss L. B. Allen, Lafayette Park Hotel, St. Louis.

## MONTANA.

Organized December, 1884. Annual meeting, time and place of Annual Convocation. President, Mrs. L. R. Brewer, Helena; Vice-President, Mrs. J. L. Patterson, Bozeman; Secretary, Mrs. S. D. Hooker, Dillon; Treasurer, Mrs. C. H. Moore, Butte.

## NEBRASKA.

Organized May, 1886. Annual meeting, time and place of Diocesan Convention. President, Mrs. George Worthington, Omaha; First Vice-President, Mrs. Philip Potter, Omaha; Secretary, Mrs. F. B. Tracy, P. O. Box 256, Omaha; Treasurer, Mrs. R. R. Ringwalt, Omaha.

## NEVADA, UTAH AND WESTERN COLORADO.

Utah, organized 1884. President, Mrs. J. M. Hadley, 969 First St., Salt Lake City; Vice-Presidents: Mrs. A. B. Sawyer, 315 Progress Building, Salt Lake City; Mrs. Alex. Milchele, Perkins Addition, Salt Lake City; Miss Florence Adkins, 14 Cane St., Salt Lake City; Mrs. Foster, Park City; Mrs. Fleming, Logan; Mrs. J. H. Young, Plain City; Mrs. Tucker, Eureka. Secretary and Treasurer, Mrs. N. F. Putnam, 131 S. Eighth East St., Salt Lake City.

Western Colorado, organized 1895. Secretary, Mrs. Hiram Bullis, Durango.

## NEWARK.

Organized November, 1875. Annual meeting, in the spring; time and place fixed by the President and Secretary. President, Mrs. T. A. Starkey, Arlington Ave., East Orange, New Jersey; Vice-President, Mrs. Decatur M. Sawyer, Montclair; Corresponding Secretary, Miss A. Broome, Prospect St., E. Orange; Record-

Northern Convocation, Mrs. Mary K. Mackall, Moorhead; Southern Convocation, Mrs. D. M. Baldwin, Redwing; Central Convocation, Mrs. Denis Follett, The Aberdeen, St. Paul. Managers: Mrs. L. D. Frost, Winona; Mrs. Wm. Gardam, Faribault. Church Periodical Club Correspondent, Mrs. W. E. Jones, 1010 Fourth Ave. S., Minneapolis. Junior Department: Secretary, Miss A. Gilman, 83 Virginia Ave., St. Paul.

## MISSISSIPPI.

ing Secretary, Mrs. C. H. Christian, 28 Prospect St., E. Orange; Treasurer, Mrs. J. L. Truslow, Jr., Summit. Directresses: Domestic Missions, Mrs. J. S. MacKie, The Aldine, Newark; Indian Missions, Miss C. L. Boylan, 424 William St., East Orange; Freedman Missions, Mrs. J. L. Palmer, Summit; Foreign Missions, Mrs. Nathaniel Niles, Madison; Mexican Missions, Mrs. F. B. Carter, Montclair; Diocesan Missions, Mrs. W. G. Farrington, New England Terrace, Orange. Church Periodical Club Correspondent, Mrs. H. L. Booream, 16 Fulton St., Newark; Comfort Club, Mrs. C. V. Reynal, Montclair. Junior Department: Directress, Mrs. F. G. Sigler, 38 Montclair Ave., Montclair, N. J.; 2nd Directress, Mrs. J. H. Browning, Tenafly; Secretary, Miss S. S. Guinness, 16 Prospect St., East Orange; Treasurer, Mrs. E. V. Z. Lane, 115 Harrison St., East Orange; Babies' Branch, Secretary, Mrs. F. C. Upton, 82 Sherman Ave., Newark.

## NEW HAMPSHIRE.

Organized 1879-1880. Annual meeting, last Wednesday in April, about a fortnight before Diocesan Convention, in order that a short report may be presented to that body. Secretary and Treasurer, Miss Mary F. Duxbury, 179 Central Ave., Dover; Executive Board: Mrs. S. G. Griffin, Keene; Mrs. J. B. Goodrich, Claremont; Mrs. W. W. Flint, St. Paul's School, Concord.

## NEW JERSEY.

Organized January, 1876. Annual meeting, last Wednesday in April. President, Mrs. S. A. Clark, 641 Pearl St., Elizabeth; Vice-Presidents: Domestic Missions, Mrs. S. A. Clark; Indian Missions, Mrs. Thomas Roberts, Riverton; Freedman Missions, Mrs. Charles M. Steward, Burlington; Foreign Missions, Mrs. Thomas R. White, Jr., 1209 Fairmont Ave., Elizabeth; Mexican Missions, Mrs. Robert Clarkson, Beverly; Diocesan Missions, Mrs. C. E. Ryder, 615 East Front St., Plainfield; Missionary Literature Bureau, Mrs. F. S. Conover, Princeton. Secretary and Treasurer, Miss Isabel Tweedy, 125 Crescent Ave., Plainfield. Corresponding Secretaries: Upper Division, Mrs. Charles J. Taggart, 12 Sycamore Ave., North Plainfield; Lower Division, Mrs. Mrs. E. C. Grise, Riverton. Librarians: Miss L. E. Catlin, 446 Jefferson Ave., Elizabeth; Mrs. Benjamin Franklin, Shrewsbury;



Miss D. A. Kelley, Burlington. Junior Department: Directress, Mrs. Benj. Williamson, Elizabeth; Secretary and Treasurer, Miss E. N. Messinger, 49 Paterson St., New Brunswick.

## NEW MEXICO AND ARIZONA.

New Mexico organized April, 1884. Secretary, Mrs. Ellen S. Palen, Santa Fé.

Arizona organized 1889. Secretary, Mrs. E. W. Meany, Prescott.

## NEW YORK.

Annual meeting, the day after Ash Wednesday, the Bishop presiding. Domestic Committee (organized November, 1874, from the Ladies' Domestic Missionary Relief Association, formed in November, 1868): President, Mrs. C. B. Curtis, 9 E. Fifty-fourth St.; Vice-Presidents, Mrs. W. G. Boulton, 30 Fifth Ave.; Mrs. F. Delafield, 12 W. Thirty-second St.; Miss A. H. Laight, 33 Park Ave.; Secretary, Miss E. D. Taylor, 35 W. Ninth St.; Treasurer, Mrs. George D. Bleything, 1008 Madison Ave.; Church Periodical Club Correspondent, Miss A. H. Laight, 33 Park Ave. Niobrara League (organized November, 1872): President, Mrs. George Cabot Ward, 111 E. Twenty-ninth St.; Vice-Presidents: Mrs. Seth Low, 30 E. Sixty-fourth St.; Mrs. G. T. Adey, 39 W. Forty-eighth St.; Mrs. G. R. Preston, 180 W. Fifty-ninth St.; Mrs. J. M. Lawton, 37 Fifth Ave.; Secretary, Miss H. D. Nelson, 35 E. Twenty-ninth St.; Treasurer, Miss P. C. Swords, 62 W. Thirty-sixth St. St. Augustine's League (organized April, 1890): President, Mrs. L. L. White, 5 E. Sixty-sixth St.; Vice-Presidents: Mrs. Theodore Kane Gibbs, 62 W. Twenty-first St.; Mrs. F. Delafield, 12 W. Thirty-second St.; Secretary, Mrs. B. W. Strong, 822 Lexington Ave.; Treasurer, Mrs. Edward Patterson, 19 E. Forty-fifth St. Foreign Committee (organized October, 1874): President, Miss C. Jay, 155 W. Fifty-eighth St.; Vice-Presidents: Mrs. J. A. Scrymser, 107 E. Twenty-first St.; Miss F. Schuyler, Pelham; Mrs. W. Bayard Cutting, 372 Fifth Ave.; Miss M. V. S. Winthrop, 170 W. Fifty-ninth St.; Mrs. Wm. F. Cochran, 5 E. Forty-fifth St.; Mrs. R. M. Hoe, 11 E. Seventy-first St.; Mrs. W. H. Brown, 111 E. Sixteenth St.; Mrs. H. F. Kean, 87 Park Ave.; Assistant Treasurer, Miss Henrietta Schwab, Morris Heights.

## NORTH CAROLINA.

Organized May, 1882. Annual meeting, time and place of Diocesan Convention. Secretary, Mrs. John Wilkes, 508 West Trade St., Charlotte; Assistant Secretaries: Convocation of Charlotte, Mrs. O. M. Royster, Hickory; Convocation of Salisbury, Miss Agnes Hairston, Fort Church, Davis Co.; Convocation of Tarboro, Mrs. Thos. N. Hill, Halifax; Convocation of Asheville, Miss F. L. Patton, Asheville; Church Periodical Club Corre-



spondent, Miss Rebecca Cameron, Hillsboro. Junior Department: Advisory Committee, Chairman, Miss M. E. Horner, Oxford; Mrs. Walter J. Smith, Scotland Neck; Mrs. H. H. I. Handy, Winston; Mrs. A. B. Hunter, St. Augustine's School, Raleigh; Miss Kate McKinnon, St. Mary's School, Raleigh; Miss Emma J. Hall, 915 N. Tyron St., Charlotte.

#### NORTHERN CALIFORNIA.

Organized April, 1892. Secretary, Mrs. J. T. Shurtliff, Santa Rosa, Cal.

#### NORTH DAKOTA.

Organized June, 1890. President, Mrs. P. Clapp, Fargo; Secretary, Mrs. H. R. Lyon, Mandan.

#### NORTHERN TEXAS.

Organized August, 1883. President, Mrs. L. G. Wallace, 274 Park St., Dallas; Vice-President, Mrs. Richard Morgan, Jr., Dallas; Secretary, Mrs. J. S. Thatcher, Dallas.

#### OHIO.

Organized 1875. President, Mrs. F. H. Boalt, 114 W. Main St., Norwalk; Vice-President, Mrs. L. Lascelles, 269 Washington St., Cleveland; Secretary and Treasurer, Miss Fannie G. Spencer, 318 Market St., Sandusky.

#### OLYMPIA.

Organized September, 1881. Annual meeting, time and place of Annual Convocation. President, Mrs. John Leary, Madison St., between Second and Third, Seattle, Wash.; Secretary, Miss E. H. Maynard, 807 North I St., Tacoma; Treasurer, Mrs. W. O. Farr, 206 Tenth St., Seattle; Managers: Mrs. G. H. Watson, Trinity Rectory, Seattle; Mrs. J. Kellogg, 2034 Third St., Seattle; Mrs. P. G. Hyland, Ballard; Mrs. F. B. Lippincott, Mt. Vernon; Mrs. Fred. Fontaine, Hamilton; Mrs. H. L. Badger, Anacortes; Mrs. C. I. Taylor, Olympia; Mrs. D. C. Millett, Chehalis; Miss B. A. Williams, Vancouver; Mrs. J. C. Stallcup, 319 South G St., Tacoma; Mrs. A. P. Prichard, North End, Tacoma; Mrs. Powell, Larchmont, Tacoma; Mrs. H. A. Roff, South Bend, Tacoma; Church Periodical Club Correspondent, Mrs. L. W. Applegate, 710 N. Fourth St., Tacoma. Junior Department: Secretary and Treasurer, Mrs. Samuel Sutton, 329 Warren St., Seattle.

#### OREGON.

Organized January, 1882. Annual meeting, time and place of Diocesan Convention. President, Mrs. A. R. Hill, Portland; Vice-President, Miss E. Lewis, Portland; Secretary and Treasurer, Mrs. J. W. Sellwood, Bishop Scott Academy, Portland.

## OKLAHOMA.

Organized 1894. Secretary, Mrs. F. K. Brooke, Guthrie.

## PENNSYLVANIA.

Annual meeting, third Tuesday in November, all day; and two afternoon meetings, one during Epiphany and one in Lent, the Bishop presiding in all. Executive Committee: Chairman, Mrs. O. W. Whitaker, 4027 Walnut St., Philadelphia; Secretary, Miss Mary Coles, 2111 Walnut St., Philadelphia; Assistant Secretary, Mrs. John Markoe, 226 S. Twenty-first St., Philadelphia; Treasurer, Mrs. George C. Thomas, 301 South Twenty-first St., Philadelphia. Domestic Committee (organized November, 1874, from the Ladies' Domestic Missionary Relief Association, formed in November, 1868): President, Mrs. Thos. Neilson, 325 South Twelfth St., Philadelphia; Vice-President, Mrs. Edw. Shippen, 2039 Pine St., Philadelphia; Secretary, Miss M. A. L. Neilson, 325 S. Twelfth St., Philadelphia; Treasurer, Miss L. G. Davis, 2111 DeLancy Place, Philadelphia. Indian Hope Association (organized November, 1868): President, Mrs. William Welsh, Frankford; Vice-Presidents: Mrs. John Markoe, 226 S. Twenty-first St., Philadelphia; Miss J. W. Hornor, 3716 Chestnut Street, Philadelphia; Recording Secretary, Mrs. N. DuBois Miller, Wisahickon Ave., Germantown; Treasurer, Miss McVickar, 1904 Walnut St., Philadelphia; Assistant Treasurer, Mrs. Wm. Grant, 2202 St. James' Place, Philadelphia. Freedman Committee (organized 1875-76): President, Mrs. G. Woolsey Hodge, 334 S. Thirteenth St., Philadelphia; Vice-President, Miss E. W. Stevenson, 249 S. Thirteenth St., Philadelphia; Corresponding Secretary, Mrs. James M. Arrison, 1723 Arch St., Philadelphia; Recording Secretary, Miss V. F. Campbell, 1629 Spruce St., Philadelphia; Treasurer, Miss E. W. Biddle, 122 S. Twenty-second St., Philadelphia. Foreign Committee (organized 1874): President, Mrs. T. S. Rumney, Wayne and Harrison Sts., Germantown; Vice-President, Mrs. Thos. Neilson, 325 S. Twelfth St., Philadelphia; Secretary, Miss E. H. Watson, 126 S. Eighteenth St., Philadelphia; Treasurer, Mrs. J. Lightfoot, 5935 Green St. Germantown; Assistant Treasurer, Miss Jennie Riegel, Wayne and Harvey Sts., Germantown. Junior Department: President, Mrs. O. W. Whitaker, 4027 Walnut St., Philadelphia; Secretary, Miss Anna Ashhurst, 2000 DeLancy Place, Philadelphia; Treasurer, Mrs. A. J. D. Dixon, 412 S. Twenty-second St., Philadelphia; Treasurer for Advent and Lenten Offerings, Mrs. Orlando Crease, 1347 Spring Garden St., Philadelphia.

## PITTSBURG.

Organized January, 1881. Annual meeting, time and place of Diocesan Convention; also a Semi-annual meeting. President, Mrs. Ormsby Phillips, 344 Ridge Ave., Allegheny, Pa.; Vice-

Presidents: Mrs. Cortlandt Whitehead, 4868 Ellsworth Avenue, Pittsburg; Miss A. B. Howe, Fifth Ave., Pittsburg; Northern Convocation, Mrs. C. W. Mackey, 1138 Elk St., Franklin. Corresponding Secretary, Mrs. J. S. Rogers, East End Hotel, Pittsburg; Recording Secretary, Mrs. M. A. Tschudi, Lilac Street, Shady Side, Pittsburg; Treasurer, Mrs. J. O. Slemmons, 6730 Simens Ave., East End, Pittsburg; Church Periodical Club Correspondent, Mrs. H. M. Doubleday, 201 Collart Square, Oakland. Junior Department: President, Miss D. Benson, 12 Ridge Ave., Allegheny.

## QUINCY.

Organized September, 1887. President, Mrs. V. H. Webb, 220 South A St., Monmouth, Ill.; Vice-President, Mrs. G. F. Peck, 444 North Chambers St., Galesburg, Ill.; Secretary and Treasurer, Mrs. Chas. E. Chandler, 313 N. Madison Avenue, Peoria, Ill.

## RHODE ISLAND.

Organized February, 1878. Annual meeting, first Thursday in October; time and place fixed by the President and Secretary. President, Mrs. William Ames, 121 Power St., Providence. Vice-Presidents: Miss A. V. Buffum, 88 South Main St., Providence; Mrs. C. T. Dorrance, 98 Waterman St., Providence; Miss A. B. Manchester, Bristol; Mrs. E. H. Porter, Newport; Miss Eliza A. Peckham, 27 Cushing St., Providence; Miss J. M. Clarke, 38 Williams Street, Providence; Honorary Secretary, Miss N. A. Greene, 355 Wepbosset St., Providence; Secretary, Mrs. George J. Arnold, P. O. Box 56, Providence; Treasurer, Miss E. E. Andrews, 12 Green St., Providence; Executive Committee: Domestic Missions, Mrs. Daniel Henshaw, 73 Brown St., Providence; Indian Missions (Providence Indian Aid, organized April, 1873), Mrs. S. M. S. Crouch, 102 George St., Providence; Freedman Missions, Miss A. A. Bridge, 272 Benefit St., Providence; Foreign Missions, Mrs. Winslow Upton, 391 Olney St., Providence; Diocesan Missions, Miss Candace Allen, 1 Magee St., Providence.

## SOUTH CAROLINA.

Organized May, 1885. Annual meeting, time and place of Diocesan Convention, but not invariably. When the Convention meets where there are no parochial branches, the Auxiliary remains in Charlestown where there are six. President, Mrs. Robert Wilson, 79 Coming St., Charleston; Vice-Presidents: Miss Anna P. Jervy, 6 Legarè St., Charleston; Miss K. Hampton, Columbia; Miss C. D. Dawson, Greenville; Corresponding Secretary, Miss Pinckney, 29 Legarè St., Charleston; Recording Secretary and Treasurer, Miss S. I. Lowndes, 136 Broad St., Charleston; Church Periodical Club Correspondent, Miss C. D. Dawson, Greenville.

## SOUTH DAKOTA.

Organized November, 1886. Annual meetings, time and place of Annual Convocations. Secretaries: Niobrara Deanery, Miss J. B. Dickson, Rosebud Agency; Eastern Deanery, Miss Mary B. Peabody, All Saints' School, Sioux Falls.

## SOUTHERN FLORIDA.

Organized 1893. Annual meeting, time and place of Annual Convocation. President, Mrs. E. K. Foster, Sanford; Vice-President, Mrs. W. C. Gray, Orlando; Secretary, Miss H. R. Parkhill, Fort Reed, Orange Co.; Treasurer, Mrs. R. T. Patton, Sanford; Church Periodical Club Correspondent, Mrs. J. S. Arnold, Glen Ethel. Junior Department: Secretary and Treasurer, Mrs. W. C. Gray, Orlando.

## SOUTHERN OHIO.

Organized 1876. Annual meeting, day before Diocesan Convention. Secretary, Mrs. Montgomery Rochester, Episcopal Rooms, Cincinnati.

## SOUTHERN VIRGINIA.

Organized 1893. Annual meeting, time and place of Diocesan Convention. Four Prayer Days: Eves of Epiphany, Annunciation, Transfiguration and St. Andrew's. Secretary, Miss L. L. Taylor, 105 Granby St., Norfolk, Va. Junior Department: Secretary, Mrs. J. J. Lloyd, 704 Pearl St., Lynchburg; Babies' Branch: Secretary, Mrs. T. H. Lacy, 1709 Grace St., Lynchburg.

## SPOKANE.

Organized 1893. President, Mrs. W. F. Hubbard, Walla Walla, Washington; Vice-President, Mrs. Kountz, Walla Walla; Secretary and Treasurer, Miss Glass, Lidgerwood, Spokane.

## SPRINGFIELD.

Organized 1882. Annual meeting, time and place of Diocesan Convention. President, Mrs. Geo. F. Seymour, Springfield, Illinois; Vice-Presidents: Mrs. D. W. Dresser, Champaign; Mrs. J. B. Harrison, Carrollton; Mrs. M. W. Goodwin, Decatur; Mrs. E. J. H. Tomlin, Jacksonville; Secretary and Treasurer, Mrs. H. H. Candee, 314 Washington Ave., Cairo. Junior Department: Secretary, Mrs. John Chandler White, Springfield, Illinois.

## TENNESSEE.

Organized January, 1888. Annual meeting, time and place of Diocesan Convention. President, Mrs. John Shortridge, 1 Howard Row, Memphis; Vice-President, Mrs. C. E. Richmond,

557 Oak St., Chattanooga; Secretary, Mrs. Luke W. Finlay, 207 St. Paul St., Memphis; Treasurer, Mrs. F. H. Dobr  , Pulaski.

#### TEXAS.

Organized June, 1889. Secretary and Treasurer, Mrs. R. L. Brown, 2001 University Ave., Austin, Texas.

#### THE PLATTE.

Organized April, 1892. Annual meeting, time and place of Annual Convocation. President, Mrs. M. A. Hartigan, Hastings, Nebraska; Secretary, Miss A. C. Kramph, North Platte.

#### VERMONT.

Organized 1879. Annual meeting, in the autumn. Meeting of Diocesan officers at the time and place of Diocesan Convention. President, Mrs. L. M. Gray, 912 Maple St., Burlington; Vice-Presidents: Mrs. L. G. Kingsley, Rutland; Mrs. Elizabeth S. Allen, Woodstock; Managers: Montpelier District, Mrs. John Reeve, Island Pond; Mrs. L. P. Gleason, Montpelier, Windsor District, Mrs. G. W. Paul, Woodstock; Mrs. Thompson, Bellows Falls; St. Albans District, Mrs. Herbert Dean; East Berkshire, Mrs. I. S. Bostwick, St. Albans; Burlington District, Mrs. Fuller, Milton; Mrs. S. W. Hindes, Vergennes; Rutland District, Mrs. C. M. Niles, Rutland; Mrs. George Woodcock, Manchester Center; Corresponding Secretary, Mrs. Charles E. Allen, 142 University Place, Burlington; Recording Secretary, Mrs. Edison P. Gilson, Rutland; Treasurer, Mrs. E. L. Wyman, Manchester Center; Auditor, Miss Mary Arthur, Burlington. Junior Department: Secretary, Mrs. Thos. H. Canfield, 146 William St., Burlington.

#### VIRGINIA.

Organized June, 1890. Annual meeting, time and place of Diocesan Convention. Four Prayer Days: Eves of Epiphany, Annunciation, Transfiguration and St. Andrew's. President and Secretary, Miss S. Stuart, 719 King St., Alexandria; Church Periodical Club Correspondent, Miss Annie Blankenship, 117 S. Third St., Richmond. Junior Department: Mrs. Robert W. Barton, Winchester. Babies' Branch: Mrs. Grace H. Shields, 1812 E. Grace St., Richmond.

#### WESTERN MICHIGAN.

Organized 1880. Annual meeting, Wednesday before the last Sunday in May, a week before Diocesan Convention. President, Mrs. William G. Austin, 218 W. Cedar St., Kalamazoo; Vice-President, Mrs. George Willard, Battle Creek; Secretary



and Treasurer, Mrs. A. U. Noble, 511 Village St., Kalamazoo; Recording Secretary, Miss Cora H. Wilkes, Allegan.

## WESTERN NEW YORK.

Organized June, 1881. Annual meeting, last Wednesday and Thursday in September. President, Mrs. Wm. L. Halsey, 339 S. Ave., Rochester; Vice-Presidents: Mrs. C. C. Wyckoff, 482 Delaware Ave., Buffalo; Mrs. Charles Adsit, Center St., Hornellsville; Corresponding Secretary, Mrs. Lloyd Windsor, Hornellsville; Recording Secretary, Mrs. W. E. Plumber, Jr., 1372 Niagara St., Buffalo; Treasurer, Mrs. Dwight S. Chamberlain, Lyons. Junior Department, Committee: Secretary, Mrs. L. F. Folsom, Geneseo; Treasurer, Mrs. J. N. Potter, 177 Dearborn St., Buffalo; Mrs. Butler Crittendon, 34 Emerson St., Rochester; Miss Cornelia Irving, 5 Park Place, Geneva. Babies' Branch: Miss M. E. Hart, 90 Plymouth Ave., Rochester.

## WEST MISSOURI.

Organized June, 1890. President, Mrs. E. R. Atwill, 1709 Linwood Ave., Kansas City, Missouri; Vice-Presidents: Mrs. H. H. Harding, Carthage; Mrs. L. E. Tracy, Chillicothe; Mrs. M. M. Moore, Springfield; Mrs. J. M. Byler, Sedalia; Corresponding Secretary, Mrs. A. M. Crow, 1334 Oak Ave., Kansas City; Recording Secretary, Mrs. L. F. Shepard, 3127 Campbell St., Kansas City; Treasurer, Mrs. H. C. Sprague, Hotel Brunswick, Kansas City; Custodian of Mite Boxes, Miss E. A. Roscoe, 324 Highland Ave., Kansas City.

## WESTERN TEXAS.

Organized June, 1892. Annual meeting, time and place of Annual Convocation. Secretary, Mrs. John G. Mulholland, 604 Solidad St., San Antonio.

## WEST VIRGINIA.

Organized June 10, 1890. President, Mrs. W. H. Small, 617 Murdoch Ave., Parkersburg; Vice-Presidents: Valley Convocation, Miss M. G. McSherry, Martinsburg; Kanawha Convocation, Mrs. Ely Ensign, Huntington; North Western Convocation, Miss Gertrude Lamb, 2009 Chapline St., Wheeling; Church Periodical Club Correspondent, Mrs. W. H. Smith, Jr., Parkersburg; Altar Society, Mrs. George Lounsbery, 547 Quarrin St., Charleston.

## WYOMING AND IDAHO.

Organized June, 1884. Annual meeting, in May. President, Mrs. Ethelbert Talbot, Laramie, Wyoming; Vice-President, Mrs. Ridenbaugh, Boise City, Idaho; Secretary, Miss A. H. Talbot, Laramie, Wyoming; Treasurer, Mrs. Cornelia Mills, Cheyenne, Wyoming.

## CHINA.

Organized May, 1893. Secretary, Miss Dodson, St. John's College, Shanghai.

## JAPAN.

Organized June, 1893. Secretary, Mrs. J. M. Francis, Tokyo; Assistant Secretaries: Mrs. Komiya, St. Margaret's School Tokyo; Mrs. Kashiuchi, St. Barnabas' Hospital, Osaka.

## ADVISORY COMMITTEES.

## ON SYSTEMATIC GIVING.

Mrs. Clark, New Jersey; Mrs. Neely, Maine; Mrs. Ames, Rhode Island; Mrs. Neilson, Penn.; Mrs. Soussiat, Maryland; Miss Adams, Michigan; Mrs. Truslow, Newark; Mrs. Millsbaugh, Kansas; Miss Parkhill, Southern Florida.

## ON PUBLICATIONS.

Mrs. Giraud, Connecticut; Mrs. Tuttle, Missouri; Mrs. Boalt, Ohio; Miss Hart, Western N. Y.; Mrs. Worthington Neb.; Mrs. Baxter, Minnesota; Miss Laight, New York; Miss Maynard, Olympia; Mrs. Merrill, Albany.

## ON MISSIONARY WORKERS.

Miss Loring, Mass.; Miss C. Jay, New York; Mrs. Lawyer, California; Mrs. Cox, Long Island; Miss Stuart, Virginia; Mrs. Whitaker, Penn.; Mrs. Boulton, New York; Mrs. Lyman, Chicago; Mrs. Lloyd, Southern Virginia.

## ON THE JUNIOR AUXILIARY.

Mrs. Rochester, S. Ohio; Miss Jarvis, Connecticut; Miss Stahl, Chicago; Miss Watson, Cent. N. Y.; Mrs. Hooker, Montana; Miss Horner, N. Carolina; Miss Gillman, Minnesota; Miss M. B. Peabody, South Dakota.

The magnificent results of the work done in the Woman's Auxiliary are not to be judged by the splendid offering given at its triennial meeting alone, for that is a small part of what the Auxiliary does. This is an extra gift added to its other deeds of love. In 1872, after long and careful enquiry made by some of the best men and women the Church in that day had in her communion, the Auxiliary was started, and into its ranks have been gathered workers in every Diocese and Jurisdiction in the land,—united in one organization, with one purpose, and all working for the accomplishment of one glorious end. Prior to the year named, there were at work women

who loved the Church; they were separated in Dioceses, as Connecticut, New York, Maryland and Massachusetts. It was seen and known that a larger service could be done in the extension of the Kingdom of Christ if the women of the Church could have recognition, organization, and unity. Amongst those who had given prayerful thought to the whole subject of woman's work in the Church were men like Bishops A. N. Littlejohn, H. W. Lee, H. C. Potter, Rev. Drs. J. W. Claxton, John F. Spalding, Messrs. Geo. N. Titus and Wm. Welsh. Few more important reports have ever been presented to a General Convention than that the above named gentlemen presented in 1891. This report is a gem, and the more it is examined, the more is its wisdom seen. It is true that the report dealt largely with "Deaconesses," but its wisdom appears in these words:

"(c) It only remains to your committee to recommend, before closing, some more definite form of organization for that still remaining, and not yet utilized, capability for missionary usefulness residing in the large class of women who, because of their domestic relations, or for other reasons, cannot ordinarily be included in any scheme for parochial or Diocesan Sisterhoods or Associations of Deaconesses. One such form has already been found and most happily tested in the Ladies' Domestic Relief Association, whose branches exist in parishes scattered all over the land. There are Bishops and presbyters from Maine to the Gulf, and from the Alleghenies to the Pacific, who can bear testimony to the wise, and tender, and blessed ministries of this modest auxiliary to the Church's missionary work. Above all, there are missionary homes all over this broad land, to which its loving and discriminating benefactions have gone, that bless God with grateful hearts, and a courage more steadfast than ever, for its practical assurance of the Church's far-reaching and living sympathy.

"The Committee would earnestly recommend that the Domestic and Foreign Committees be authorized, if necessary, to enlarge the powers and the functions of this well tried and most successful agency for organizing and utilizing the individual efforts of women, by providing that it shall be erected into a Ladies' (or Woman's) Auxiliary Missionary Society, with branches, as far as possible, in every parish in the land, governed by simple rules, in harmony with the Constitution of this Board, and having for its aims,—

"(a) The increase of its funds.

"(b) The circulation of missionary publications.

"(c) The education of missionaries.

"(d) The making, collecting and distributing of articles of clothing for missionaries and their families.

"(e.) The education of missionaries' children.

"This Ladies' (or Woman's) Auxiliary Society to have at its headquarters a Central Committee, and a special department in the Spirit of Missions; the Society to hold annual meetings, where its branches may be represented by delegates only chosen; the Central Committee to have to undertake any special work, such as that, *e. g.*, among the Indians, and to control its own funds, and the committee also to have the right to nominate missionaries directly to the Foreign Committee, and, through the Bishops, to the Domestic Committee. Your committee would also recommend that membership in the Ladies' (or Woman's) Auxiliary Society shall be recorded in New York, and that certificates of membership shall be issued on the payment (say) of one dollar."

This report led to discussion and action. The Board of Missions gave power to its secretaries to confer with the women of the Church, with a view to forming an Auxiliary to the Board. The work was entered upon with great enthusiasm; all Rectors were asked to name one woman in their parish, to act as secretary, and the progress made may be seen when it is said that in the year 1872-3, the cash gifts of the Woman's Auxiliary were \$20,000.00, in 1882-3 they had risen to \$52,820.73. The value of boxes of clothing and useful things sent to missionary workers in 1882, was over \$86,000, and the same year these noble women sent to Indians and to the poor freed men in the South, boxes worth nearly \$27,000. Now the Auxiliary gives over \$1,000,000 every three years to Church work, in one form or another; the money given is not even the main part of the good they do; in keeping up correspondence with those who are in the mission field, they spread information of all kinds respecting work in the Church, and they make glad the hearts of those who preach Christ, in out-of-the-way places; they help most effectively in the lines where the help of wise women can do the most good. How many wives of Clergymen have been cheered and divinely blessed by the deeds of the women of the Auxiliary, can never be known; but it is certain that they have made it possible for the wives of the clergy to keep up respectable appearances, for their children to be suitably clad, and thus to more nearly represent Christ, and His Church in the world, than they otherwise could have done. As a means

of spreading missionary knowledge and for the diffusion of taste, both in religion and in dress, as an example of consecration to the work of Jesus Christ, the Woman's Auxiliary deserves a very high place in the esteem of the Church.

The value of the service done by the Auxiliary and by those who are helped by it testified to in many ways by many who are not Church people. The great express companies as the Great Northern, the Northern Pacific, the Adams, the United States, the American and Southern Express and others, deserve mention for their kindness in sending every year large numbers of packages and boxes free of charge from branches of the Auxiliary to the Clergy and others.

In all this it must not be looked upon as partaking of charity; it does not. It is a banding together for a common purpose to hold up the hands of those whom God has called upon to be His standard bearers. In connection with the work of the Auxiliary, no record could be complete which did not contain the names of the Rev. A. T. Twing, W. H. Hare, now Bishop of South Dakota, and B. I. Haight. Mrs. Twing, who is Honorary Secretary, has given to all the interests of the Auxiliary a loving study and devoted attention, which are known wherever woman's work in the American Church is known. The service of Miss Julia C. Emery, as secretary, has had in it a wealth of devotion, and an absolute consecration which has made all labor seem light and which has been a large factor in making the Auxiliary the power it is. The clergymen engaged in mission work from Alaska to China, and from the Atlantic Ocean to the Golden Gate, know of the kind and efficient work of Miss Emery. All this could not have made the Auxiliary what it is, if it had not been for the enthusiastic love of missionary work, which is found in the souls of the women of the American Church; a love which is not the exclusive possession of any part of the Church, or of those in any one walk of life. Women like the late Mrs. Carrington, of Rhode Island; Mrs. J. J. Astor, of New York, and a host of others in high social position; women who had to earn their living in the factories of Lowell and Lynn, in Massachusetts; women who had to work for hire in all kinds of toil, falsely called menial, for there is no menial toil that is useful and honest, have all loved this Auxiliary work with tender and



sacred love. It is very safe to predict, without claim inspiration as a prophet, that what has been done in the Auxiliary is small indeed in comparison of what will be done in coming years. It would have been a delight to the writer, to place the photographs of the leaders in the Auxiliary in this book; but, having asked eight of its ladies, and each and all saying: "Thank you, very much, you are very kind, but we prefer that our photographs do not appear in your history," or words to that effect; I had to rest content with saying, what appeared wise, about the work of the Woman's Auxiliary to the Board of Missions, and thus acknowledge with gratitude many obligations for kindness shown in years gone by. May the angel of the covenant bless all its labors, and reward all its noble works.

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#### REPORT OF THE CUSTODIAN OF THE STANDARD BOOK OF COMMON PRAYER.

*To the General Convention of the Protestant Episcopal Church in the United States of America, to be holden on the first Wednesday in October, in the year of our Lord, 1895:*

The Custodian of the Standard Book of Common Prayer begs leave to present his report.

Immediately on the passage of the resolution adopting a standard text of the Book of Common Prayer and the adoption of the amended Canon with reference to the same, I obtained from the Committee on the Standard advance copies of the sheets from the type prepared for the Standard, and furnished them to all publishers who desired them. At the same time I made appointment of persons suitably recommended, giving them authority to compare editions that should be prepared with certified copies of the Standard, that I might, on their report, issue the certificate required by Canon. The care exercised by the persons thus appointed and by the skilled readers in the several printing houses brought to light certain slips and errors in the type which had been prepared; and by the courtesy of the publishers, who were anxious to have their work in every way perfect, I received prompt notification of these. This made it possible to supply the Church at a very early day with books conforming to the new Standard, in which but trifling inaccuracies or inconsistencies could be detected; and to provide very soon large editions in which, though there may be one or two inconsistencies of editing, it is believed that there are no typographical inaccuracies whatever. Great thanks are due to those

who, in various ways, with unfailing consideration and courtesy, contributed to bring about such gratifying results. And herein acknowledgement should be made, not only of communications from publishers, and others having official connection with editions of the Prayer Book, but also of letters from numerous correspondents in different parts of the country.

The copies of the Book of Common Prayer printed directly from the type prepared for the Standard, under the resolution of the Convention, did not require an official certificate from me as Custodian. No others, it is believed, have been made or published without a certificate as required. The requirements as to uniformity in paging and in other matters of typographical arrangement have been carefully observed; the plates have been almost always, if not in every case, made from new type; and the books have presented a very attractive appearance. The requirement as to uniformity in paging, it will be remembered, does "not extend to editions smaller than those known as 24mo"; but a recognition of the value of such uniformity has led to its adoption in smaller books. The first plates prepared in this country, from which a great number of copies have been printed, were of the size called "imperial 32mo"; and in these, though a line-for-line uniformity was not attained, yet all the purposes of uniform paging were secured, every paragraph and every prayer, and every verse of each canticle or psalm beginning on the same page as in the Standard, so that reference could be made without danger of confusion. All editions larger than 32mo., and the 32mos. of two of the large English printing houses, have been printed with absolute conformity to the Standard, line for line, producing a fac-simile effect, though different type has been used. In the 48mos. and the 128mos. no attempts at uniformity was expected or made.

The permanent appointments made under Sec. 5 of the Canon (subject, however, to revocation by myself or my successor in office) have been of one person in the city of New York, one of the Queen's printers in London, one of the Oxford University Press, and one of the Cambridge University Press. I have also appointed to compare special editions with the Standard, three persons at different times in Philadelphia, and one person in Chicago; and an appointment has been made for an edition of part of the Prayer Book to be published in Boston. Memoranda of these appointments, and certificates from those appointed as to each edition prepared for the press, are on file in my office. The editions published include the Book of Common Prayer in 8vo., 12mo., 24mo., 32mo., and 48mo., the book omitting Calendar and Occasional Services and Articles in 128mo., the Order for the Holy Communion with Epistles and Gospels in 8vo., the Litany with Occasional Prayers and Thanksgivings in 8vo., and the Ordinal with accompanying services

(large type) in 12mo. It may be added that editions have been printed in 12mo. and in 24mo. with the rubrics in red. The whole number of copies of the Prayer Book thus far printed from the new Standard has been about one million one hundred thousand.

The Standard Prayer Book itself, duly authenticated as provided by Canon and enclosed in a carved ebony box, was delivered to me in September, 1895.

The Canon in Sec. 3, provides for the correction of any "typographical inaccuracy" that may be found in the Standard; and it would probably be the duty of the custodian to report any such inaccuracy that might come to his notice. The Standard Book has been in my possession for so short a time that I have not been able to examine it carefully; but I am confident, as was said above, that the copies now printed as in uniformity with the Standard are absolutely free from typographical inaccuracy. There is a slip of editing on page 262, in the first line, where for "Minister" we should read "Question;" this can doubtless be corrected by a resolution of the General Convention, unless it be thought better to wait until the Standard can be examined for possible slips in printing.

The places of the Golden Numbers prefixed to several days in the calendar for March and April, will need to be changed (see pages xxv and xxviii of the Prayer Book) on the first day of January, in the year 1900; and a resolution providing for this change, which may be finally adopted in 1898, is appended to this report. Further changes in the place of the Golden Numbers will not be required until the year 2200.

At my request, the several publishers have presented to me, for my official library, a copy of each of the editions of the Book of Common prayer published from the new Standard. Beginning, with kind encouragement, to make a "Custodian's Collection" which should include copies of all the Standard editions of the Prayer Book and of such others as might throw special light on the Standards, it was found hard to draw the line between editions that would be of use to the liturgiologist and those that would interest only the bibliographer; and as this has appeared to be a good opportunity to secure old editions of the Prayer Book, I have been collecting copies of all editions that came to hand, searching especially for those earlier than Dr. Coit's Standard of 1845, and for those printed directly from it. The result has been the securing of a collection of nearly two hundred separate editions of the Book of Common Prayer. Part of these were sent in reply to a request, accompanying a list of those already obtained, which was published in August of last year; and thanks for gifts to the Custodian's Collection are due to St. Paul's Church, Newburyport, Mass. (through Rev. W. C. Richardson); Grace Church, Saybrook, Conn.; St. James' Church, West Hartford, Conn.; Trinity College

Chapel, Hartford, Conn.; Mrs. Miranda Anderson, Saybrook, Conn.; Messrs. D. Appleton & Co., New York; Mrs. N. E. Baylies, Taunton, Mass.; Mr. James S. Biddle, Philadelphia, Pa.; Rev. Prof. Ferguson, Hartford, Conn.; Mr. Henry Hart, Saybrook, Conn.; Rev. Joseph Hooper, Durham Centre, Conn.; Mr. Chas. A. Horne, Dover, N. H.; Miss M. B. Johnston, Washington, D. C.; Mrs. R. S. Ketchum, Mystic, Conn.; Miss Rozelle Lloyd, Hartford, Conn.; Miss Mary Melicott, Longmeadow, Mass.; Mr. S. S. Nash, Tarboro, N. C.; Rev. Dr. G. H. Nicholls, Hoosac Falls, N. Y.; Mrs. C. E. Redfield, Meriden, Conn.; Mr. John H. Sage, Portland, Conn.; Miss Katherine Sherwood, Hyde Park, N. Y.; Rev. U. H. Spencer, Ontario, Cal.; Mr. William M. Super, Baltimore, Md.; Mr. Thomas Whittaker, New York; Messrs. E. and J. B. Young & Co., New York.

For the greater part of the collection, however, thanks are due to the member of the House of Deputies under whose encouragement it was begun, and who has thus added to the generous services that he has rendered to the Church in connection of the publication of the Standard Book of Common Prayer.

A catalogue of the collection, to which it is hoped that valuable additions may be still made, is given as an appendix to this report.

These books, with the copies of new editions already mentioned and other books and papers belonging officially to the Custodian, have been placed in the room assigned to the Custodian in the Church Mission House, New York. If it is necessary, I ask authority to keep these documents and the Standard Book in this room, which has a fire-proof vault.

Besides gifts already mentioned, I have received from the Bishop of Western New York the subscription paper for meeting the expense of the stereotype plates from which the General Convention Book of 1844 and the Standard of 1845 were printed; from the Bishop of Michigan, a copy of the version of the English Prayer Book into Greek, made by Dr. James Dupont, Dean of Peterborough, and printed in 1665; from the Rev. Dr. W. R. Huntington, a beautiful copy of *Ευχολογιον τὸ μέγα*, sent to him by the Archbishop of Athens by the hands of the Archimandrite in New York, with a manuscript inscription, accompanying the Archbishop's acknowledgment of a copy of our new Standard; from Mrs. Francis Harrison, of Washington, D. C., the sheets of a copy of the "Altar Service," published by the late Rev. Dr. Harrison; and from the Rev. P. Voorhees Finch, of Greenfield, Mass., an English Prayer Book of 1721, with Bible of 1719 and Metrical Psalms of 1722. All which is respectfully submitted.

SAMUEL HART,

Custodian of the Standard Book of Common Prayer.

Oct. 1, 1895.

## RESOLUTION.

*Resolved*, The House of————concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention:

That, on the first day of January, in the year of our Lord, 1900, the place of the Golden Numbers prefixed to several days in the Calender, between the twenty-first day of March and the eighteenth day of April, both inclusive, be changed, and that the Golden Numbers be prefixed to days in the Calendar in March and April as in the following table:

IN MARCH:		IN APRIL:	
	21		1
14	22	13	2
3	23	2	3
	24		4
11	25	10	5
	26		6
19	27	18	7
8	28	7	8
	29		9
16	30	15	10
5	31	4	11
			12
		12	13
		1	14
			15
		9	16
		17	17
		6	18

and that in the fifth line of page xxv the figures "1899" be changed to "2199."

## NOTE.

The Convention, having adopted the resolution appended to the above report, by a further resolution (see Journal, page 208), directed the Committee to have fifty copies of the Book of Common Prayer from the type of the Standard "duly attested by the Committee and presiding officers and the secretaries of the two Houses of the General Convention of 1892, and deposit the same with the custodian of the Standard Prayer Book for use in supplying new Dioceses and Missionary Districts with duly certified copies of the Standard."

The Committee, acting under the authority and the instruction of the Convention, has adopted the following resolutions:



*Resolved*, That in virtue of the vote of the General Convention authorizing the Joint Committee to make such disposal of the large paper copies of the Book of Common Prayer now remaining in its hands, as shall seem best to it, this Committee entrusts the said volumes to the Custodian of the Standard Book of Common Prayer to be kept by him for distribution as follows:

(1.) Set apart fifty copies to add to the supply already in hand for distribution, to such new Dioceses and Missionary Districts as shall hereafter be established.

(2.) Send to the Rector, Wardens, and Vestry of each Parish Church historically associated with the work of revision, to-wit: The Church of the Holy Trinity, New York; the Church of the Holy Trinity, Philadelphia; St. James' Church, Chicago; St. George's Church, New York; Emmanuel Church, Baltimore; Gethsemane Church, Minneapolis; one copy to be preserved as a memento, unless said churches have already received them.

(3.) Send one copy to the Rev. Dr. Fredrick Gibson, in recognition of his services rendered to the Committee.

(4.) Keep in store all the remaining copies, to be given by vote of the General Convention from time to time to such institutions or individuals as the Custodian of the Standard Book of Common Prayer shall in his triennial report formally recommend to such honour.

*Resolved*, That the Custodian be requested to have prepared certificates of attestation, with the signature required by Canon, in sufficient number for insertion in all the copies set apart for distribution to new Dioceses and Missionary Districts.

Attest:

SAMUEL HART,  
Secretary of the Committee.

[Here follows a list of editions of the Book of Common Prayer in the Custodian's collection, which numbers 202.]

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### SUPPLEMENTAL REPORT OF THE JOINT COMMITTEE ON STANDARD BOOK OF COMMON PRAYER.

At the General Convention of 1892, this committee, acting under the terms of its appointment, submitted a full report on the Standard, accompanied by a copy of the Standard of 1845, exhibiting all the insertions and changes of every kind which were described or explained in the report, and also by a copy of the whole Book of Common Prayer printed in accordance with the said report, and containing the changes required by the



REV. WM. R. HUNTINGTON, D. D.

resolutions of amendment or alteration which had been finally adopted by that Convention.

The text submitted by this committee was accepted as the correct text of the Common Prayer Book of this Church with the Offices and Articles; and the committee were "instructed to cause to be printed on vellum a corresponding book," to be "duly authenticated" and "delivered to the custodian for careful preservation, according to the provisions of the Canon." A further resolution authorized the committee "to print from the same type one thousand and ten copies of the book, and, after reserving so many as shall be needful for distribution among the Dioceses of this Church and the members of this Convention, to do with the remainder as they shall judge best, either disposing of them to subscribers, or presenting them in the name of the General Convention to such persons and to such institutions, literary and ecclesiastical, as they shall think proper."

In order that the provisions of the Canon "on the Standard Book of Common Prayer," adopted by the Convention, might be carried out, and that the Church might be provided with copies of the Prayer Book after the new Standard at as early a day as possible, the committee supplied advance sheets from the type prepared for the Standard to the custodian for the use of publishers. To the skill of the proof-readers in the several offices, the vigilance of the persons appointed by the custodian to compare the text of the several editions with that of the Standard, and the courtesy of the publishers, was due the detection of certain slips and inaccuracies in the plates as at first prepared. These, as being divergencies between the description of the text given in the report and the type set to represent the text, were duly corrected; and the attention of all the publishers having been called to them, uniform accuracy was attained in a remarkably short time; and the delay in the publication of the more elaborate copies printed from the type of the Standard enabled them to be, practically, if not absolutely, free from typographical errors.

Of the copies of the Book of Common Prayer which the committee were authorized to print from the type thus prepared, five hundred were printed in royal octavo, on fine paper, and in cloth binding. From this edition a copy was sent to each Bishop of this Church, and to each Deputy to the Convention of 1892.

In order to comply with the provisions of Section 3 of the Canon, a sufficient number of copies were printed in large folio with ruled borders on hand-made paper, and in vellum binding, richly gilt, one of which was sent "to the Ecclesiastical Authority of each Diocese or Jurisdiction in trust for the use thereof, and for reference and appeal in questions as to the

authorized formularies of this Church." These copies were authenticated by autograph signatures, as required by Canon.

The remaining copies of the number authorized by the Convention were likewise printed in large folio on hand-made paper, and in vellum binding (except eleven, which were on vellum and in white leather), adorned with gilding, and with engraved borders to the pages. Of these, a part were offered to subscribers, and a copy was presented, in the name of the Convention, to each of the following named institutions and individuals:

Library of Lambeth Palace, London.

Library of York Cathedral.

The Bodleian Library, Oxford.

Library of the University of Cambridge, England.

Library of Fulham Palace, London.

Library of the Church House, Dean's Yard, Westminster, England.

Library of the Archdiocese of Armagh, Ireland.

Library of the Archdiocese of Dublin, Ireland.

The Episcopal Chest of Scotland, Edinburgh.

Diocesan Library of Montreal, Canada.

Library of the Diocese of Quebec, Canada.

Library of the Archdiocese of Calcutta, India.

The Most Rev. the Metropolitan of Canada, Winnipeg, Manitoba.

Library of the Archdiocese of Cape Town, Africa.

Library of the Archdiocese of Sydney, Australia.

Library of the Society for the Propagation of the Gospel in Foreign Parts, London.

Library of Congress, Washington, D. C.

Library of Columbia College.

Library of Trinity College.

Library of the University of the South.

Library of Kenyon College.

Library of Hobart College.

Library of the General Theological Seminary, New York.

Library of the Theological Seminary, Alexandria, Va.

Library of the Divinity School of the Protestant Episcopal Church, Philadelphia.

Library of the Berkeley Divinity School, Middletown, Conn.

Library of the Episcopal Theological School, Cambridge, Mass.

Library of the Seabury Divinity School, Faribault, Minn.

Library of Nashotah House.

Library of the Western Theological Seminary, Chicago, Ill.

Library of St. Andrew's Divinity School, Syracuse, N. Y.

Library of St. Stephen's College, Annandale, N. Y.

- Library of the New York Training School for Deaconesses,  
New York.
- Library of the Church Training School and Deaconess House  
of the Diocese of Pennsylvania, Philadelphia.
- Library of the Church Missions House, New York.
- Library of Harvard University.
- Library of Yale University.
- Library of Princeton University.
- Library of the University of Pennsylvania.
- The Boston Public Library.
- The Astor Library.
- The Cathedral Library, All Saints' Cathedral, Albany, N. Y.
- The Peabody Institute, Baltimore, Md.
- The Rev. Charles L. Hutchins, D. D.
- The Rev. Dr. William Tatlock, Stamford, Conn.
- \*Daniel Berkeley Updike, Esq.      \*Bertram G. Goodhue, Esq.
- \*Theo. L. De Vinne, Esq.      \*Joseph E. Hill, Esq.
- \*Wm. Wells Bosworth, Esq.      \*Frank E. Hopkins, Esq.

Finally, the Standard Book itself has been printed with great care on vellum of folio size, the borders of the pages ruled in red, and bound in leather ornamented with silver; and the volume, duly authenticated and enclosed in a carved oaken box, has been delivered to the Custodian of the Standard Book of Common Prayer.

The committee, understanding that there are persons who wish to obtain copies of the Prayer Book from the Standard type and with borders, as they have already been supplied to subscribers under the terms of the resolution of 1892, ask permission to increase the number of copies authorized by one hundred and ten; and for this purpose they recommend the passage of the appended resolution.

In closing their report, the committee desires again to acknowledge their obligations to all who have in any way furthered their work, and enabled them to present the results of their labors in satisfactory and permanent form.

All which is respectfully submitted.

WM. CROSWELL DOANE,  
WM. STEVENS PERRY,  
HENRY CODMAN POTTER,  
WM. R. HUNTINGTON,  
SAMUEL HART,  
J. STEINFORT KEDNEY,  
J. PIERPONT MORGAN,  
JOSEPH PACKARD,  
SAMUEL ELIOT.

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\*In recognition of professional services rendered during the preparation of the volume.





STANDARD BOOK OF COMMON PRAYER.

*Resolved*, That the Joint Committee on the Standard Prayer Book be authorized to print from the type of the Standard one hundred and ten additional copies of the book, and to dispose of them to subscribers or otherwise.

## APPENDIX.

Extract from a paper by MR. DANIEL BERKELEY UPDIKE, on the Decorations of the Large-paper Edition of the Prayer Book of MDCCCXCII.

\* \* \* "The method of treatment adopted is in conformity with the typographical requirements of the volume; and includes simply treated, flat, decorative borders in black and white of about thirty trees, flowers and plants, chosen generally with reference to their symbolism, and arranged with due regard to liturgical requirements. For the basis of this scheme of decoration the *Benedicite omnia opera Domini Domino* was selected. An analysis of the canticle shows that its verses fall naturally into certain divisions; and that these divisions lend themselves by an obvious application to portions of the Book of Common Prayer. The whole scheme of decoration, therefore, is based on the *Benedicite* and follows out the train of thought suggested by this hymn, by using in the borders, when possible, plants connected by some association of ideas with the seasons and offices of the Church, and by introducing verses of the *Benedicite* at certain parts of the book, which need accentuation.

"It will be noticed that the verses in the borders are in Latin, adopted because of its more decorative character when printed, and that they may not be considered in any sense a part of the book itself. The greater part of the mottoes are from the *Benedicite*, but for Holy Baptism and Holy Communion, for the five chief festivals, and in one or two other places, they have been taken from the Prayer Book and Bible. However beautiful and fitting lines from many of the old Latin hymns may seem, these have been purposely avoided, as not likely to be so generally familiar, acceptable, or suitable to the spirit of our own Church as passages from the authorized formularies, or from the Word of God.

"Religious symbolism has been very sparingly employed because in a sense all the work is symbolic; and because religious symbolism is very carelessly and irreverently used among us at the present day. No one was ever more religious in feeling and work than were the craftsmen of the middle ages; but they were religious in spirit and in manner rather than in design. They used natural forms, but in a reverent and careful way. They usually restricted themselves to foliage, and did not carve the capitals of pillars with holy symbols and

sacred monograms. A cross being primarily a symbol and not an ornament, cannot be used carelessly if it means anything; and if it mean nothing, there is no end gained by using it at all.

"The amount of decoration has also been governed by liturgical considerations. That for the services of divine institution is finest, the Gospels for the chief festivals are next in richness, these are followed by Morning and Evening Prayer, while the remaining offices are less ornamented, and all on about the same plane. The Communion and Baptismal Offices begin with wide borders with black backgrounds, and continue with borders in outline for the remainder of the service, the words of institution being marked, in both cases, by the introduction of symbolic decorations and verses printed in a decorative form. The borders of the pages of the Lord's Supper are from designs of grapes and grapevine; those for Holy Baptism are of water-lilies, in allusion to the elements used in these Sacraments; the Baptism of Children in Houses, and the Baptism of Adults are also decorated with narrow borders of water-lilies. The first page of the Gospels is ornamented with a wide border of great richness, with a black background, and our Lord's saying, 'Heaven and earth shall pass away, but my words shall not pass away,' is introduced as appropriate to the opening of the Gospels, and to Advent Sunday, on which they begin.

"The five festivals, for which Proper Prefaces are provided in the Communion Office—Christmas, Easter, Ascension, Whitsunday and Trinity—are marked by wide borders in outline, with quotations and floriated crosses of mediæval design. For Christmas I have chosen the box-tree for the decorations in allusion to a verse from the Prophet Isaiah, which forms part of the first lesson for Christmas Eve, and which has a curious application to the custom of dressing churches with garlands at Christmastide. For Easter, lilies are the flowers chosen; for Ascension, trumpet-vine; for Whitsunday, columbine, in allusion to the Holy Spirit; and at Trinity, the clover, or trefoil.

"From Advent Sunday to Christmas Day, narrow borders of the trumpet-vine are used, symbolic of the warning voice of the Church at Advent, and of the Gospels, continually. From Christmas to Epiphany the box is used; at Epiphany and the Sundays after it a garland of myrrh, roses, and daffodils—typical of the Epiphany offerings of gold, frankincense and myrrh; at Septuagesima, the Old English Lent herb, tansy; on Ash Wednesday, hyssop; continued through Lent until Passion Sunday, when passion flowers are used; on Palm Sunday, palms form the borders; and in Holy Week passion flowers are used until Maundy Thursday, when a narrow border of grapes is substituted. The Gospel for Good Friday is alone, of all the pages of the book, without any adornment, plain ruled

lines with verses from the Old and New Testaments marking the day. On Easter Even Easter lilies are used, and on Easter Day a wide border of the same flower, which continues to Ascension. For Ascension and Whitsunday, the decorations have already been mentioned; and the Sundays after Trinity are treated as Trinity itself, except that the borders are narrow and in outline. The Saints' Days are ornamented with palm branches and lilies. The Gospel for All Saints' Day is ornamented with a border of divers flowers of obvious significance.

"Morning and Evening Prayer open with rich wide borders with black backgrounds. For Morning Prayer, the morning-glory is used; for Evening Prayer, Canterbury-bells form the border.

"For other offices which are named at random the appropriate decorations are as follows:—for Prayers and Thanksgivings the olive, typical of the peace and plenty asked or granted; for the Litany, tansy; for Matrimony, a garland of roses and other flowers; for the Psalter, vines in leaf, flower and fruit. The borders of the Calendars are made to typify times and seasons, and also to express the cold of winter, the showers of spring, the heat of summer, and the winds of autumn. The lines from the *Benedic* in the first of the borders surrounding the tables to find Easter Day, etc., allude to the falling of Easter being governed by the moon, while 'light and darkness' and 'nights and days' are used respectively for the daily morning and evening offices. The design on the cover carries out the general scheme of the book. The lining paper—in which in a literal sense I have made 'the waste places' sing—is composed of English roses and Scotch thistles with scrolls bearing the words Hosanna, Alleluia—these plants being chosen in allusion to the Scotch and English origin of the American Episcopate. Without attempting a wearisome explanation of every part of the symbolism, it will be, I think, evident that almost all the borders have some special significance. It has been my endeavor in arranging the scheme of decoration to be guided by the Prayer Book in decorating the Prayer Book—to enrich where it enriched, to abstain where it abstained, and to make its decoration an expression of itself.

"It is almost impossible that the execution of any work should wholly fulfill the ideals and desires of him who plans it or those who carry it out; and if no one can be so fully aware of its difficulties, no one can be more sensible of its imperfections than myself. It is hoped, however, that the general spirit of its decorations, as suggested by the motto, *Benedicite omnia opera*, will appeal to Churchmen, and be found in harmony with that offering of devotion and praise which the Church, in her liturgy, puts before us as most justly due from the creature to the Creator, not for our own edification, but as our divine service to Almighty God."

## STATE OF THE CHURCH.

Report of Committee on the State of the Church (of which Venerable Archdeacon Herman C. Duncan, S. T. D., is the Chairman, a place of honor and service he fills with conspicuous ability,) showed that since the last Convention ten Bishops have gone to their reward, and that in the three years last past fourteen Bishops have been consecrated. That as far as figures available show it, the facts as seen from a numerical and financial standpoint are:

Number of the Clergy reported, 4,543, of whom 79 are Bishops, 4,022 Priests, and 442 Deacons.

Deacons ordained.....	621
Priests ordained.....	511
Candidates for Holy Orders.....	567
Postulants.....	263
Lay Readers.....	1,865
Baptisms.....	190,820
Persons confirmed.....	131,473
Communicants.....	618,500
Sunday-School Officers and Teachers.....	45,513
"    Pupils.....	422,451
Pupils in Parish Schools.....	11,541
Pupils in Industrial Schools.....	6,980
Parishes, 3,187; Missions, 2,938; Total, 6,125.	
Church edifices, whole number.....	5,117
"    free.....	3,483
Sittings in churches.....	1,028,835
Free sittings in churches.....	569,420
Churches consecrated.....	305
Rectories.....	1,941
Church Hospitals.....	74
Orphan Asylums.....	48
Homes.....	70
Academic Institutions.....	124
Collegiate Institutions.....	13
Theological Institutions.....	19
Other Institutions.....	128

## CONTRIBUTIONS.

Parochial Purposes.....	\$ 31,634,243.60
Diocesan ".....	3,907,444.25
Missionary Purposes other than Diocesan... ..	1,406,151.09
Other extra Diocesan Objects.....	678,117.68
Education of the Ministry.....	88,420.29
Aged and Infirm Clergy.....	176,727.22
Widows and Orphans of Clergymen.....	199,006.88
Total for all purposes.....	38,373,259.41



## ENDOWMENTS.

Episcopal Funds.....	\$ 2,355,610.46
Support of Parishes.....	2,056,955.31
Aged and Infirm Clergy.....	799,944.28
Widows and Orphans of Clergymen.....	775,631.35
Hospitals and other Institutions.....	8,537,335.70

And here it is to be noted that these statistics embrace only those given in the several reports from the Dioceses and Missionary Districts. The large amounts given to the Board of Missions and not reported to the Dioceses, in way of legacies and otherwise, to other Societies and Boards of a like character and also not reported to the Diocesan authorities, together with the very considerable endowments of such Boards and Societies, as well as those of our Universities, Seminaries, Colleges, and Schools not Diocesan, are not included in these statements. It might be well if a way should be found to gather these items to be incorporated in future statements.

It must be gratifying to Churchmen to know that there are nearly three hundred more clergy than there were three years ago, and 67,571 more communicants.

Eighty per cent. of the churches are free and open to all comers. The Church owns 1,941 rectories, an increase of 420 in three years. That the Church has been looking after the things which help men in a very solid way in the life that now is is seen in the fact that the homes and institutions which care for the needy, the aged, the poor and distressed, grew from 257 to 320. The Committee place the number of persons who are adherents to the Church at 3,092,500. The violations of Canon law by lay readers is called attention to, and asks that the law be strictly enforced. The question of divorce came up for attention, and the Committee recommended that the Canon law of the Church be followed perfectly, as the times demand the enforcement against divorce in general.

The progress of Church work amongst the Swedes is reported upon with hopefulness and with gratitude. The American Church is in close doctrinal relationship with the Swedish National Church. The Lord's Day observance is called attention to and its sacredness emphasized. The need of better provision for aged and infirm clergy and a pension for all clergymen who need it, after a specific term of service, is very tersely placed before the Church. Work and wages, the rights of employer and employed, uniformity in the services of the Church, and the subject of Deaconesses, and training schools for them, receives attention and encouragement. Prayer Book distribution is commended, and past work done in this line praised.

Committees and Vestries holding trust funds and securities are advised to publish a list full and clear respecting the same every year.

The report, as a whole, is comprehensive, wise, discriminating, able and devout, as was to be expected from men who made and approved it. Their names are:

COMMITTEE ON THE STATE OF THE CHURCH.

The Rev. Dr. Duncan, of Louisiana; the Rev. Dr. Barnwell, of Alabama; the Rev. Mr. Edmunds, of Albany; the Rev. Mr. Miller, of Arkansas; the Rev. Dr. Trew, of California; the Rev. Dr. Olmstead, of Central New York; the Rev. Mr. Powers, of Central Pennsylvania; the Rev. Mr. Edwards, of Chicago; the Rev. Mr. Newton, of Colorado; the Rev. Mr. Lines, of Connecticut; the Rev. Mr. Bartlett, of Delaware; the Rev. Mr. Harding, of East Carolina; the Rev. Dr. Roberts, of Easton; the Rev. Mr. Shields, of Florida; the Rev. Dr. Dafter, of Fond du Lac; the Rev. Mr. Reese, of Georgia; the Rev. Mr. Stanley, of Indiana; the Rev. Dr. Green, of Iowa; the Rev. Mr. Thomas, of Kansas; the Rev. Dr. Ward, of Kentucky; the Rev. Mr. Breed, of Long Island; the Rev. Mr. Moody, of Maine; the Rev. Dr. McKim, of Maryland; the Rev. Dr. Hodges, of Massachusetts; the Rev. Mr. McLean, of Michigan; the Rev. Mr. Jewell, of Milwaukee; the Rev. Mr. Nichols, of Minnesota; the Rev. Mr. Morris, of Mississippi; the Rev. Mr. Green, of Missouri; the Rev. Mr. Gardner, of Nebraska; the Rev. Dr. Waterman, of New Hampshire; the Rev. Dr. Glazebrook, of New Jersey; the Rev. Dr. Hoffman, of New York; the Rev. Dr. Carter, of Newark; the Rev. Dr. Buxton, of North Carolina; the Rev. Mr. Aves, of Ohio; the Rev. Mr. Short, of Oregon; the Rev. Dr. Parks, of Pennsylvania; the Rev. Dr. Arundel, of Pittsburgh; the Rev. Dr. Jeffords, of Quincy; the Rev. Dr. Henshaw, of Rhode Island; the Rev. Dr. Porter, of South Carolina; the Rev. Mr. Gibson, of Southern Ohio; the Rev. Dr. Meade, of South Virginia; the Rev. Dr. Dresser, of Springfield; the Rev. Dr. Winchester, of Tennessee; the Rev. Mr. Beckwith, of Texas; the Rev. Mr. Collins, of Vermont; the Rev. Dr. Carmichael, of Virginia; the Rev. Mr. Talbot, of West Missouri; the Rev. Dr. Roller, of West Virginia; the Rev. Dr. Fair, of Western Michigan; the Rev. Dr. Lobdell, of Western New York; the Rev. Mr. Prout, of Montana; the Rev. Mr. Rafter, of Wyoming; the Rev. Mr. Massie, of Shanghai.—*Times Report.*

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REPORT OF THE JOINT COMMISSION ON ECCLESIASTICAL RELATIONS.

The Commission on Ecclesiastical Relations respectfully reports:

That, so soon as reappointed, it organized by choosing as Chairman the Right Reverend Bishop of Western New York,



BISHOP G. FRANKLIN SEYMOUR, S. T. D., LL. D.  
Bishop of Springfield.

and as Secretary the Rev. Fr. A. DeRosset, and that, for the more efficient carrying on of the work entrusted to it, the following sub-committees were appointed:

1. *On Oriental Churches:* The Bishops of Long Island and Springfield; the Assistant Bishop of Springfield; the Rev. Dr. Hodges, the Rev. Mr. DeRosset; Mr. Nash.

2. *On the Old Catholics of Holland, Germany, Switzerland, and Austria:* The Bishops of Western New York, Long Island, Fond du Lac, and Michigan; the Rev. Drs. Vibbert, Doty, and Jewell; Messrs. Fish and King.

3. *On the Old Catholic Churches of France, Italy, Spain, and Portugal:* The Bishops of Central New York, Delaware, and Fond du Lac; the Rev. Drs. Hoffman, Langdon, Nevin, and Satterlee; Messrs. Jay, Chauncey and C. Vanderbilt.

4. *On the Scandinavian Churches:* The Bishops of Springfield and Iowa; the Rev. Dr. Vibbert; Messrs. Gerry and Cope-land.

5. *On the Moravian Church:* The Bishops of Iowa and Delaware; the Assistant Bishop of Springfield; the Rev. Mr. DeRosset; Mr. Cutting.

6. *On Correspondence with Foreign Chaplains:* The Rev. Mr. DeRosset.

A year since, in consequence of political difficulties, of the exact nature of which we have not been informed, inasmuch as the *Ἐκκλησιαστικὴ Ἀληθεῖα*, the organ of the Patriarch, was only allowed to allude to the matter in the most guarded way, Neophytus VIII, whose accessions to the Patriarchal throne of Constantinople we mentioned in our last report, found it necessary to resign his post, so that there are now no less than three ex-Patriarchs of Constantinople. After some delay, the Metropolitan of Leros and Kalymnos was chosen to succeed him, and, with the title Anthimus VIII, entered upon his new duties February 1, 1895. He is said to be a man of learning, eloquence, and efficiency.

Sophronius, "Pope and Patriarch of the great City Alexandria and of all Egypt," the oldest and the senior Bishop in the world, having been born in 1798, and consecrated in 1839, celebrated the twenty-fifth anniversary of his accession to the See he now occupies the past summer. When Bishop Blyth visited, a year since, "the aged and friendly Patriarch of St. Mark's throne, \* \* \* his clear eye, quick intelligence, and sonorous voice, seemed to argue that the dial of his life's record moves backward."

In our last, we mentioned that difficulties had arisen in connection with the election of the then new Patriarch of Antioch, Spiridion. It seems that these difficulties arose from the race feeling between the Greek and Arab Christians. We are happy to learn that the Patriarch has shown such wisdom and tact,

that peace and harmony now reign throughout his Patriarchate.

The most cordial relations continue to exist between the Patriarch of Jerusalem, Gerasimus, and Bishop Blyth, the representative of the Anglican Communion in the Holy City.

The following letter has been received from the Patriarch of Antioch:

SPIRIDION, BY THE MERCY OF GOD, PATRIARCH OF THE GREAT DIVINE CITY ANTIOCH, AND OF ALL THE EAST.

✠ To FREDERICK A. DEROSSET, *Archdeacon of Cairo, and Secretary of the Commission on Ecclesiastical Relations, of the General Convention of the American Church, we bestow on you our Apostolic Blessing, in Christ Jesus our Lord.*

We have safely received, Venerable Sir, your letter of the 14th-26th of last June, and the Journal of the General Convention of the American Church, which you sent to us with it, together with the report of the Commission on Ecclesiastical Relations, of which you are the secretary.

Thanking you for all these, in this our letter of response, we earnestly pray the Lord that he will keep you in good health, and send down upon you His heavenly grace and blessing.

✠ THE PATRIARCH OF ANTIOCH, SPIRIDION.

DAMASCUS, July 28, 1895.

Unofficial letters have also been received by our late Secretary, Bishop Hale, from the Patriarch of Alexandria, whose handwriting is as firm now as it was when the Bishop received the first letter from him so many years since that the Patriarch speaks of him as an old correspondent of his; from the Patriarch of Antioch, who "prays the Triune God that He would enlighten all with the light of His Divine wisdom and knowledge, and that He would hear our unceasing prayers and intercessions for the good estate of the Holy Churches of God, and for the union of all;" and from the large-hearted Nicodemus, late Patriarch of Jerusalem.

This prelate, since his retirement from the Patriarchate, on account of broken health, has been living in retirement at a small monastery on the Island of Halki, in the Sea of Marmora, near Constantinople. Last year this monastery was overthrown by an earthquake. The good Nicodemus, more fortunate than some, escaped with his life, and has been living in temporary quarters until the monastery is rebuilt. In these, he writes in a recent letter:

"I live by myself, quiet and thankful. I attend the Church of the Island, and labor in teaching the Gospel, for the edification of Christians who know little of God's Word, which grows ever more full of delights as the quiet of death draws near. \* \* \* \*



"Bear in mind, brother in Christ, what you have often expressed to us, that there is need that we of the East know you and that you know us. And in order to our knowing each other, there is need that the sacred liturgical books and the rules for service be translated into the different tongues, that they may be understood and that prejudice may be uprooted. They cause much harm through their want of sympathy, their manner, and their thoughtlessness, who, on your side, judge of us and our affairs, or on our side of you and your affairs, yet pay little attention to the real opinions of each, \* \* \* \* wherefore we shall thankfully receive and wait for the Liturgy of the Anglican and American Churches in Latin, which I understand you will send us, as also anything else bearing on the work of unity."

His blessedness had been told of the unsatisfactory nature of the various translations of the Prayer Book into foreign tongues, and has been asked if he could readily read Bright & Medd's *Liber Precum Publicarum*, which, besides being the best version of the English Prayer Book in any tongue, contains also a translation of the American and the Scottish Communion Offices.

Two important societies in the Russian Church have celebrated their twenty-fifth anniversary the past year, the Orthodox Missionary Society and the Russian Bible Society. Each can tell of admirable work done, but each, while thanking God for what has been achieved, recognizes the need of yet more earnest prayers and labor, and of yet larger gifts.

While, in America and England, the difficulties in the way of anything like general Christian education have been felt to be very great and often almost insuperable, we are told, on good authority, that "during the last twelve years more than eleven thousand parish schools have been provided by the Russian Church, and have been supported mainly through voluntary efforts."

A devout and learned English layman, well known to a member of our Commission, writes of a visit he paid last year in the East of Russia: "I traveled with a Tartar Priest, himself a convert from Mohammceanism, amongst the Tartar villages East of the Volga, where, so far from the state having put pressure upon the natives to desert their religion, Mohammedanism is even endowed by the Russian government. And yet, I saw village after village, where forty years ago there was not a single Christian inhabitant, with Christian churches built by private subscription, and crowded with Tartar peasants, singing the Liturgy, and other offices of the Church, in their native tongue."

The work of the Christianizing the Mohammedans seems to many almost hopeless. Surely there is life and efficiency in a Church which can succeed so well in a task so difficult.

Since last General Convention, we have been brought, in more than one instance, into relations with the Church in the Greek Kingdom. The learned and eloquent Demetrius Latas, Archbishop of Zante, was present at the meeting of the Board of Missions in Chicago, in October, A. D. 1893. In an address which he delivered before the body he said: "In your Church, and in the eminent divines of that Church, one can see concentrated the hopes of union, in the future, of all the Christian Churches in the world. Your Church is the centre toward which all the eminent persons of the distinctive Churches will cast their eyes in the future, when, by the grace of God, they will decide to take steps for the union of all the Christian world, into one flock under one Shepherd."

After the Apostolic Benediction from the Most Reverend Prelate, at the conclusion of his address, the following resolution, prepared by a member of our Commission, was unanimously adopted:

*Resolved*, That the Missionary Council of the American Church extends to the Most Reverend Dionysius, Archbishop of Zante, our most reverent regards, and through him our most loving greetings to our dear brethren in Christ, the Bishops, Clergy, and Laity of the Holy Orthodox Churches of the East, of whom he is so worthy a representative.

Not long after the Council at Chicago, he returned home by the Pacific Ocean. A friend who saw him soon after writes: "It was very interesting to notice the effect of his travels; he was extraordinarily impressed by the expenditure of resources on missionary work; it seems to have given him quite a new and fresh conviction that Christianity is destined to rule the world."

He had learned much of the real condition of our Church during his visit, and we hoped much from the results of his influence on his return to Greece. But our Heavenly Father was pleased to call him to his rest very soon after he again reached his native land.

A senior member of our Commission, the Bishop of Long Island, spending some time in Athens, and receiving much courtesy from the Metropolitan and his Clergy, addressed the following letter to the Metropolitan on Christmas Day, 1894:

*Germanos, Metropolitan of Athens, and President of the Holy Synod of Greece:*

*My Lord Archbishop.* After the very friendly interviews granted me by your Grace, in the past week, I am encouraged to believe that you will not regard with disfavor this more formal and explicit expression of my deep interest in all that belongs to the history, or concerns the well-being, of the Holy Orthodox Church of the East. Though I have no authority to

speaking for anyone but myself, I may venture to assure you and the Holy Synod over which you preside, that my feeling, as one of its Bishops, correctly represents that of the whole American Church.

There are many reasons why we of the remoter West should regard with affectionate veneration all branches of the Holy Eastern Church in communion with the Patriarch of Constantinople. We are not unmindful of what she has suffered and achieved through ages of change, oppression, and disaster. We are grateful for her patient and courageous witness in times of peril and persecution to the faith and order of the primitive Church. We are glad to recognize her dignity and honor, as the Mother Church of Christendom. It is part of our happiness, as it is also of our strength, to know that we have much in common with the Eastern Church, and that in some degree we are sharers in her noblest treasures. Her fathers are ours. We cherish, with a love second only to hers, the Clements, the Polycarps, the Basils, the Gregories and the Chrysostoms whom she gave to Christendom. And while saying this, we rejoice to add that she, faithfully obedient to their teachings, has never allowed herself to be tempted to put forth arrogant pretensions to supremacy and infallibility, and thus to erect new and insuperable barriers to the restoration of Catholic unity.

In this connection, we recall with lively satisfaction the endeavors made by some of our pious and learned forefathers of the Church of England (endeavors rendered possible by the absence of such barriers) to open friendly communications with Eastern Patriarchs and Prelates. But, coming down to events nearer our own time, we hold in thankful remembrance the kindness and sympathy shown by prominent ecclesiastics of the Greek Church to the Rev. Dr. Hill, during his fifty years of labor in this city in the cause of Christian education. The great value of his work and the disinterested motives which prompted it, as well as the stainless excellence of his character as a priest in the Church of God, have been equally attested by the highest authorities in the Greek Church and in the Greek nation. During all the half century of Dr. Hill's labors here, he was not only the public representative but also a living epistle of the American Church to the brethren of the Eastern Church. It is, therefore, no new thing that you should be assured by these presents of the loving sympathy of the American Church.

Most thankful for the many courtesies and kindnesses received at the hands of your Grace during my sojourn in Athens, I cannot conclude this letter without expressing the earnest hope (and I do so in words used by the late illustrious Bishop of Lincoln, some eighteen years ago) that "if it should please God that Constantinople should cease, after more than four

hundred years, to be the seat of Moslem misrule, and be restored to the Christian faith, the Cross may again surmount the Church of Santa Sophia, and other Gregories and other Chrysostoms may sit on the patriarchal throne, and faithful worshippers from the East and the West may meet together as brethren under its dome to sing praises to their common Lord."

If it be not a vain thing to cherish such a hope, it will surely be part of our daily prayers that God will, in His own time and way, effect such a union of the ancient Churches of the East with the Western Churches of the Anglican and American Communion, and with the Old Catholics of continental Europe, as will, in His merciful providence, prove to be a firm bulwark against the assaults of unbelief and Ultramontaniam—now the chief peril of Christendom, and a sure safeguard, amid all dangers and disasters, of the faith once delivered to the saints, with its sufficient record in Holy Scripture, and its sufficient witness in the Primitive Church.

With sincere esteem and affection, I am your Grace's friend and brother in Christ,

A. N. LITTLEJOHN,  
Bishop of Long Island.

To this letter the Metropolitan responded as follows:

*The Right Reverend the Bishop of Long Island:*

*My Dear Bishop:* The Holy Synod of the Church of Greece, having perused with great attention and care the letter sent by you, our beloved brother, has gratefully appreciated the affectionate veneration of the American Church toward the Holy Orthodox Church and its fathers, who established it through labor and blood. These fathers delivered to us, as they had received it from the eye-witnesses of the Word, a holy and uncorrupt Church, not having spot or blemish, or any such thing. Therefore the Holy Synod of the Church of Greece directed us to greet you, brother beloved in Christ, and to write a due answer to your honored letter.

Thus writing, we assure you, who are so dear to us, of our deep gratitude for your letter in which you express so strongly the thankfulness of the American Church to the Holy Eastern Church, for her patient and courageous witness, in times of peril and persecution, to the faith and order of the Primitive Church.

In this letter, you recognize the Holy Eastern Church as the Mother Church of Christendom, and you state that its fathers are also the fathers of the American Church, namely, the Clements, the Polycarps, the Basils, the Gregories, and the Chrysostoms. Moreover, you earnestly desire the realization of the union of the Churches of England and America, with the Primitive Church in the East.



We cannot express the joy and the great satisfaction we felt for what is written so sincerely by a Reverend Prelate of the American Church. We thanked God from the bottom of our heart because he has sent you, at this time, as one of His chosen servants to aid in preparing the way for the desired union, and so for the fulfillment of the great promise that we shall all be one flock under one and the same heavenly Shepherd, our Lord Jesus Christ.

In the meantime, we beg you, who in the goodness of your heart have shown us so many proofs of sympathy, to allow us to assure you that our Holy Church of God, walking in the paths of its blessed and ever memorable fathers and masters, considers as one of its principal aims, the union of all the Christian Churches in the world under one and the same Master, our Lord Jesus Christ.

Our Church, praying incessantly for this most desirable and salutary union, believes that the moment is approaching when this union will be possible, principally with those Churches of the West which have no ambition for self-advancement, and which are distinguished for their devotion to the principles of the Primitive Church. It is only such Churches that can successfully resist men who ascribe to themselves divine qualities, and that can remove the worst obstacles to the restoration of Christian concord and unity.

Writing this letter with Christian love to you, and giving to all faithful Christians of America the blessing of our Holy Church, we are your dear brother and friend in Christ,

✠ GERMANOS,

Metropolitan of Athens.

Athens, December 24, 1894—January 5, 1895.

The work of the Jerusalem and the East Mission, under the charge of Bishop Blyth, has gone on with many anxieties, but, on the whole, very successfully. In addition to the work at Jerusalem, a hospital has been opened at Haifa, at the foot of Mt. Carmel, under the very efficient care of Miss May Allen, daughter of the late Archdeacon Allen, of Salop, in the Diocese of Litchfield, and a lady of much experience in the missionary field.

There is a mission school at Cairo, under the charge of the Rev. Naser Odeh, a native Syrian, placed there by Bishop Blyth. It is especially intended for Jews, but Copts and Moslems are also admitted. A recent visitor was much impressed by the attainments of the pupils, girls, boys, and young men, and by the thorough and Churchly manner in which all was carried on. The Society for the Furtherance of Christianity in Egypt is doing what it can to promote education among the Copts, and especially for their women. Among the Copts themselves con-



siderable is done for education. A society has been founded by them called the Al Tewfikh Society, which aims to promote the advancement of the Coptic people, and, as means thereto, to improve the training and the support of the clergy, who are at present very poorly paid. While this movement is one of their own, they welcome the sympathy and help of Anglicans. The Archbishop's Mission to Assyrian Christians still goes on with its good work of assisting the Assyrian, or, as we believe they prefer to be called, the East Syrian, Christians help themselves. To use the words of the Archbishop of Canterbury, "The object of the Mission is not to Anglicise this people, but to make them intelligent holders of the religion which they have held with such tenacity." "There was no question about the absolute sincerity of these people; they did not desire that money should be spent among them; all that they asked was, 'Teach us; do come and teach us. You have all knowledge, all power, at your disposal; come over here and teach us.'"

A number of the students of the General Theological Seminary in New York have, we understand, undertaken to pay the salary of one of the clergy connected with the Mission, the Rev. Mr. Neesan, a Syrian who was educated at the New York Seminary. A number of village schools are supported by contributions of American Churchmen. Indeed, the Jerusalem and the East Mission, under Bishop Blyth, and the Archbishop's Assyrian Mission, are Anglican rather than English Missions, and well deserving of American help. We are pleased to learn that Bishop Blyth has recently received very generous assistance from this country.

The Eastern Church Association, founded about thirty years since in England, "to give information as to the state and position of the Eastern Christians, to make known to the Christians of the East the doctrine and principles of the Anglican Church, and to take advantage of all opportunities which the Providence of God should afford for intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East," which for some years was inactive, has lately been revived and is doing a good work. It counts among its members a number of Bishops and others of the American Church.

In our last report we gave an account of the First International Old Catholic Congress, held at Cologne, September, 1890, and of the second, held at Lucerne, Switzerland, in September, 1892. At the third of these Congresses, held at Rotterdam, Holland, August 27-30, 1894, two members of our Commission were in attendance, Bishop Hale and the Rev. Dr. Nevin. They were greatly encouraged by what they saw and heard. There were representatives there, and able ones, from Germany, Switzerland, Austria, France and Italy, and, of course, a good at-

tendance of Hollanders; and with all the zeal, there was great harmony. At other Old Catholic gatherings, one had been struck with the academic character of much of the proceedings. Wise men and good spake learnedly and well in favor of this doctrine, or against that practice. But the young and zealous were largely conspicuous by their absence. At this Congress the wisdom of the aged was not absent, but neither was the enthusiasm of the younger. In the earlier stages of the Old Catholic movement, the Church of Holland stood watching. Now, its Archbishop, two Bishops, with leading clergy and laity, were in the forefront. For years the Old Church in Holland steadily declined in numbers, now the tide has turned, and it has a steady increase. The Church services during the Congress were well attended by young and old, and were hearty and attractive. The Congress was presided over by Dr. Van Theil, head of the Theological Seminary at Amersfoort, a strong man, and an excellent presiding officer. While the visitors, Anglican and Russian, were treated with great courtesy and kindness, it was evident that the Old Catholics were not bidding for foreign support, in any quarter; and this in itself was an encouraging feature.

Excellent reports were given of progress in Germany and Switzerland. An able young priest from Paris told of good work done there. Pfarrer Cech gave a good report for Austria. It was resolved to have the next Congress meet (in 1896) at Vienna, by which time it is hoped that the Austrian Old Catholics will have a Bishop of their own. Arrangements to that end are already making.

Count Henri di Campello, from Italy, proclaimed the hearty agreement of himself and those who followed him with Old Catholic principles. It was a matter of regret, spoken of not publicly but privately, that Spain was not represented at this Congress, as it had been at the last, so that all those on the continent who sought to be Catholic but not Roman might act in harmony, to their mutual comfort and advantage.

In July last, Bishop Reinkens addressed a Pastoral Letter to the clergy and laity under his charge, to say that, warned by advancing years and the effects of recent illness that he had need of help in his work, he proposed that his Vicar General, Dr. Theodore Weber, be consecrated to be his assistant. Prof. Weber was accordingly consecrated August 4, 1895, in the Cathedral of Berne, by Bishop Herzog, assisted by Bishop Reinkens and Bishop Spit, of Deventer; a Bishop from each of the Churches of Germany, Switzerland, and Holland, thus taking part in the laying on of hands.

On Sunday, September 23, 1894, a recently erected church for the Spanish Reformers was consecrated in Madrid, by the Archbishop of Dublin, and on the same day, Senor Cabrera was consecrated a Bishop of the Reformed Church in Spain, by the

Archbishop of Dublin, assisted by the Bishops of Clogher and Down of the Irish Church.

During the past two years, there has been on the Continent not a little discussion of Anglican Orders. Some Old Catholics of Holland, who have not yet outlived Ultramontane prejudices, having expressed doubts as to the validity of those Orders, have drawn out most able replies from such Old Catholic leaders as Bishop Reinkens and Dr. Friedrich. And leading French ecclesiastics, the Abbé Portal, the Abbé Duchesne, and Monseigneur Gasparri, have demonstrated that many of the arguments urged against Anglican Orders have no support from history, or theological science. It is said that these distinguished scholars have been encouraged in setting forth the real facts in this matter by manifest approval in very high quarters. The withdrawal of baseless charges against the validity of Anglican Orders would do much in preparing the way for nearer relations between Christian Churches in time to come.

On the 30th of August, last, the Archbishop of Canterbury issued, at the request of the Bishops of his Province, a very important Pastoral Letter. In this he says:

"A desire for sympathy among classes, for harmony among nations, above all, for reunion in Christendom, is characteristic of our time. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labor for the realization of Christ's bequest of peace. \* \* \* The official letter of the Bishops of the Anglican Communion, assembled in Conference at Lambeth, in A. D. 1878, already suggested 'the observance throughout our Communion of a season of prayer for the unity of Christendom,' as well as an intercession for the enlargement of Christ's Kingdom. The Lambeth Conference of A. D. 1888 'commended this matter of reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our Communion,' in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have by their heads requested that prayers should be offered this last Whitsuntide for grace to attain to so good a consummation. In thankfulness to the one Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom. \* \* \* Union, solid and permanent, can be based only on the common acknowledgment of truth. \* \* \* History

appears to be forcing upon the Anglican Communion an unsought position, an overwhelming duty from which it has hitherto shrunk. It has no need to state or to apologize for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of East and West. \* \* \* It seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship. \* \* \* It is our supreme and perfect hope that at last 'the peace of God shall rule in all our hearts, to the which also we are called in One Body.' We steadfastly pray the prayer. We commit ourselves 'to Him that is able to do exceeding abundantly above all that we ask or think.'"

Doubtless, amongst those who pray for unity a large part have a very defective idea of what unity is, and are influenced, more than they themselves realize, by a desire to see their own opinion prevail. Members of one Church would fain see all other Christian Churches and Christians subject to that one Church. And those who have, for any cause, departed from the Divine Organization of the Church, vainly imagine that the immense majority of Christians would surrender what they hold as a sacred trust, in order to bring about a temporary union containing within itself the elements of its own speedy disruption. But, happily, God answers the prayers of His people, not according to their ignorance, but according to His infinite and loving wisdom. If there be a special promise, "where two of you agree on earth as touching anything that ye shall ask," how sure may we be that, when from millions of Christian hearts, in all parts of the world, goes up the constant and fervent prayer that "all may be one," He, who is "the author of peace and lover of concord," will, in His own good time and way, grant the petition, and unite all His children, however now dissevered, in "that peace of His that maketh all things peaceful."

How can we close better than in the words of Porphyry, the late learned and saintly Bishop of Tchigirin, in Russia, who, in his work on the Coptic Church, nearly forty years ago, thus beautifully wrote:

"He who walked amidst the seven golden candlesticks of the Church alone knoweth when, and how, and by what means, shall be fulfilled His promise, which cannot be broken, 'There shall be one Flock and one Shepherd.' But until that time comes, every child of the Catholic Church ought to draw near, by prayer, by love, by careful study, to his brethren who are put in antagonism to, or, to speak more correctly, are separated from him by misunderstandings. 'Behold how good and joyful a thing it is, brethren, to dwell together in unity!' In one and the same aether float all the stars of heaven, made by God,



not all of one size, or of one weight, and revolving in different orbits, and about different suns. On one earth, and according to one law of vegetation, the flowers grow, but how they differ in form and color! One Lord of the spirits of all flesh rules with sovereign sway over all, but when there is a common love each for the other, his tender mercy will graciously condescend, and listening to the prayers of all, each for the other, He will pardon errors and sins, in word or deed, and whether committed in knowledge or in ignorance."

All which is respectfully submitted.

A. CLEVELAND COXE.  
F. D. HUNTINGTON.  
CHARLES CHAPMAN GRAFTON.  
THOMAS F. DAVIS.  
CHARLES R. HALE.  
E. A. HOFFMAN.  
ROBERT J. NEVIN.  
FR. A. DEROSSET.  
JOHN A. KING.

## REPORT OF THE RECORDER OF ORDINATIONS.

ORDINATIONS BY BISHOPS OF THE AMERICAN CHURCH.

1885-1895.

Bishop George Burgess prepared a list of ordinations to the Deaconate from 1785 to 1857, both inclusive.

The Rev. E. H. Downing continued this list to the end of the year 1884.

In the former list there were 2,787 names, and in the latter 3,190.

The "copyist" of the Burgess list added one name.

The present compiler has found twenty-two names omitted.

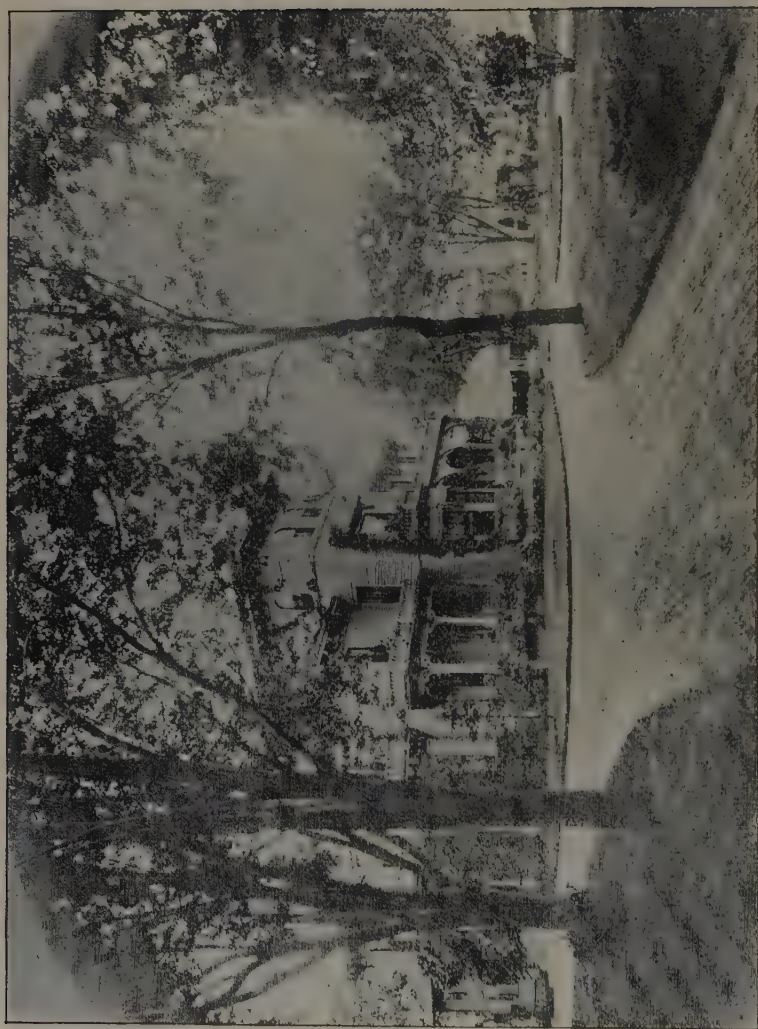
The total number of persons ordained to the Holy Order of Deacons up to Dec. 31st, 1884, was then,—

Burgess list.....	2,787	
Added by "copyist".....	1	
Added by present compiler.....	2	2,790
Downing list.....	3,190	
Added by present Compiler.....	20	3,210
Total to Dec. 31st, 1884.....		6,000

The omissions are herein supplied, and the numbering is begun with number 6,001, as more significant than if this list were begun at the unit. It is not desired to ignore the past, but to include it.

HERMAN COPE DUNCAN,  
Recorder of Ordinations.





VILLA ROSA.

## VILLA ROSA AGLOW.

MR. AND MRS. DORILUS MORRISON RECEIVE AT THEIR MANSION.

A GARDEN PARTY AFTER THE ENGLISH FASHION, FOLLOWED BY  
A MAGNIFICENT DINNER.

A beautiful October day dawned, mellow, bright, clear and radiant. No fairer, more perfect day was ever given by the gods to mortals. On such a day as this Mr. and Mrs. Dorilus Morrison had elected to give their garden party to the visiting delegates to the great triennial Convention. The fates were kind and King Sol shone his brightest for the honor of Minnesota weather. The garden party was a magnificent success. No chill air blighted the roseate plans of a hostess unsurpassed in all the country in the matter of entertaining. And the afternoon at Villa Rosa was one of perfect artistic and social satisfaction.

The fine old place is never more beautiful than at this time of the year. The fountain gushed forth a silvery spray of water within its border of tropical plants. The brilliant scarlet canna flamed against the deep green of the tall old hedges, beds of warm red foliage lighted up the broad sweep of close cropped lawn, and the sunlight streamed through tall maples and elms, making golden patches of light over the turf and the graveled walks. The house itself was like a rare old jewel set in the burnished gold of autumn leaves that were trailed over it in a perfect drapery of vines.

All about the extensive grounds warm rugs were laid for the sensitive feet of the ladies who desired to pause and chat in any particular spot. Seats were arranged about the sturdy trunks of grand old trees, and on them were cushions of bright silk. An arbor at the further end of the grounds was gay with trappings of cushions and rugs, and in this many a *tete a tete* was held.

A feature of the occasion which made one think of the smart English garden parties was the buffet laid for the comfort of the guests. It was placed under a large canopy of deep crimson, draped high up with chenille of soft dark red effects. Upon an immense rug one long table was laid attractively decorated with fruits and flowers. The latter were red geraniums placed in vases of Venetian glass that stood upon crimson velvet mats.



MR. DORILUS MORRISON.

Behind the table, set directly against the high hedge, was a well appointed buffet, glistening with silver and glass. At another spot distant from this punch was served.

A fine military band played during the afternoon, lending zest to the occasion and inviting groups of people to stroll down the walks and paths. The opening music was a march composed especially for the occasion by Frank Danz and called the Villa Rosa March. This was followed by various favorite overtures, operatic selections, waltzes and other light inspiring movements. The orchestra was semi-concealed behind a clump of fir trees midway in the sweep of the garden.

Mr. and Mrs. Morrison received their guests standing upon a large crimson rug under the great elms fronting the villa. They were assisted by Dr. Hutchins, who for many years has been Secretary of the House of Deputies, and was therefore well qualified to present the visiting guests by name. Mrs. Morrison invited no local receiving party to assist her in greeting the guests, choosing rather in consideration of the pleasure and freedom of all to detain a few of her friends at a time, as they arrived, to stand with her and receive. Thus a fresh group was continually about her, and left the duties onerous for none.

Mr. Morrison himself extended a most cordial and hearty greeting to all. His fine bearing marked him as the man of affairs that he is known to be, and all who shook him by the hand recalled in silence no doubt the many works of his brain in the great Northwest upon which he has so deeply left his impress. It was a pleasure to note his vigorous appearance and apparent excellent health. His charming wife standing by his side was a picture in brown and green, the details of her costume blending well with her blonde beauty. She wore a stylish short French coat of golden brown velvet, with full skirt of broadcloth of the same shade. The coat was set off by a beautiful pelerine of emerald green glace velvet with garniture of sable tails. Her hat was of the same green, with intermixture of fur.

A sensible and picturesque feature of the arrangements was the little page stationed near Mrs. Morrison to bear her messages to friends in distant parts of the grounds, as she could not leave her place in receiving the constant inflow of guests.



MRS. DORILUS MORRISON.



All during the afternoon, while the carriages rolled up to this summit of the city's handsome homes, a stream of people walked down the long avenue on which the villa faces, watching with interest every detail of the entertainment. It was like a glimpse into fairyland, a glimpse around which romances might be dreamed for weeks untiringly. The guests began leaving at five, and by six o'clock the grounds were deserted.

But Villa Rosa was ready to burst into brilliancy at a later hour for one of the most brilliant dinners ever given in the city. There were men representing varied and powerful interests, the Church, the world of finance, letters and law, each man standing a power in the state from which he hails.

The table was placed in the red room of the villa and was most superb in appearance. The gold service of the house was used for the occasion, and a choice menu was served. The flowers were American beauties, used most profusely, and the guest cards were satin hearts, alternating cerise and white. They were lettered with gold and had the menu in the inner side, in the same lettering. At each plate were also beautiful clusters of lilies of the valley, tied with white satin ribbon.

Dinner was served at 7 o'clock. Mrs. Morrison lead the way to the dining room, with Bishop Potter, who was the guest of honor. Grace was said by Dean Carmichael, of Canada. Mrs. Morrison presided, with Mr. Morrison opposite her, Bishop Potter at her right, and Dean Carmichael at her left. The other guests were: Bishops Lawrence, of Massachusetts; Sessums, of Louisiana; Vincent, of Ohio; Burgess, of Illinois; Nichols, of California; Neely, of Maine; Gov. Prince, of New Mexico; J. Pierpont Morgan, of New York; Robert Treat Paine, of Boston; Rev. Dr. Hodges, of Baltimore; John Marshall Brown, of Maine; J. S. Biddle, of Philadelphia; Rev. Dr. Morgan Dix, Dean Hoffman, of New York; Rev. H. P. Nichols, Minneapolis.

#### LIST OF GUESTS INVITED.

The Most Rev. Robert Machray, Archbishop of Rupert's Land, Canada; Rt. Rev. H. C. Potter, D. D., New York; Rt. Rev. Fred D. Huntington, S. T. D., New York; J. Pierpont Morgan, New York; Senator and Mrs. Edmunds, Vermont; Rt. Rev. Wm. S. Perry, D. D., Iowa; Rt. Rev. C. K. Nelson, D. D., Georgia; Rt. Rev. Chas. C. Grafton, S. T. D., Fond du Lac; Rt. Rev. A. N. Littlejohn, D. D., Long Island; Rt. Rev. Henry

A. Neely, D. D., Maine; Rt. Rev. Wm. C. Doane, D. D., Albany; Bishop Jackson, Alabama; Rt. Rev. Henry N. Pierce, D. D., Arkansas; Rt. Rev. Wm. F. Nichols, D. D., California; Rt. Rev. Nelson S. Rulison, D. D., Pennsylvania; Gen. and Mrs. Ballington Booth, Mrs. Gen. Custer, Mrs. Gen. John A. Logan, Washington, D. C.; Rt. Rev. John F. Spaulding, D. D., Colorado; Rt. Rev. Leighton Coleman, S. T. D., Delaware; Rt. Rev. John Williams, D. D., Connecticut; Rt. Rev. Wm. Forbes, Easton; Rt. Rev. Edwin G. Weed, D. D., Florida; Rt. Rev. Alfred A. Watson, D. D., Carolina; Benjamin Stark, Connecticut; Rev. T. Gardiner Littell, D. D., Delaware; Rev. J. W. Ohl, Colorado; Rt. Rev. A. J. R. Anson, bishop Qu'Appelle, Canada; Rt. Rev. Thos. Alfred Starkey, D. D., Newark; Rev. W. W. Battershall, D. D., Albany; C. M. Beckwith, Alabama; Rev. and Mrs. C. C. Edmunds, Jr., Albany; M. C. Tomblor, Arkansas; Rt. Rev. Edward Sullivan, Bishop of Algona, Canada; Rev. G. M. Christian, Newark; Rev. Joseph Carey, D. D., Albany; Rev. J. J. Vaulx, Arkansas; Rev. A. G. L. Trew, D. D., California; Rev. John H. Egar, D. D., New York; Rt. Rev. Geo. Worthington, S. T. D., Nebraska; Rev. Wm. P. Ten Broeck, Minnesota; Rt. Rev. Hugh M. Thompson, S. T. D., Mississippi; Rt. Rev. W. W. Niles, New Hampshire; Rt. Rev. John Scarborough, D. D., New Jersey; Rt. Rev. D. S. Tuttle, D. D., Missouri; Very Rev. Dr. Carmichael, Dean of Montreal, Canada; Rt. Rev. John Hazen White, Indiana; Rev. T. E. Green, D. D., Iowa; Rev. Wm. Dafter, D. D., Fond du Lac; Rt. Rev. Davis Sessums, D. D., Louisiana; Rev. Chas. F. Sweet, Maine; Rt. Rev. Thomas W. Dudley, D. D., Kentucky; Rev. C. B. Brewster, Long Island; Rev. W. K. Douglass, D. D., Louisiana; Rt. Rev. Frank R. Millspaugh, Kansas; Rev. E. T. Perkins, D. D. Kentucky; Rev. H. H. Waters, D. D., Louisiana; Rev. A. D. Beattie, D. D., Kansas; W. A. Robinson, Kentucky; P. J. Carleton, Maine; F. P. Wolcott, Kentucky; Rt. Rev. H. B. Whipple, D. D., Minnesota; Rt. Rev. Thos. F. Davies, D. D., Michigan; Hon. E. T. Wilder, Minnesota; Rev. S. F. Jewell, Ph. D., Milwaukee; Rt. Rev. Wm. Lawrence, S. T. D., Massachusetts; Rt. Rev. Wm. Paret, D. D., Maryland; Rev. Mahlon N. Gilbert, D. D., Minnesota; Very Rev. C. H. Gardner, Nebraska; Rev. R. A. Holland, S. T. D., Missouri; Rev. Daniel C. Roberts, D. D., New Hampshire; Dr. and Mrs. Albert Shaw, New York; Rev. G. W. Watson, D. D., New Jersey; Rev. John Williams, Nebraska; Very Rev. Dr. Grisdale, Dean of Rupert's Land, Canada; P. K. Roots, Arkansas; Rt. Rev. Wm. E. MacLaren, D. D., Chicago; A. Ryerson, Chicago; Rev. H. B. Restarick, California; Rev. Oliver H. Rafferty, Connecticut; Rev. Chas. E. Woodcook, Connecticut; Rev. Hamilton M. Bartlett, Delaware; Rev. C. H. Marshall, Colorado; Rev. E. P. Newton, Colorado; Rev. Alexander W. Seabrease, Indiana;

Rev. W. R. Gardner, D. D., Fond du Lac; Rev. C. Graham Adams, Indiana; Rev. F. E. Judd, D. D., Iowa; Rev. J. Hilliard Ranger, Indiana; Rev. E. H. Ward, D. D., Kentucky; Rev. L. W. Barton, Kentucky; Rev. P. A. Fitts, Kentucky; Rev. John Percival, D. D., Louisiana; Rev. A. W. Ryan, D. C. L., Minnesota; Hon. Chas. H. Strobeck, Minnesota; Rt. Rev. Isaac L. Nicholson, S. T. D., Milwaukee; Rev. Thos. W. MacLean, Michigan; Rev. G. S. Converse, D. D., Massachusetts; Wm. Keyser, Maryland; Rev. H. P. Nichols and wife, Minnesota; D. P. Porter, Mississippi; Rev. R. H. Weller, Jr., Fond du Lac; Rev. and Mrs. Jas. D. Stanley, Indiana; Maj. Samuel Mahon, Iowa; Chas. E. Brooks, Indiana; Rev. E. B. Taylor, Fond du Lac; Rev. and Mrs. J. J. Faude, Minneapolis; W. H. Lightner, Minnesota; Rev. Lucius Waterman, D. D., New Hampshire; Matthew Wilson, Esq., Canada; Rev. Jas. W. Keeble, Arkansas; Rev. Wm. Gold, D. D., Chicago; W. R. Butler, Pennsylvania; Rev. John Brainard, D. D., New York; Rev. James S. Stone, D. D., Chicago; Dr. A. D. Holland, St. Louis; M. C. Tombler, Arkansas; Rev. Clinton Locke, D. D., Chicago; George C. McWhorton, New York; Rev. Chas. T. Olmsted, D. D., New York; Rev. W. H. Carter, D. D., Florida; Dr. John S. Irwin, Indiana; F. G. Thomas, Iowa; Aquilla L. Jones, Indiana; Rev. Hugh L. Bartsen, Fond du Lac; Gilbert S. Wright, Indiana; J. H. Brook, Esq., Canada; Rev. John Wright, D. D., and wife, Minnesota; Mrs. Scandrett, Faribault, Minn.; Mrs. Lionssat, Baltimore, Md.; Mrs. Benerly Randolph, Maryland; Miss Alice Lacy, Albany; Mrs. Frank H. Miller; Rev. and Mrs. R. H. McKim, Washington; Mr. and Mrs. J. M. Woolworth, Omaha, Neb.; Miss Woolworth, Omaha; Miss A. R. Loring; Mrs. R. H. Soule; Miss Cornelia Jay, New York; Mrs. Peter Jay, New York; Miss H. D. Fellows; Mrs. F. G. Seigler; Mrs. J. L. Trueslow; Miss E. E. Andrews, Providence, R. I.; Mrs. G. R. Arnold, Providence, R. I.; Miss A. H. Laight; Miss A. P. Jervey; Mrs. H. P. Baldwin, Detroit; Miss Baldwin, Detroit; Mrs. Woolcot; Mrs. Twing, New York; Miss Emery, New York; Miss Ingalls, Wiscasset, Me.; Mrs. Parker, Denver, Col.; Mrs. Samuel Cox, Brooklyn; Miss Bunker; Miss Oakley; Mrs. A. B. Eldridge; Mr. and Mrs. J. B. Perry; Miss Triplet and friend; Mrs. L. P. Clark; Mr. and Mrs. S. D. Miller; Mrs. Samuel Colt and two friends, Hartford; Miss Howe, Pittsburg, Pa.; Mr. and Mrs. John Wilks, Raleigh, N. C.; Mr. and Mrs. J. M. Banks; Mr. and Mrs. P. White; Miss White; Miss Biddle; Rev. and Mrs. H. L. Jones, Wilkesbarre, Pa.; Mr. and Mrs. C. E. Graves; Mr. and Mrs. S. M. Curtis; Rev. and Mrs. E. A. Renouf, Keene, N. H.; Mr. and Mrs. J. J. Goodwin; Bishop and Mrs. Davies, Detroit, Mich.; Miss Davies, Detroit, Mich.; Mr. and Mrs. H. C. Parke, Detroit, Mich.; Mr. and Mrs. D. B. Lyman; Judge and Mrs. J. H. Stiness; Rev. and Mrs. C. S. Leffingwell;

Rev. and Mrs. R. R. Swope; Rev. and Mrs. F. W. Oakes; Misses Causland and Leadbeater, Philadelphia; Miss Arnold; Mr. and Mrs. J. W. Reynolds; Mrs. S. V. R. Thayer, Boston; Mr. and Mrs. J. N. Carpenter, Boston; Miss Markoe, Boston; Mr. and Mrs. J. V. Merrick, Boston; Mrs. Butler, Boston; Rev. and Mrs. Joseph Blanchard, Philadelphia; Rev. and Mrs. C. L. Hutchins, Concord, Mass.; Miss Hutchins, Concord, Mass.; Judge and Mrs. E. H. Bennett, Taunton, Mass.; Miss Sarah Wilkinson, Minneapolis; Bishop Whitehead, Pittsburg; Bishop Graves, Japan; Judge Isaac Atwater, Minneapolis; Dr. Elliott, Washington; Bishop and Mrs. Littlejohn, Brooklyn; Gov. King, Brooklyn; the Misses King, Brooklyn; Gen. and Mrs. Brown, Portland, Ore.; Miss Brown, Portland; Mrs. W. L. Halsey, Portland; Mrs. P. H. Ashbridge and friend, Portland; Mrs. E. Roberts; Miss Roberts; Mrs. Siousat; Mrs. Beverly; Mrs. W. G. Bolton; Mrs. Geo. Cabot Ward, Portland; Rev. and Mrs. Sterling; A. D. Parker; Dr. A. J. DeKosset; Col. DeKosset; G. R. Fairbanks, South Bethlehem, Pa.; W. A. Robinson, Louisville; Hon. N. P. Schendt, Brooklyn; G. R. Westfeldt; H. D. Forsythe, New Orleans; J. Packard, Jr.; S. Wilner, Baltimore; E. L. Davis, Worcester; Chas. G. Saunders, Lawrence; Hon. J. B. Winslow, Milwaukee; Mr. and Mrs. S. P. Nash, Dean and Mrs. Hoffman, New York; Bishop, Mrs. and Miss Perry, Iowa; Bishop Walker, N. D.; Bishop Graves; Dr. Francis, China; Bishop Kinsolving, Texas; Bishop Wingfield, California; Bishop Barker, Olympia; Bishop and Mrs. Gray and friend, Florida; Bishop Wells, Spokane; Bishop and Mrs. Talbot and daughter, Wyoming; Bishop Grafton, Fond du Lac; Bishop and Mrs. Starkey; Rev. G. M. Christian; Henry Hays; Alfred Mills, Newark, N. J.; Silas McBee, North Carlina; J. O. Moss, Sandusky, O.; Samuel Mather, Cleveland, O.; Geo. C. Thomas, Philadelphia; J. W. Brown; Bishop and Mrs. Whitehead, Pittsburg; Bishop Brewer; Bishop Fredrick; Bishop W. A. Leonard, D. D.; Rev. Dr. Morrison; Rev. Dr. Carey; Rev. Dr. Spaulding; Rev. Dr. Alsop; Rev. Dr. Drowne; Rev. Dr. Eccleston; Rev. Dr. Hodges; Rev. Dr. Elliot; Rev. Dr. Prall; Rev. Dr. Harris; Rev. P. G. Robert; Rev. F. B. Carter; Rev. Dr. Glazebrook; Rev. Dr. Huntington; Rev. Dr. Greer; Rev. Dr. McVickar and Miss McVickar; Rev. Dr. Fulton; Rev. Dr. Langford; Rev. Dr. Jeffries; Rev. Dr. Henshaw; Rev. Dr. Rhodes; Rev. J. H. Ely; Rev. Dr. Taylor; Rev. Dr. Davenport; Rev. Dr. Bliss; Rev. W. H. Collins; Rev. W. L. Gethens; Rev. Dr. Mann; Rev. Robert Talbot; Rev. Dr. Fair; Edward G. Bradford; Wm. Nicoll; Hon. J. C. Davis; A. J. C. Sowdon; Hon. Cortlandt Parker; Hon. Hill Burgwin; John Stettinius; Hon. R. E. Withers; Col. Craighill; Hon. J. M. Smith, LL. D.; Rev. Dr. Porter; Rev. Dr. Anstice; Col. Goddard, Rhode Island; John N. Brown, Rock Island; Leroy King, Newport; Geo. G. King, Newport;



Mr. and Mrs. H. Wells, Vermont; W. W. Pratt, Kansas City; Mrs. Canfield and Miss Canfield, Mr. and Mrs. Horace E. Dening, South Woodstock, Con.; Bishop Henry C. Potter, New York; Mrs. Bishop Doane, Albany; Mr. and Mrs. Allen, Philadelphia; Miss Stokes, Philadelphia; Mrs. Cooke, Philadelphia; Mr. and Mrs. G. Thomas, Philadelphia; Mrs. Neilson, Philadelphia; Bishop Burgess, Bishop Vincent, Mrs. John Marshall Brown, Robt. Treat Paine, J. S. Biddle, Mrs. E. M. Wilson. Of Minneapolis: Miss Wilson, Hon. and Mrs. W. D. Washburn, Mr. and Mrs. Thos. Lowry, Hon. Samuel R. Thayer, ex-Gov. and Mrs. John S. Pillsbury, Mr. and Mrs. Chas. A. Pillsbury, Mrs. Gray, Mr. and Mrs. C. E. Gale, Mr. and Mrs. F. H. Peavey, Mr. and Mrs. A. H. Linton, the Misses West, Dr. and Mrs. Geo. H. French, Mr. and Mrs. Will Wolford, Miss Wilbur, Miss Miller, Mr. and Mrs. W. S. King, Mrs. Rebecca Morrison, Walter Morrison, Rev. and Mrs. F. T. Webb, Miss Hoyt, Mr. and Mrs. Louis K. Hull, Mr. and Fred Johnson, Miss Johnson. Dr. and Mrs. H. H. Kimball, Hon. and Mrs. M. B. Koon, Mr. and Mrs. R. J. Mendenhall, Mr. and Mrs. J. A. Modisette, Rev. and Mrs. H. P. Nichols, Mayor and Mrs. Robt. Pratt, Mr. and Mrs. Carlos Wilcox, J. S. Bradstreet, Mr. and Mrs. H. F. Brown, Mr. and Mrs. John DeLaittre, Mr. and Mrs. William W. Eastman, Mr. and Mrs. Geo. H. Christian, Mr. and Mrs. E. C. Cooke, Hon. Loren Fletcher, Miss Fletcher, Mr. and Mrs. F. L. Greenleaf, Mr. and Mrs. E. H. Moulton, Miss Moulton, Miss Hance, Mrs. H. G. Harrison, Miss Harrison, Mr. and Mrs. W. E. Haskell, Mrs. C. F. Hatch, Mr. and Mrs. Samuel Hill, Mr. and Mrs. R. R. Rand, Prof. Maria L. Sanford, Mr. and Mrs. W. E. Steele, Miss Whitmore, Miss Annie Whitmore, President and Mrs. Cyrus Northrop, Prof. and Mrs. Wm. Folwell, Dean and Mrs. Pattee, Capt. and Mrs. S. P. Snyder, Mr. and Mrs. Chas. McC. Reeve, Dr. and Mrs. Chas. Jordan, Rev. A. Alexander, Mr. and Mrs. Alden Smith, Miss Gale, Judge and Mrs. E. B. Ames, Judge and Mrs. Isaac Atwater, Mr. and Mrs. E. R. Barber, Mr. and Mrs. Hector Baxter, Miss Barton, Rev. and Mrs. Marion D. Shutter, Mr. and Mrs. W. G. Northrup, Mrs. Isabel Marston, Mr. and Mrs. W. D. Washburn, Jr., O. V. Tousley, Miss Ripley; Miss Leadbeater and Miss Corsland, Philadelphia.

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#### GENERAL THEOLOGICAL SEMINARY.

One of the most interesting reports presented to the Convention is that of the Trustees of the General Theological Seminary, which shows that it owns sixty-four lots and buildings constituting Seminary Block in New York City, the value of which is not given; thirty-two lots on Central Block, value





DEAN E. A. HOFFMAN, D. D.

\$320,000; twenty-five lots on Wharf Block with Bulkhead, \$280,000, upon which there is a mortgage to trust funds of \$63,078.78. The trust funds are represented by personal property, and amount to \$854,266.85.

Here follows a list of gifts from forty-three Dioceses which brings the total sums owned by the General Theological Seminary, exclusive of real estate, value not given, to \$1,624,754.43.

Then follows an amendment to the Constitution giving the Board of Trustees power on specified conditions to remove the dean and professors for cause.

Churchmen everywhere will read with satisfaction this outline of studies, in the greatest seminary in the American Church for the training of its priesthood.

### III. INSTRUCTION.

Important changes have been made since the last General Convention in the statutes defining the course of study, with a view to the enlargement of its scope and increase of its usefulness. The various departments have been arranged as follows:

1. *The Hebrew and Greek Languages.*
  - (a) The Knowledge Necessary to the Intelligent Study of the Holy Scriptures in the original tongue.
  - (b) Readings in the Septuagint Version.
  - (c) Readings in Patristic Greek.
2. *Biblical Learning.*
  - (a) An Historical Account of the different Books of Holy Scripture, and of their admission into the Sacred Canon.
  - (b) The Principles of Scriptural Interpretation.
  - (c) The Critical Examination and Exegetical Study of the Sacred Writings in their original texts.
3. *Dogmatic Theology.*
  - (a) A Systematic Exposition of the Catholic Faith, as witnessed to by the Holy Scriptures and received by the Church.
  - (b) A Particular View of the Teaching of the Anglican and American Churches, as distinguished from that of the Church of Rome and the various Protestant Communions.
4. *Ecclesiastical History.*
  - (a) The Church down to the Age of Charlemagne.
  - (b) The Middle Ages.

- (c) The Reformation, with special reference to the position of the Anglican Church.
- (d) The Church in the United States of America.
- 5. *Ecclesiastical Polity and Law.*
  - (a) The Divine Constitution of the Church.
  - (b) The Principles of Ecclesiastical Polity.
  - (c) General Canon Law.
  - (d) Constitution and Canons of the Church in the United States.
- 6. *Evidences of Revealed Religion.*
  - (a) The Need, Nature, and Scope of Revelation
  - (b) The Authenticity, Genuineness, and Authority of the Books of the Old and New Testaments.
  - (c) The Inspiration of the Holy Scriptures.
  - (d) The External and Internal Evidences of Christianity.
- 7. *Pastoral Theology.*
  - (a) Homiletics, including the Composition and Delivery of Sermons, with the proper rendering of the Church Services.
  - (b) Duties of the Pastoral Office, with Parochial Organization and Administration.
  - (c) Liturgics, with a History and Explanation of the Prayer Book of the Church in the United States.
- 8. *Moral Theology and Christian Philosophy.*
  - (a) The Distinctive Principles of Moral Theology.
  - (b) Moral Theology in its application to—
    - (1) The Regulation of the Individual Man's Life and Conduct.
    - (2) The Solution of Contemporaneous Social, Economical and Political Questions.
    - (3) The Decision of Cases of Conscience.
  - (c) The Philosophical Basis of Theism and Ethics.
  - (d) Special Studies in the History of Philosophy:
    - (1) The Early Contact of Christianity with Greek Thought.
    - (2) The Philosophy of the Schoolmen.
    - (3) The Relation of Empirical Philosophy towards the Catholic Faith in England, since the time of John Locke.
- 9. *Oriental Languages.*
  - (a) Indo-Iranian,
    - (1) Sanskrit.
    - (2) Avestan.
  - (b) Semitic.
    - (1) Assyrian.
    - (2) Arabic.

- (3) Syriac.
- (4) Chaldee.
- (5) Ethiopian.
- (6) Samaritan.
- (c) Coptic.

10. *Ecclesiastical Music.*

- (a) The Cultivation and Development of the Voice.
- (b) The Theory and Practice of Singing at Sight.
- (c) The History of Music with the Characteristics of Modern Ecclesiastical Music.
- (d) (1) The aim and right use of Music in the Church's Worship.
- (2) The Conduct and Administration of Choirs.

The Chair of Moral Theology and Christian Philosophy, strange to say, is believed to be the first that has been established in any of our Divinity Schools. It was constituted at the unanimous request of the Faculty, and will prove a very valuable addition to the instruction given in the Seminary. The Chair has been filled at a meeting of the Trustees, held September 24, 1895, by the election of the Rev. Dr. Charles Theodore Seibt, late Professor of Moral Theology and Christian Evidences, Kenyon College, Gambier, Ohio.

The Department of Biblical Learning has been divided by assigning the literature and interpretation of the New Testament to the Professor of Biblical Learning, and changing the title of the Chair, and establishing a new professorship, entitled "The Professorship of the Literature and Interpretation of the Old Testament." The course of instruction in these departments to be:

*Department of Literature and Interpretation of the Old Testament.*

- (a) An Historical Account of the Books of the Old Testament, and of their admission into the Sacred Canon.
- (b) The Principles of the Interpretation of the Old Testament.
- (c) The Critical and Exegetical Study of the Old Testament Scriptures in the original text, and the Integrity, Authenticity, Style and Credibility of the same.

*Department of the Literature and Interpretation of the New Testament.*

- (a) An Historical Account of the Books of the New Testament and of their admission into the Sacred Canon.
- (b) The Principles of the Interpretation of the New Testament.
- (c) The Critical and Exegetical Study of the New Testament Scriptures in the original text.

The Chair of the Literature and Interpretation of the Old Testament was filled May 15, 1894, by the election of the Rev. Charles William Edward Body, D. D., D. C. L., late Provost of Trinity University, Toronto, Canada, who entered upon its duties in the following September.

At the same meeting of the Board the Rev. Theodore Myers Riley, D. D., late Professor of Ecclesiastical History in Nashotah Divinity School, was elected Adjunct Professor of Pastoral Theology. This was rendered necessary in consequence of the additional work laid on a department already overburdened by the largely increased number of students.

The Alumni Professorship of the Evidences of Revealed Religion is vacant in consequence of the refusal of the Associate Alumni to nominate under the new statute which requires it to be a permanent professorship. The Board of Trustees, in the hope that an agreement satisfactory to both parties might be reached, referred the matter to its Standing Committee, with full power to arrange the matter with the Alumni Association, but the Association preferred to appeal to the Civil Courts, where the question is still under consideration. In the meantime the Trustees, in order that the students might not be deprived of instruction in this important department, elected the Rev. Philander Kinney Cady, D. D., Professor of the Evidences of Revealed Religion, to continue as such during the pleasure of the Board.

By appointment, the Rev. Jocelyn Johnstone, M. A., acted as Tutor in Greek and Hebrew during the Academical year 1892-3, and was succeeded by the Rev. Hugh Latimer Burleson, M. A., B. D., during 1893-4. Since Mr. Burleson's resignation the duties have been performed by the Rev. Charles Norman Shepard, M. A., who holds the John H. Talman Fellowship.

During the last three years two of the Professors have departed this life—the Rev. Samuel Buel, D. D., on the 31st of December, 1892, in the seventy-eighth year of his age; and the Rev. William Ernest Eigenbrodt, D. D., on the 4th of November, 1894, at the advanced age of eighty-one years.

Dr. Buel occupied the Chair of Systematic Divinity and Dogmatic Theology with exemplary learning and fidelity for seventeen years; and Dr. Eigenbrodt for twenty-seven years most faithfully discharged the duties of the Chair of Pastoral Theology. They were both retired in 1888 in consequence of the increasing infirmities of age, and each of them was made Professor Emeritus by the unanimous vote of the Board of Trustees. Their memory will always be cherished by the Seminary to whose reputation they contributed so largely, and by the Alumni whose character they did so much to mould. To Dr. Eigenbrodt the Seminary is also indebted for a most munificent legacy.



The Bishop Paddock Lectureship continues its valuable services to the students, and, by the publication of the lectures, to the Church at large. The following lectures have been delivered during the past three years:

"The Repose of the Blessed Dead," by the Rt. Rev. A. Cleveland Coxe, D. D., L. L. D., Bishop of Western New York.

"The Permanent Value of the Book of Genesis as an Integral Part of Divine Revelation," by the Rev. C. W. E. Body, D. D., D. C. L., Provost of Trinity University, Toronto, Canada.

"The Influence of Philosophy and Logic on the Revealed Facts of Christian Redemption," by the Rev. Robert B. Fairbairn, D. D., L. L. D., Warden of St. Stephen's College, Annandale, N. Y.

The students have also been favored with addresses from the following Bishops and Presbyters:

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| 30 Sept., | 1892. | The Rt. Rev. E. T. Churton, D. D., Lord Bishop of Nassau.  |
| 2 Nov.,   | "     | The Rt. Rev. William F. Nichols, D. D., Bishop of California, on the Mission Field in his Diocese.   |
| 6 Feb.,   | 1893. | The Rt. Rev. B. Wistar Morris, D. D., Bishop of Oregon, on Mission Work in Oregon.                   |
| 1 March,  | "     | The Rt. Rev. W. A. Hare, D. D., Missionary Bishop of South Dakota, on his Visits to China and Japan. |
| 18 April, | "     | The Rt. Rev. L. H. Wells, D. D., Missionary Bishop of Spokane, on Work in Spokane.                   |
| 9 Nov.,   | "     | The Rt. Rev. C. K. Nelson, D. D., Bishop of Georgia, on Work among the Negroes.                      |
| 1 March,  | 1894  | The Rt. Rev. C. C. Penick, D. D., on Work among the Colored People of the South.                     |
| 2         | "     | The Rt. Rev. H. M. Thompson, D. D., D. C. L., Bishop of Mississippi, on Mission Work.                |
| Oct.,     | "     | The Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.  |
| Nov.,     | "     | The Rt. Rev. Thos. F. Gailor, D. D., Assistant Bishop of Tennessee.                                  |
| "         | "     | The Rt. Rev. Abiel Leonard, D. D., Missionary Bishop of Nevada and Utah.                             |
| "         | "     | The Rt. Rev. Francis K. Brooke, D. D., Missionary Bishop of Oklahoma.                                |
| 14 Jan.,  | 1895. | The Rt. Rev. Isaac L. Nicholson, D. D., Bishop of Milwaukee.   |
| 24        | "     | The Rt. Rev. Frederick Courtney, D. D., Lord Bishop of Nova Scotia.                                  |
| 18 Feb.,  | "     | The Rt. Rev. A. Cleveland Coxe, D. D., L. L. D., Bishop of Western New York.                         |

- 28 Feb., 1895. The Rt. Rev. W. M. Barker, D. D., Missionary Bishop of Western Colorado.
- 3 Oct., 1892. The Rev. J. O. S. Huntington, on "The Ministry; a plea for a broader field of Mission Priests."
- 30 Nov., " The Rev. F. L. H. Pott, on "The China Mission."
- 6 Dec., " The Rev. W. C. Winslow, D. D., etc., on "Recent Discoveries in Egypt, and their bearing on Old Testament History."
- 24 Jan., 1893. The Rev. W. W. Moir, on Mission Work in Colorado.
- 24 " " The Rev. W. W. Love, on Mission Work in Wyoming and Idaho.
- 11 April, " The Rev. R. E. Dennison, on "Working Men's Clubs."
- 24 Oct., " The Rev. Hugh L. Burleson, on the Oneida Indians.
- 16 Nov., " The Rev. Floyd W. Tomkins, on City Mission Work.
- 15 Jan., 1894. The Rev. Irving Johnson, on the Associate Mission at Omaha.
- 19 " " The Rev. John W. Chapman, on Alaska.
- 18 Feb., " The Rev. J. Nevett Steele, Mus. Doc., on Church Music.
- 6 March, " The Rev. Herbert Sowerby, on China.
- 19 " " The Rev. August Ulmann, on the Ober Ammergau Passion Play, illustrated by stereopticon views.
- 27 April, " The Rev. George R. Van DeWater, D. D.
- 5 Dec., " The Rev. C. N. Field, S. S. J. E., Boston, Mass.
- 11 " " The Rev. W. Wilkinson, Rector of St. Andrew's Church, Minneapolis, Minn.
- 4 March, 1895. The Rev. Yung Klung Yen, Missionary at Shanghai, China.
- 20 " " The Rev. David Griffin Gunn, Missionary at Oklahoma City.
- 4 April, " The Rev. L. B. Ridgeley, Rector of St. Paul's Church, Salt Lake City, Utah.
- 23 " " The Rev. Wm. Chauncey Langdon, D. D., Providence, R. I.
- 14 Nov., 1892. Charles D. Kellogg, on "Organized Charity."
- 20 Dec., " Prince Momalo Massaqui, King of Sabrato, on his Native Country.

In addition to these addresses, the students have each year enjoyed the privilege of two Quiet Days, conducted by the Bishops of New York and Montana, and the Very Rev. Wilford L. Robbins, D. D., Dean of Albany.

Forty-eight Bishops had been students in this Seminary, beside a long list of clergymen who have done noble service in all departments of Church work, both at home and abroad. There are at present 138 students, and there would be a larger number if there were more rooms in which to accommodate applicants.

4,157 books have been added to the library since the last report, and the total number of books on the catalogue is 25,900. The Rev. Dean Hoffman and Mr. Cornelius Vanderbilt bought and gave the unique and valuable Copinger Collection of Latin Bibles. This collection, with the additions which have been made to it, numbers about two thousand volumes. It is the largest, if not the most valuable, collection of Latin Bibles to be found in any one library in the world. It exceeds the number of editions in the British Museum by nearly one hundred, and contains several hundred more than are to be found in the Bodleian Library in Oxford, or the University Library in Cambridge. But the value of the collection does not consist alone in the number of the editions, but in the fact that many of them are extremely rare, and some of them absolutely unique, no other copy being known to exist. In nearly every instance the books are in excellent preservation. Many of them are in the curious original bindings, with the metal bosses and silver clasps; sometimes with leather tags to facilitate turning over the pages and protect the edges of the leaves; some have been rebound, and a few are in cardboard backs. The older editions show the development and growth of the art of printing, whilst the sixteenth century editions demonstrate the learning, piety, patience, and care which have been brought to bear on the Word of God, display the basis on which rest many of the various sects of Christendom, and throw light on every phase of theological life.

This collection, which has been described as "the most valuable literary treasure that this country has ever received," and in reference to which the London "Church Times" says, "The American Church may well be congratulated on the acquisition of a collection whose simple possession is an honor, and in certain directions even a valuable incentive to the study of the modern history of the Bible," has been placed in the room in Hobart Hall formerly occupied by the archives of the General Convention, where it will be carefully preserved, and access permitted to it, under proper restrictions, to all who wish to consult it. It is hoped that in this way this inestimable bibliographical treasure will prove of the greatest value, not only to the General Theological Seminary, but to all biblical scholars in this country.

There have also been added to the Latin Bibles several hundred editions of the Greek Testament.

## VII. GIFTS AND LEGACIES.

The Trustees are again able to report a number of valuable gifts and legacies, which have materially aided the Seminary and enabled it to extend its work and usefulness.

The Professorship of Dogmatic Theology has been endowed by a gift of \$75,000 from Mrs. E. A. Hoffman.

Three fellowships have been endowed by a legacy of \$23,943.49 from Miss Emma Carrington Mayo, of Elizabeth, N. J.

The executors of the late George A. Jarvis of Brooklyn have paid \$38,492.73 on account of the legacy from the residuary portion of his estate.

Twenty thousand dollars have been added to the Samuel Verplanck Hoffman Foundation, increasing the fund for the support of future Deans to \$150,000.

Five thousand dollars have been given to complete the professors' houses on the site of the old East Building.

Two new scholarships have been founded and endowed, viz.: by Mrs. Charles D. Smith, \$5,000; Miss Amelia R. Norris, \$2,500.

Miss Jay has provided for the further continuance of the Pierre Jay Prize for the best essay on "The Motives for Foreign Missions" by a gift of \$600.

Our constant benefactor, the Society for Promoting Religion and Learning in the State of New York, has given \$3,000 for the purchase of books for the Library, and has provided each year \$3,500 towards the payment of the salaries of the professors.

In addition to this, there should be noted the very valuable collection of Latin Bibles and Greek Testaments presented to the Library, already alluded to in this report.

Large as these gifts are, it must not be taken for granted that they are sufficient for the needs of the Seminary. The increasing number of students only adds to the annual expenses, as the tuition is free and the charge made does not cover the cost of their board. Three professorships have no endowment, and three others are only partially endowed. There is no provision made for the current expenses or for the increase of the Library. More scholarships to aid indigent students are urgently needed, and, as has already been stated, the refectory and additional dormitories must be built unless we are content to refuse many students applying for admission. This year we had applications from sixteen young men for whom we had no rooms.

## VIII. SEMINARY CONFERENCES.

Among the signs of encouragement should be noted the annual conferences of representatives of the Theological Seminaries of our Church in this country which have been held in

Easter week the last three years. The first took place in New York; the second in Philadelphia; the third in Cambridge. They were all largely attended, and were very helpful to those engaged in the responsible work of Theological Education. The last ventured to suggest a modification in the subjects specified in the proposed new Canons for the examination of candidates applying for ordination.

#### IX. CONCLUSION.

The trustees cannot close this report without congratulating the seminary on the prosperous condition and promising of the General Theological Seminary under its care. Never before in its history has its equipment and its work been more substantial, never before has the spirit of progress been a more potent influence in its administration. Ever since the present Dean assumed the executive office the improvement has been continuous. Through his judicious management, his untiring effort, and, not the least, his own generous sacrifices, the property of the Seminary has been redeemed, the finances strengthened, the endowment increased, and the working equipment perfected; the department of instruction has been re-ordered, its offices increased, and its forces organized; the work of the students has improved, and the standard of education been raised. The institution, as it is to-day, is one in which American Churchmen may justly feel pride. The General Seminary of the Church ought to be an object of special interest to every member of that body, and we do not doubt that a knowledge of its present progress would call forth unhesitating approval from every side; nor that the Church, if it is but informed of all that has been done, and of the growing demands upon its General Theological Seminary, will make it its loving care, and that those who have it in their power to forward the work by contributions of money will esteem it a privilege to do what they can to secure its greater success and prosperity.

Respectfully submitted on behalf of the Board of Trustees.

T. STAFFORD DROWNE,  
Secretary.

New York, October 2, 1895.

The trustees might have said much more about the work and worth of the Rev. Dean E. A. Hoffman, D. D. He is a man whom to know is to love, a man of strong character, upright in all his ways, a man of learning and wide experience enriched by travel in many lands, a very good administrator, and an incessant worker, a Churchman of strong convictions, who has given the best years of his life without pay to all the interests of the General Seminary. Nor is this all; he has



given very largely of his wealth to the Seminary, and to many other good works in which the Church is engaged. It would not be easy to find a nobler example of what the grace of God in Jesus Christ can make a man than the Very Rev. E. A. Hoffman, Dean of the General Theological Seminary, New York. Such a man must draw to him men noble in gift, rich in all that goes to make a minister strong; and so the professors are men of power, and the graduates in large numbers men of mark. I have often been thrilled with the influence of the seminary life and worship as I have seen it in Chelsea Square.

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### *BISHOPS WHIPPLE AND GILBERT'S RECEPTION.*

Bishops Whipple and Gilbert gave a reception at the West Hotel on the evening of Thursday the 3rd. The hotel is one of the largest in the United States, and one of the best managed; Col. John T. West, owner, and Mr. Gray, the manager, from the first moment the members of the Convention and visitors began to arrive to the last day of their stay, left no work undone and no care untaken which could add to the pleasure and comfort of each and all who lived with them or who had business at the West. Men like Mr. J. N. Brown, and Mr. Robert Treat Paine, ladies like Mrs. Colt, of Hartford, Mrs. Hoffman, of New York, all said they had never stayed at any hotel where all arrangements had been more nearly perfect or satisfactory. On the night of the reception the West was flooded with soft, warm light. At eight o'clock the guests began to arrive in carriages of every description; they came in very large numbers from St. Paul. No words of praise can be too warm to describe the attitude of St. Paul people towards the Convention. Not alone was it Church people, but the very best residents there, in every walk of life, took deep and loving interest in all that was done, and they gave a thousand dollars in cash to the fund for paying the expenses of the Convention. Everyone who had official connection with arrangements on behalf of the Diocese of Minnesota was at the Hotel to introduce the guests one to another.

The Committee receiving in the main parlor were: Bishop Whipple, wearing his purple biretti; Bishop and Mrs. Gilbert,

Mrs. H. A. Scandrett, daughter of Bishop Whipple ; Mrs. Winthrop Young ; Rev. and Mrs. Harry P. Nichols ; Mr. and Mrs. George Porter ; Mrs. Will Steele ; Mrs. C. McC. Reeve ; Mrs. Louis K. Hull ; Mrs. George H. Christian ; Mrs. F. T. Webb ; Mrs. G. M. Yates ; Mrs. Harcourt Horn ; Mrs. F. B. Bass and Mrs. Dr. Wright, of St. Paul.

These all greeted a constant stream of people, more than two thousand in number. Many had come long distances to see the famous men and women, who it was known, would be present. The learned ecclesiastic laid aside the gravity of his manner, the Bishops forgot for a time that they were men of distinction, and the busy business men their care. Ladies of the highest eminence in the social world, and in the religious world, laid aside much of the formality which marks events of less importance, and social intercourse such as distinguishes souls on virtue and goodness bent was the order of the evening ; the whole scene was one which made, for a little while, the sadness of earth take flight, and joy spring in its path with all attendant good. The parlors were exquisitely decorated with plants and flowers, palms and roses. The orchestra was in the moorish recess of the main corridor. From the list following, which contains a small number of names of persons present, it will be seen how representatives of all that is best, both in Church and in State, in religious, philanthropic, social, commercial, legislative and executive, this reception was :

Hon. George F. Edmunds, Vermont ; J. Pierpont Morgan, New York City ; G. H. Browning, New York City ; R. H. J. Goddard, Rhode Island ; Rev. Dr. Elliot, Washington, D. C. ; Dr. Albert Leffingwell, Chicago ; Hill Burgwin, Pittsburg ; George C. Burgwin, Pittsburg ; Henry P. Burgwin, Florida ; Mrs. Ruffin Hill, Miss Annie Roulahac and Mrs. Margaret Nelson, North Carolina ; Emery Cobb, Kankakee, Ill. ; G. H. Morgan, United States Army ; Rev. Dr. Dresser and wife, Springfield ; Mr. and Mrs. R. R. Swope, Wheeling, W. Va. ; Robert Treat Paine, Boston ; Rev. Dr. Green, St. Louis ; Bishop John Hazen White, Indiana ; Col. and Mrs. F. M. Thornton, Benson, Minn. ; R. A. Sibley, Rochester, N. Y. ; E. L. Temple, Rutland, Vt. ; Rev. J. M. V. King, Hastings ; Rev. C. L. Mallory, Delevan, Wis. ; Walter N. Wells, Delevan, Wis. ; Mrs. C. D. Hastings, Valley City, Dakota ; Mr. and Mrs. P. Wallastum, Fairmont ; Mrs. Fowler, Rochester, Minn. ; Bishop Cheshire, North Carolina ; Archdeacon Duncan, Louisiana ; John S. Lindsay, Boston ; W. C. Haines, Cheyenne ; Bishop Perry, Iowa ; Rev. Dr. Walker,

Wisconsin; Rev. Frank Durant, Chadron, Neb.; Rev. Dr. I. Bliss, Burlington, Vt.; W. H. Robinson and wife, Louisville; Miss Shelton Rockland, Me.; Miss Stanwood, Portland, Me.; Dr. and Mrs. Green, Cedar Rapids, Iowa; Rev. R. H. Gesner and wife, Dr. Cooke, Manchester; Mrs. Bishop Leonard, Bishop Nichols, Rev. Dr. Douglass, Louisville; Mrs. Prindle, Duluth; Miss Hoppin, Columbus; Mrs. Col. Lounsbury, Mrs. Asa Fisher,



WEST HOTEL, MINNEAPOLIS.

W. P. Perkins, Bismarck; Rev. E. E. Mathews, Erie, Pa.; Miss Warnock, Galt, Ont.; Mrs. Marion Buckley, Chicago; Bishop Vincent, Bishop Millsaugh, Bishop Burgess, Bishop and Mrs. Littlejohn, Mrs. Lockwood, St. Louis; Sister Hannal, Denver; Mrs. C. D. Hastings, Boston; E. G. Hinrich, Waco, Texas; Rev. C. N. Beckwith, Galveston; Rev. F. Page, Waco, Texas; Rev. G. L. Crockett, St. Augustine; Thomas Cranage, Bay City, Mich.; Dr. Henry L. Jones, Wilkesbarre, Pa.; Judge North,

Columbus, Pa.; Hon. Rodney Mercur, Towanda, Pa.; Mrs. Baldwin, Red Wing; Bishop and Mrs. Leonard; Mrs. J. P. McClelland, Miss McClelland, Miss Bamber, Rochester; Mr. and Mrs. Henry Wells, Vermont.

## FROM MINNEAPOLIS.

Among the prominent local people present were the following:

J. C. Potter, P. C. Clarendon, B. F. Beardsley, S. J. Beardsley, Walter S. Booth, Hector Baxter, Dr. A. P. Williamson, E. H. Holbrook and daughter, Mr. and Mrs. S. G. Bigelow, Mrs. W. E. Jones, Miss Marian Jones, Mr. and Mrs. F. L. Chapman, Mr. and Mrs. A. M. Eddy, Mr. and Mrs. A. H. Runge and daughter, Dr. and Mrs. C. W. Putnam, Geo. F. Edwards, Mrs. E. H. Ferris, Mr. and Mrs. W. H. Ritchie, Mrs. A. M. Grove, J. W. Beebe, Mr. and Mrs. J. H. Long, F. W. Chamberlain and wife, Col. G. O. Eddy, J. J. Ankeny, Dr. and Mrs. W. W. Folwell, Dr. and Mrs. March, E. S. Gaylord and wife, Mrs. M. D. Shutter, Hon. and Mrs. W. E. Johnson, W. D. Pattee, Mr. and Mrs. W. E. Steele, Mr. and Mrs. John Day Smith, Louis K. Hull, Capt. and Mrs. Reno and daughter, Mr. and Mrs. Fred Farrington, A. H. Hall, Dr. W. D. Lawrence, Dr. and Mrs. C. L. Wells and daughter, Rev. Thomas McClarey, Rev. Dr. Tuttle, Dr. and Mrs. Jabez Brooks, Mr. and Mrs. Geo. R. Newell, Mr. and Mrs. C. H. Childs, Rev. and Mrs. Wm. Wilkinson, Misses Mabel and Sarah Wilkinson, W. E. Haskell, Rev. Frederick Remington, Rev. F. T. Webb, Theodore Wetmore, W. B. Folds, W. E. Hempsted, A. J. Odgen, J. M. L. McDonald, Thomas Turlock, James Johns, C. A. Leycraft, Mrs. J. N. Payne, Miss Lizzie Payne, P. H. Litchfield and wife, Dr. C. H. Hunter and wife, Winthrop Young, W. B. Tuttle and wife, Jas. C. Young and wife, H. K. Sidle and wife, Thos. Rogers, Mrs. E. H. Tucker, Mrs. Scandrett and two daughters, Geo. A. McDougall and wife, Miss McDougall, Mrs. Set Morgan, Mrs. S. B. Lovejoy, R. W. Wheelock, Mrs. W. C. Foster, Dr. Geo. F. French, W. C. Edgar and wife, Geo. Higgins and wife, Dr. Hutchins and wife, Mrs. A. B. Coe, Mrs. E. C. Coe, H. Hinkel and wife, Mrs. J. P. McClelland, C. J. Gutesell and wife, Col. McC. Reeve, L. C. Weitzel and wife, S. J. Bigelow and wife, Mrs. Ida Smart, Mrs. F. E. Trasher, Mrs. Helen Moore, J. P. Hill and wife, Mrs. W. H. Jacoby, J. S. Job and wife, W. H. Gibson and wife, C. M. Farrington and wife, T. Saeger.

## FROM ST. PAUL.

St. Paul sent a goodly company, among many being the following prominent people:

Mr. and Mrs. Paris Fletcher, Mr. and Mrs. John H. Ames, Col. and Mrs. Bend, R. Edwin Rider, Allen McMillan, Mrs.



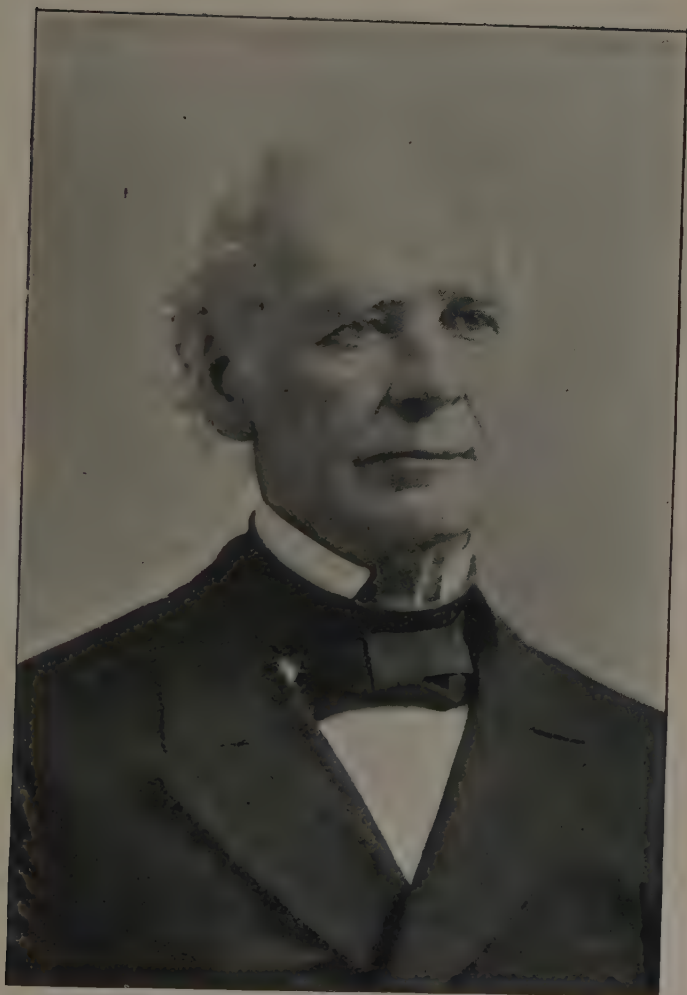
Judge Hale, Rev. Dr. Wright, Rev. Chas. Holmes, Mr. and Mrs. F. W. Sturtevant, Mrs. H. C. Ellar, Mrs. C. C. King, Miss Nellie King, Miss Virginia King, Mr. and Mrs. J. A. Barr, Mr. and Mrs. S. Hicks, Mr. and Mrs. Gaskell and daughter, Mrs. and Miss Hubbard, Rev. and Mrs. Johnson, Miss Bass, Mrs. E. C. Belote, Miss Helen M. Lovatt, Charles Beard, Mrs. H. P. Bailow, Mr. and Mrs. J. C. Hill, Mrs. E. C. Washington, Mrs. E. Wilcoxson, Mrs. C. E. Hunt, Mr. and Mrs. F. J. Whitney, Miss Whitney, George J. Whitney, Mrs. Dr. Beecher, Mrs. M. D. Miller, Mrs. W. C. Sargent, Mrs. D. Schutte, Miss Schutte, Miss E. Valentine, Mr. and Mrs. R. D. Sackett, T. L. Shurmeier, Mrs. Newport, Miss Smythe, Mrs. Hoxsi, Mrs. Edgerton, Mrs. Patterson, Mrs. F. H. Pitts, Miss Pitts, Miss Annie Pitts, E. E. Munn, Miss Munn, R. L. Munn, Dr. and Mrs. Henderson, Miss Kreutzer, Mr. and Mrs. A. M. Eddy, Cornelius F. Vans Mannon, C. E. Mayo, Mr. and Mrs. A. H. Merrick, Rev. and Mrs. W. C. Pope, Misses and Mrs. Horton, Miss Staley, Mrs. Woodworth, Mrs. Wagner, Mrs. Singleton, Mrs. Acroyt, Mrs. King, Miss Bell, Mr. and Mrs. F. L. Chapman, Mrs. H. C. Eller, Mr. and Mrs. N. W. Borland, Miss Foster, Miss A. P. Brown, Geo. Bell.

### *THE CORRESPONDENCE OF THE COMMISSION ON CHRISTIAN UNITY.*

The correspondence of the Committee was ordered published. It shows how wide and deep is the desire to see the Church of Christ united. Nothing could, under the present state of the divided Church of God, exceed the beauty of the correspondence as a whole. The declaration made by the American Church in Chicago, at the General Convention of 1886, on the subject of Christian Unity, and put forth by the Bishops of the Anglican Communion at the Lambeth Palace Meeting, in the year 1888, is as follows in its principles :

- (A) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (C) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.





REV. JOSEPH T. SMITH, D. D.

(D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

The Church stands ready to consider the question of Unity with any Churches which hold these four things. It is probably true, that since the formation of the Creed few, if any, documents put forth by religious authority have had a wider or deeper influence than this has had, and is destined to have, in the Church of God. To say that this declaration was a revelation to a very large number of God-fearing men, is to put the facts very mildly. The declaration put the Church in a new and nobler light before millions than they had ever seen it in before. The Secretary of the Commission, Rev. and Venerable Archdeacon Duncan, S. T. D., sent this declaration of the Church's faith and desire to the following representative bodies, with a letter full of charm and peace, which was received in a sympathetic spirit. The Lambeth declarations have called forth discussion from some of the most accomplished men in the world. It is significant that, in so far as the correspondence shows, there has been no effort to unite with the Holy Roman Catholic Church. A second thing is noticeable, that no other body of Christian people than those who hold the Anglican faith have put forth a declaration of belief which was intended to unite divided Christendom. When the Lord shall bring again the "Unity of Zion" it will be seen how large a part has been played, in the initial steps needful to be taken, by men of every condition in the Church in America. It may be that God has designed to honor this land in a way we do not realize, by making it the home where unity shall first dwell. The Presbyterians appointed, at their General Assembly, in Omaha, a committee of their wisest men, the Rev. Joseph T. Smith, D. D., Robt. M. Patterson, D. D., David E. Marquis, D. D., Wm. Henry Green, LL. D., Samuel I. Nichols, D. D., Wm. H. Roberts, D. D.; Francis Brown, D. D., Ransom B. Welch, D. D., ministers of renown in the congregation, and ruling elders; Hon. James A. Beaver, Hon. Cyrus L. Perishing, Hon. Rob. N. Wilson, William E. Dodge, Hon. Samuel E. Breckenridge, Dr. William C. Gray, and E. R. Monfort, LL. D. With a man as distinguished as Moderator Smith at the head of such a committee, nothing but good could come of Christian confer-

ence on Christian Unity. A speech he made to the House of Bishops produced an impression so profound that Bishop Whipple wrote of it. No one who heard Dr. Smith ever can forget his words. This committee accepted three out of four of the propositions in the Lambeth Quadrilateral, and said it could accept the fourth, with its own interpretation.

Thus are principles at work which will result in blessings untold to the world. For the present the correspondence, official, between the Presbyterians and the Commission of the Church is suspended—not ended. With such choice spirits as Bishop Coxe and Dr. Smith, Dr. Duncan and Dr. Roberts, and such a constituency behind them, and the subject the Unity of the Church, it will not be left in peace to die.

The response of the General Synod of the Evangelical Lutheran Church was made on June 11th. In it is offered the Augsburg Confession as the expression of Protestant principles, and, by the general consent, the most Catholic expression of the common faith. A committee of six, three ministers and three laymen, were appointed to confer with the Commission of the Church.

The Rev. Dr. Boardman wrote as a Baptist, but his letter is replete with holy desire for the unity of Christendom. He sees great obstacles in the way of accomplishing an end so much to be prayed for.

The representatives of the Methodist Episcopal Church speak in much the same way. It is true, however, as the Rev. Wm. R. Huntington, D. D., said at Minneapolis, the hand of God is pushing on the cause of Christian Unity, and man can not keep it back.

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*EIGHTH TRIENNIAL REPORT OF THE TRUSTEES OF  
THE FUND FOR THE RELIEF OF WIDOWS AND  
ORPHANS OF DECEASED CLERGYMEN AND OF  
AGED, INFIRM AND DISABLED CLERGYMEN.*

The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirmed and Disabled Clergymen, herewith submit to the General Convention of the Protestant Episcopal Church in the United States of America, their eighth triennial report to September 15th, 1895.

They respectfully ask the attention of the Convention to the

following facts. Compared with previous reports these facts are encouraging. Compared with what is needed to meet just demands on the Church, and surely this must be the measure of the Church's responsibility, they are the reverse. We cannot regard this sacred trust as an ordinary charity. It is assuredly something more. Is it not a simple duty to see that the suffering which must come to many of those who have given their lives and labors to the service of the Church and the Master are lightened and lifted so far as they can be?

The whole amount of receipts for the past three years has been \$81,494.31. In this are included: balance from previous account, contributions from parishes and individuals, royalty on the Hymnal, and legacies.

Of this sum there has been paid to fifty-nine clergymen, one hundred sixty-six widows of clergymen and twenty-four orphans, in fifty-five Dioceses and Missionary Districts, \$48,295.

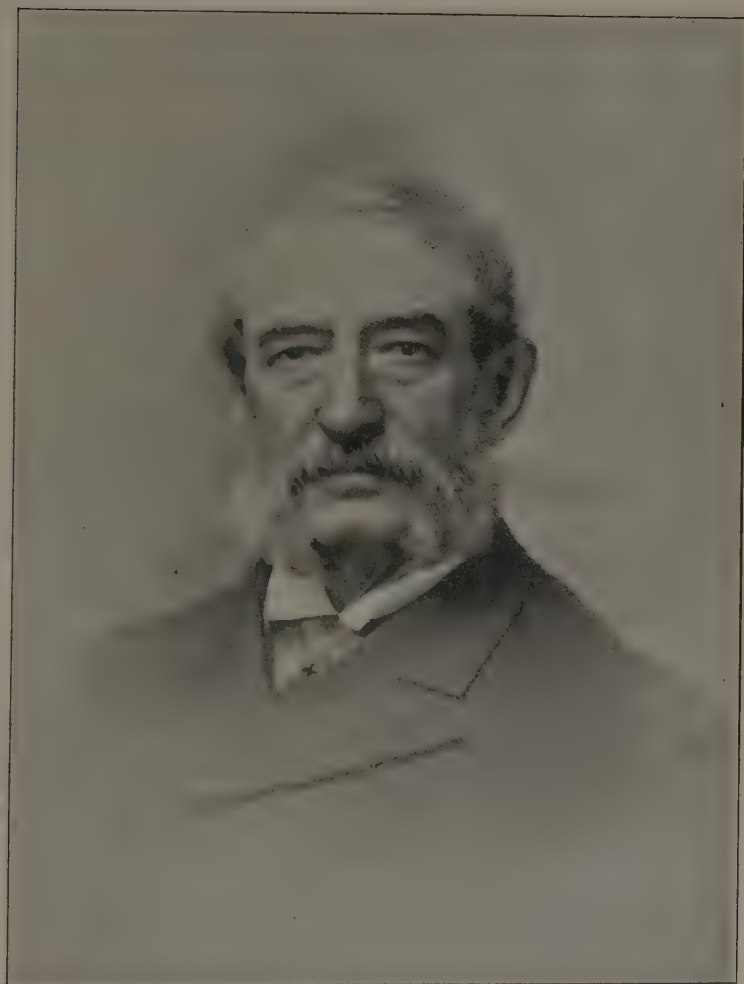
Besides these appropriations the Trustees have invested in the three years \$27,673.54; they have paid for copyrights and legal services \$283.83; and have on deposit and on hand \$5,241.94.

It gives us pleasure to be able to report that the appropriations of the last three years exceed, by more than \$10,000, those of the three years previous; but we are compelled to add the drawback that since 1886 the contributions from churches and individuals have steadily diminished. From 1883 to 1886 they amounted to \$23,680.31; for the next three years, to \$18,475.70; for the three years following, to \$17,870.25; and for the last three years, to \$17,062.45. The large amount received for royalty on the Hymnal has enabled us to make the increased appropriations. We beg to call special attention to these facts that are the reverse of creditable, in the hope that they may awaken a greater interest in and a greater attention to the importance of the work which the General Convention has called us to administer.

We venture to repeat what was said in our report of three years ago:

"The Trustees further would inquire whether it be not possible and desirable to establish a correspondence between this general fund and all kindred funds and societies in the Church, to the end that there may be an understanding, and, so far as practicable, co-operation between all the agencies; that there may be a general bureau to at least record all that is done by the Church in this matter of clergy relief, that it may be done with intelligence and in the best and most efficient way."

The result of inquiries has not, as yet, indicated any likelihood of "co-operation between all the agencies" above alluded to. But it certainly must not be difficult, and it is most de-



STEPHEN P. NASH.



sirable, to secure an accurate record of all that is accomplished by all agencies in the way of clergy relief. It ought not to be supposed that the general trust which we are charged to administer, is all that is done by the Church for her disabled clergymen and for widows and orphans.

We refer, again, to the noteworthy fact that no expense beyond that for copyrights and legal services has ever been incurred in the administration of the fund.

The generosity of our secretary and treasurer has, as in time past, so in the present, relieved the fund from all such charges. We cannot be mistaken in believing that these officers will receive the hearty and grateful thanks of all the members of our communion.

It is not in the power of man to estimate the relief and comfort that this fund has given to those whose lots in life are shadowed by many trials; the relief and comfort are not indeed all that they might and should be; but the grateful words that from time to time come back to the trustees are such that, could they properly or possibly be presented to the Church, they would arouse to exertion our interest that is in too many cases dormant. We are grateful for the sympathy and approval of the General Convention, on which indeed we confidently rely. But mere resolutions of sympathy and approval are of little real worth unless they are accompanied and followed by corresponding action. It is much to be desired that the General Convention would designate a Sunday in each year as Clergy Relief Sunday, and recommend that in all congregations offerings be made for this fund upon that day. May it please the great Master of the vineyard to stir up the hearts of His faithful people to make generous provision for those who have fainted and failed under the heat and burden of the day of service, and for those whose earthly well-being is dependent on them!

Respectfully submitted,

JOHN WILLIAMS,

President.

HENRY C. POTTER,

Vice-President.

MORGAN DIX.

WM. S. LANGFORD.

STEPHEN P. NASH.

WM. ALEXANDER SMITH,  
Treasurer.

ELIHU CHAUNCEY,  
Secretary.

The trustees, by way of supplement to their general report, feel it their duty to call attention to some embarrassments caused by the action of the General Convention under Canon

8 of Title 3. This new Canon passed in the latter days of the Convention did not, under the provisions of Canon 4 of Title 4, go into effect until January, 1893, yet the Convention proceeded at once to nominate fifteen trustees in anticipation of the amendment of the charter suggested by Section 2, by which its number of trustees should be enlarged from its existing number of seven to fifteen, the first seven in the list to be the trustees until such amendment should be made. These first seven were the Bishops of Connecticut, Montana and New York, the Assistant Bishops of California and Alabama, the Rev. Morgan Dix, D. D., and the Rev. W. S. Langford, D. D. The difficulty of getting a meeting of these trustees, owing to their living, many of them, at great distances from each other, and from any central point, led to the examination of the question which has been stated. If their election was irregular, it did not seem safe to proceed to a change of the charter upon their authority. The conclusion was reached, upon the advice of counsel, that the election of the fifteen trustees by the General Convention was invalid, and that the safest course was for the existing trustees to hold over and exercise their functions until an opportunity was offered at the ensuing General Convention to correct the error. This has been done.

In this connection, the trustees respectfully submit that the enlargement of the Board, as provided for in the Canon, would not be without grave inconvenience. The very excellent reason for the change was probably the hope that a more general interest in the charity would be elicited; but it is not easy to secure a quorum of a large body of trustees whose residences are remote from each other, and when trustees cannot attend Board meetings, their interest naturally soon flags.

Attest: ELIHU CHAUNCEY,  
Secretary.

The foregoing report very well deserves the study of all thoughtful Church people. The fund should have the gifts of any who can make them in providing for the widows and orphans of the clergy of the Church. The faithful not only help those who need, but they honor themselves and serve the Lord Christ in a special way.

## REPORT OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

### *To the Board of Missions:*

The trustees of the American Church Building Fund Commission respectfully present their annual report for the year ending August 31, 1895.

## INTRODUCTORY.

It will be fifteen years on the twenty-fifth day of October, 1895, since the General Convention of the Protestant Episcopal Church, sitting as a Board of Missions, in St. George's Church, New York, gave existence to the American Church Building Fund Commission.

The centennial anniversary of the establishment of the Church in this country was at hand, and it was the ardent hope of many that when that event should arrive, namely, at the next session of the General Convention in 1883, a million dollars might be presented as an offering. The object of raising one million dollars was declared to be twofold: *first*, to be "a memorial of the providential care of God in the past; and, *secondly*, to be used in the extension of His Church in the future."

In order to provide for the carrying out of this second project, the plan of the Church Building Fund was proposed and adopted, and the Commission immediately created. This Commission was to be perpetual, and its members to be appointed at the time of the meeting of each General Convention of our Church.

As the western portion of our country was being rapidly settled, and the southern portion of it was recovering from the effects of the war, financial help to our Missionary Bishops and to struggling communities became absolutely essential, if the Episcopal Church was to establish itself to advantage in these portions of our country.

It were unwise to expect our Bishops to be absent from their Jurisdictions, begging money at the East, to carry on their work of Church extension, thereby losing valuable opportunities for effective work at home; and so it was believed that it would be a most judicious movement to raise a special fund for this purpose.

This one million dollars was to form the working capital of an organized corporation. Ninety per cent. of this money could be loaned to build churches; each loan to be approved by the Bishop of the Diocese, to be secured by a first mortgage on the property, and to be made payable by five yearly notes, which should bear the legal rate of interest. The remaining portion of the capital is securely invested, and reserved as an emergency fund.

## THE COMMISSION AS CONSTITUTED

consists of all the Bishops, of one Clergyman and one layman from each Diocese and Missionary Jurisdiction, designated by its respective Bishop, and of twenty members at large appointed by the Presiding Bishop.

The Board of Trustees consists of seventeen of these Commissioners, who are elected triennially, and to whom is committed the executive part of the work.

One Clergyman and one layman from each Diocese, appointed by its Bishop, as above stated, are Diocesan Commissioners, whose duty it is to see that the work and claims of the Building Fund are brought prominently before the clergy and congregations of their respective Dioceses, and that collections are taken and forwarded to the Treasurer of the Commission. These Diocesan Commissioners are most important helpers in the general work. Too much stress cannot be laid upon the effective work which these Diocesan Commissioners can do, if they are at all imbued with the right spirit. Indifferent Commissioners are only a drag and a discouragement, while men of real heart and zeal have, in several Dioceses, proved what noble work can be done for the general cause. This is notably the case in Connecticut and Long Island.

Below are the names of the Officers of the Commission, of the Trustees of the Corporation, and of the Diocesan Commissioners. The Bishop of each Diocese and Missionary Jurisdiction is a member of the Commission, *ex officio*.

## OFFICERS OF THE COMMISSION.

*President:* The Rt. Rev. John Williams, D. D., LL. D.

*Vice-Presidents:* The Rt. Rev. Drs. Whipple, Doane, Gillespie, and Whitehead.

*Secretary:* Mr. James Grant Wilson.

*Corresponding Secretary:* The Rev. J. Newton Perkins.

*Special Secretary for Augmentation of Fund:* Mr. L. Bradford Prince.

*Treasurer:* Mr. Geo. Bliss.

*Assistant Treasurer:* Mr. E. Walter Roberts.

In January the Rev. Charles Howard Malcom, D. D., resigned his office as Corresponding Secretary, a place which he had filled for fourteen years, having been elected to that position when the Commission was formed. The Rev. J. Newton Perkins was elected to fill the unexpired term of office.

## THE COMMISSION.

Twenty members at large appointed by the presiding Bishop:

The Rev. Dr. Dix.....	New York.
The Rev. Dr. Langford.....	New York.
The Rev. Dr. Battershall.....	Albany.
The Rev. Dr. Huntington.....	New York.
The Rev. Dr. Vibbert.....	New York.
The Rev. Dr. Jefferies.....	Washington.
The Rev. Dr. Alsop.....	Long Island.
The Rev. Mr. Olmstead.....	Central N. Y.
The Rev. Mr. Kelly.....	California.
The Rev. Dr. Elliott.....	Maryland.

The Rev. Mr. Murphy.....	New Jersey.
The Rev. Dr. Littell.....	Delaware.
The Rev. Dr. Cooper.....	Long Island.
The Rev. Dr. Malcom.....	New York.
Mr. L. Bradford Prince.....	New Mexico.
Mr. John A. King.....	Long Island.
Mr. William G. Low.....	Long Island.
Mr. Cornelius Vanderbilt.....	New York.
Mr. Buchanan Winthrop.....	New York.
Mr. James Grant Wilson.....	New York.

One Clerical and one Lay Commissioner from each Diocese and Missionary Jurisdiction appointed by the Bishop thereof:

Alabama.....	Rev. J. L. Tucker, D. D.....	Mr. John W. Noble.
Albany.....	" J. D. Morrison, D. D.....	" G. B. McCartee.
Arkansas.....	" I. O. Adams.....	" Wm. B. Welch, M. D.
California.....	" E. B. Spalding, L. H. D.....	" J. G. Eastland.
Central New York.....	" P. N. Neade.....	" W. M. White.
Cent. Pennsylvania.....	" M. A. Tolman.....	" J. Brinton White.
Chicago.....	" B. F. Fleetwood, S. T. D.....	" Emory Cobb.
Colorado.....	" E. P. Newton.....	" A. A. Bowhay.
Connecticut.....	" W. G. Andrews, D. D.....	" Benj. Stark.
Delaware.....	" H. A. Henry.....	" Horace Burr, M. D.
East Carolina.....	" R. B. Drane, D. D.....	" J. W. Albertson.
Easton.....	" Wm. Schouler.....	" Wm. S. Walker.
Florida.....	" A. W. Knight.....	" H. E. Dotterer.
Fond du Lac.....	" L. D. Hopkins.....	" C. A. Galloway.
Georgia.....	" W. M. Walton.....	" F. H. Miller.
Indiana.....	" J. H. Ranger.....	" L. B. Martin.
Iowa.....	" J. J. Wilkins, S. T. D.....	" Jas. L. Bever.
Kansas.....	" C. R. Hill.....	" George Rockwell.
Kentucky.....	" E. H. Ward, D. D.....	" S. K. Sneed.
Long Island.....	" A. B. Kinsolving.....	" H. E. Pierpont.
Louisiana.....	.....	" J. McConnell.
Maine.....	.....	" Henry Ingalls.
Maryland.....	" Geo. C. Stokes.....	.....
Massachusetts.....	" A. H. Vinton, D. D.....	" A. J. C. Sowdon.
Michigan.....	" Wm. Prall, Ph. D.....	" Hervey C. Parke.
Milwaukee.....	" H. B. St. George, Jr.....	" L. H. Morehouse.
Minnesota.....	" F. R. Millsbaugh.....	" W. H. Lightner.
Mississippi.....	" De B. Waddell.....	" Peter P. Bailey.
Missouri.....	" Carroll M. Davis.....	" Frank Carter.
Nebraska.....	" John Hewitt.....	" John S. Smith.
Newark.....	" Anthony Schuyler, D. D.....	" P. E. Johnson.
New Hampshire.....	" Itahamar W. Beard.....	" George L. Balcom.
New Jersey.....	" Chas. L. Hibbard, D. D.....	" John N. Carpenter.
New York.....	" Jas. Mulchaney, D. D.....	" E. T. Gerrv.
North Carolina.....	.....	" John Manning.
Ohio.....	" Cyrus S. Bates, D. D.....	" Charles H. Moss.
Oregon.....	" G. B. Van Waters.....	" J. T. Eaton.
Pennsylvania.....	" S. D. McConnell, D. D.....	" T. H. Montgomery.
Pittsburg.....	" Amos Bannister.....	" G. M. T. Taylor.
Quincy.....	" C. W. Leffingwell, D. D.....	" W. H. Boniface.
Rhode Island.....	" Geo. J. Magill, D. D.....	" G. C. Nightingale, Jr.
South Carolina.....	" Byron Holley.....	" A. Markley Lee.
Southern Ohio.....	" John H. Ely.....	" T. H. C. Allen.
Southern Virginia.....	" Arthur S. Lloyd.....	" Jas. T. Harrison.



Springfield.....	Rev. Johannes Rockstroh.....	Mr. S. A. Foley.
Tennessee.....	" F. P. Davenport, D. D.....	" E. S. Mallory.
Texas.....	".....	" A. S. Richardson.
Vermont.....	" Wm. H. Collins.....	" Fred'k E. Smith.
Virginia.....	" H. Carmichael, D. D.....	" Joseph Wilmer.
Western Michigan..	" Campbell Fair, D. D.....	" David Fisher.
West Missouri.....	".....	" W. E. Winner.
Western New York..	" Jas. Rankine, D. D.....	" J. M. Smith, LL. D.
West Virginia.....	" S. Scollay Moore, D. D....	" W. P. Craighill.
Montana.....	" Sydney D. Hooker.....	" S. T. Jones.
Nevada and Utah..	" L. B. Ridgely.....	" J. H. Woodman.
New Mex. and Ariz.	" Henry Forrester.....	" J. F. Blandy.
North Dakota.....	" F. B. Nash, Jr.....	" E. C. Elwood.
Northern California.	" J. A. Shepherd, D. D.....	" J. P. Smith, M. D.
Northern Michigan.	" G. Mott Williams.....	".....
Northern Texas.....	" E. Wickens.....	" R. Morgan, Jr.
Oklahoma.....	" G. D. Gunn, D. D.....	" A. J. Sprengel.
Olympia.....	" L. W. Applegate.....	" D. C. Millett.
South Dakota.....	" J. H. Babcock.....	" G. R. Scougal.
Spokane.....	".....	".....
The Platte.....	" Wm. Lucas.....	" H. W. Oliver.
Western Colorado..	" C. W. Hodder.....	" J. S. Lawrence.
Western Texas.....	" Horace Clark.....	" W. O. Hutchinson.
Wyoming and Idaho	".....	" A. C. Jones.

## THE TRUSTEES.

The Trustees of the "American Church Building Fund Commission"—the corporate organization—whose term continues until the General Convention of 1895, are the following, Rev. Dr. Magill having been elected in place of Rev. Dr. Alsop, resigned, and Mr. H. E. Pierrepont in place of Mr. Lemuel Coffin, deceased:

The Rt. Rev. Thomas A. Starkey, D. D.	The Rev. T. Gardiner Littell, D. D.,
The Rt. Rev. John Scarborough, D. D.,	The Rev. Edmund D. Cooper, D. D.,
The Rev. Morgan Dix, S. T. D.,	The Rev. George J. Magill, D. D.,
The Rev. W. S. Langford, D. D.,	Mr. L. Bradford Prince,
The Rev. J. W. Battershall, D. D.,	Mr. William G. Low,
The Rev. Sohn H. Elliott, D. D.,	Mr. Cornelius Vanderbilt,
The Rev. Anthony Schuyler, D. D.,	Mr. Benjamin Stark,
The Rev. T. Logan Murphy,	Mr. James Grant Wilson,
Mr. Henry E. Pierrepont.	

Bishop Starkey is Chairman of the Board of Trustees.

Ninety-four Bishops have commended this fund to the attention of Churchmen.

The table below gives the amount of the Permanent Fund at various periods, from its commencement in the fall of 1880, to the present time:

Dec. 1, 1881.....	\$ 7,897.59	Sept. 1, 1888.....	\$150,832.13
Sept. 1, 1882.....	21,809.51	" 1, 1889.....	176,786.35
" 1, 1883.....	46,455.43	" 1, 1890.....	190,175.49
" 1, 1884.....	54,226.95	" 1, 1891.....	207,435.22
" 1, 1885.....	62,879.77	" 1, 1892.....	226,241.72
" 1, 1886.....	68,483.91	" 1, 1893.....	239,586.37
Jan. 1, 1887.....	69,249.63	" 1, 1894.....	261,054.88
Sept. 1, 1887.....	81,875.93	" 1, 1895.....	275,077.70

## DIOCESAN CONTRIBUTIONS.

The following table gives the total amount contributed by each Diocese and Jurisdiction from 1880 to September 1, 1895, and also the amount previously reported to September 1, 1894; thus showing the sum received from each during the past fiscal year.

It is proper to remember, in reading these lists, that West Missouri has had the benefit of one Named Fund of \$50,000; New York of four, amounting to \$20,000; Maryland of one of \$10,000; and Long Island, Pennsylvania and Connecticut, one each of \$5,000.

The table is as follows, the jurisdictions recently set apart being included in the Dioceses from which they were taken:

	Contributions Sept. 1, 1894.	Contributions Sept. 1, 1895.
Alabama.....	\$ 149.13	\$ 159.33
Albany.....	2,867.38	2,934.38
Arkansas.....	153.25	153.25
California.....	3,951.39	3,960.24
Central New York.....	3,627.72	3,838.05
Central Pennsylvania.....	5,200.35	5,428.08
Chicago.....	933.08	933.08
Colorado and Western Colorado.....	248.47	259.67
Connecticut.....	11,804.49	12,563.79
Delaware.....	758.37	818.44
East Carolina.....	207.74	215.52
Easton.....	336.06	369.12
Florida and Southern Florida.....	268.70	376.70
Fond du Lac.....	355.96	360.52
Georgia.....	316.35	317.95
Indiana.....	518.64	548.72
Iowa.....	238.73	238.73
Kansas.....	297.47	308.65
Kentucky.....	2,076.19	2,086.99
Long Island.....	18,650.42	19,527.49
Louisiana.....	267.70	320.90
Maine.....	207.28	212.68
Maryland.....	13,663.44	14,092.47
Massachusetts.....	16,524.35	17,480.82
Michigan.....	1,313.32	1,425.88
Milwaukee.....	532.49	561.39
Minnesota.....	1,595.49	1,632.61
Mississippi.....	180.62	185.27
Missouri.....	3,147.93	3,217.58
Nebraska and The Platte.....	274.44	276.26
Newark.....	3,991.23	4,311.94
New Hampshire.....	903.55	973.07
New Jersey.....	7,763.40	7,888.02

New York.....	51,210.48	58,145.43
North Carolina.....	789.47	831.87
Ohio.....	8,444.16	8,721.23
Oregon.....	258.80	266.00
Pennsylvania.....	23,032.10	23,973.79
Pittsburg.....	3,102.10	3,134.33
Quincy.....	381.30	442.11
Rhode Island.....	3,090.76	3,359.32
South Carolina.....	428.92	548.01
Southern Ohio.....	3,816.20	3,917.51
Springfield.....	205.66	205.66
Tennessee.....	471.44	473.04
Texas.....	259.40	291.50
Vermont.....	426.44	455.12
Virginia and Southern Virginia.....	383.50	419.43
Western Michigan.....	421.81	488.08
Western New York.....	6,752.72	7,146.52
West Virginia.....	431.26	451.00
West Missouri.....	50,473.54	50,478.54
North Dakota.....	43.58	43.58
South Dakota.....	687.31	769.54
Idaho.....	71.45	71.45
Montana.....	154.44	159.59
Nevada.....	139.80	139.80
New Mexico and Arizona.....	248.80	252.10
Northern California.....	234.97	234.97
Northern Texas.....	65.95	68.55
Olympia and Spokane.....	110.00	110.00
Utah.....	235.30	235.30
Western Texas.....	172.77	176.52
Wyoming.....	55.46	60.36
Foreign.....	433.63	433.63
Miscellaneous.....	707.23	596.23
	<hr/>	<hr/>
	\$261,054.88	\$275,077.70

Churches which have contributed every year (fourteen years):

St. Peter's.....	Albany.	Trinity.....	Newport, R. I.
Grace.....	Brooklyn.	St. Peter's.....	Geneva, W. N. Y.
St. Luke's.....	Brooklyn.	St. Paul's.....	Buffalo.

Those which have sent offerings in thirteen of the fourteen years are:

St. Ann's.....	Brooklyn, L. I.
Incarnation.....	New York (over \$2,400).
St. Mark's.....	Mauch Chunk, C. Pa.
Incarnation.....	Washington.
St. Luke's.....	Rochester, W. N. Y.

Those which have sent during ten years are:

St. John's.....	Canandaigua, W. N. Y.
Trinity.....	Geneva, W. N. Y.
St. John's.....	Mt. Morris, W. N. Y.
Grace.....	Orange, Newark.
St. John's.....	Elizabeth, N. J.
St. Thomas'.....	New York (over \$2,400).
St. Luke's.....	Lebanon, C. Pa.
St. Paul's.....	Chestnut Hill, Pa.
St. Luke's.....	Bustleton, Pa.
St. Anne's.....	Annapolis, Md. (12 times).
St. Paul's.....	Cleveland, O. (over \$2,600).
Trinity.....	Cleveland O. (over \$2,000).
Trinity.....	Parkersburg, W. Va.

Ninety-six Churches have given every one of the last six years.

Albany.....	Green Island.....	St. Mark's.
Central New York....	Utica.....	Grace (8 times).
“ “	.....Oxford.....	St. Paul's.
Central Pennsylvania..	Allentown.....	Grace.
“ “	.....Pottsville.....	Trinity.
“ “	.....Scranton.....	Good Shepherd.
“ “	.....South Bethlehem....	Nativity.
“ “	.....Williamsport.....	Christ.
Connecticut.....	Bridgeport.....	Christ.
“	.....Guilford.....	Christ.
“	.....Groton.....	Seabury Memorial.
“	.....Hartford.....	Trinity.
“	.....Meriden.....	St. Andrew's.
“	.....New Haven.....	St. Paul's.
“	.....New London.....	St. James'.
“	.....Newton.....	Trinity.
“	.....Southport.....	Trinity.
“	.....Stratford.....	Christ.
“	.....Watertown.....	Christ.
Easton.....	Elkton.....	Trinity.
“	.....Chestertown.....	Emmanuel.
Florida.....	Thonotosassa.....	Trinity.
Fond du Lac.....	Oconto.....	St. Mark's.
Georgia.....	Marietta.....	St. James'.
Long Island.....	Astoria.....	Redeemer.
“	.....Brooklyn.....	St. Augustine.
“	“	St. James.
“	“	St. Mark's.
“	.....Great Neck.....	All Saints'.
“	.....Flushing.....	St. George's.
“	.....Hempstead.....	St. George's.

Long Island.....	Islip.....	Emmanuel.
Louisiana.....	Napoleonville.....	Christ.
Maryland.....	Washington.....	St. Paul's.
Massachusetts.....	Boston, South.....	St. Matthew's.
".....	Lawrence.....	Grace.
".....	Worcester.....	All Saints'.
Michigan.....	Detroit.....	St. John's.
Milwaukee.....	Ashippum.....	St. Paul's.
Minnesota.....	Minneapolis.....	St. Paul's.
".....	Red Wing.....	Christ.
".....	Sauk Centre.....	Good Samaritan.
Missouri.....	St. Louis.....	Christ Cathedral.
Newark.....	Hackensack.....	Christ.
".....	Paterson.....	St. Paul's.
".....	Orange.....	All Saints'.
New Hampshire.....	Concord.....	St. Paul's.
New Jersey.....	Burlington.....	St. Barnabas'.
".....	Elizabeth.....	Christ.
".....	".....	Grace.
".....	Salem.....	St. John's.
".....	South Amboy.....	Christ.
".....	Swedesboro.....	Trinity.
New York.....	New York.....	Calvary.
".....	".....	St. Bartholomew's.
".....	".....	St. Andrew's.
".....	".....	St. James'.
".....	".....	Trinity.
".....	".....	Trinity Chapel.
".....	".....	St. Paul's.
".....	".....	St. Augustine's.
".....	Rye.....	Christ.
North Carolina.....	Henderson.....	Holy Innocents'.
Ohio.....	Massilon.....	St. Timothy.
".....	Warren.....	Christ.
Oregon.....	The Dalles.....	St. Paul's.
Pennsylvania.....	Philadelphia.....	Advent.
".....	".....	St. James'.
".....	" (Kingsessing).....	St. James'.
".....	" (Lower Dublin).....	All Saints'.
".....	" (Southwark).....	Trinity.
Pittsburg.....	Brownsville.....	Christ.
".....	Meadville.....	Christ.
Quincy.....	Knoxville.....	St. Mary's.
".....	Rock Island.....	Trinity.
Rhode Island.....	Pawtucket.....	Trinity.
".....	Providence.....	Grace.
".....	".....	Redeemer.
".....	".....	St. John's.



Rhode Island.....	Providence.....	St. Stephen's.
" .....	" .....	All Saints Memor'l.
" .....	Westerly.....	Christ.
South Carolina.....	Abbeville.....	Trinity.
Southern Ohio .....	Cincinnati.....	Our Saviour.
Vermont.....	Bellows Falls.....	Immanuel.
" .....	Burlington.....	St. Paul's.
Western New York...Rochester.....		St. Paul's.
Western Missouri....	Kansas City.....	Trinity.
New Mexico.....	Santa Fé.....	Holy Faith.
South Dakota.....	Madison.....	Grace.
" .....	Mitchell.....	St. Mary's.
" .....	Springfield .....	Ascension.
" .....	Yankton Agency.....	Holy Fellowship.
" .....	Rosebud " .....	Church of Jesus.
" .....	Crow Creek " .....	St. John Baptist.
" .....	" .....	Christ.
" .....	Cheyenne.....	St. John's.

All of the above are certainly entitled to this honorable mention for their loyalty to the Church's call and the excellent example they have set to others. If every parish had followed this not very difficult rule of making one offering each year, *regularly*, the result would have surprised themselves, and the entire Church Building Fund of one million dollars would have been complete long since.

A zealous and faithful clergyman has drawn attention to what seems to him an injustice in making up this list,—that is, that it gives the names of parishes and not the names of clergymen. He says, correctly, that he has never failed to take this offering since the Fund was begun, but that having been in three different parishes, none of which sent except while he was there, his regularity and faithfulness do not show in the list. We admit the justice of this; but it is impossible for us to follow the course of individual clergymen, as the acknowledgments are all made to parishes. But if any clergymen who have regularly sent offerings, year by year, will send us their names, we will gladly make the proper mention of the fact. It is right that such instances should be recorded, if only as bright examples.

#### THE NAMED FUNDS

are especially deserving of notice. By these we mean the development of a plan proposed, and already in operation, whereby the gift of \$5,000 or more, made by an individual or a parish, shall bear the name of the donor, or some other person, to be determined by the giver. We have \$95,000 at this present time, contributed in this way by nine persons; and also \$5,000 contributed in smaller amounts, by three different parties, and

distinguished as "Memorial Gifts." Below we give the names of the donors and the amount of their respective gifts.

We especially commend this plan of aiding the Fund to all Churchmen who are interested in the work of Church extension, in its various forms, and we plead for gifts to its treasury during their lifetime, or for a remembrance in their wills.

We earnestly call upon the clergy to present this matter of the Named Fund to their people, and to assure them that there is no safer nor more useful way by which they can leave their money to do good in the future than by placing it with the Building Fund; because it will be continually used for Christ's work in the practical form of erecting churches. And so long as the Fund shall exist (which must be for all time) the names of those who have been designated by the giver shall be inscribed upon the records of the Commission, that they who read of the gift shall also be reminded of the one in whose memory it has been given.

Already one such gift (of \$50,000) perpetuates the name of an honored and beloved Bishop; one (of \$10,000) perpetuates the name of "a zealous priest of the Church;" and others recall the names of faithful laymen in different Dioceses.

One gift of \$5,000 has been received the past year from a New York Churchman.

The Named Funds are founded upon the following resolution, adopted February 17, 1887.

*Resolved*, That every donation of \$5,000 or more be preserved as a separate fund, by the name of the donor, or as a memorial, or otherwise, as designated by him; and that such donor be permitted to direct the disposition of the income of such fund, geographically or otherwise, within the scope and powers of this Commission.

The Named Funds at present are as follows:

- 1.—The Annie Bedell Memorial Fund.....\$ 5,000  
Founded by Mr. William G. Low, of Long Island.
- 2.—The Cornelius Vanderbilt Fund..... 5,000  
Founded by Mr. Cornelius Vanderbilt, of New York.
- 3.—The Bishop Robertson Memorial Fund..... 50,000  
Founded in 1888 by Mr. Willard E. Winner, of  
Kansas City, Mo.  
(This fund is not yet available for loans.)
- 4.—The Margaretta S. Lewis Memorial Fund..... 5,000  
Founded in 1888 by the executors of Miss Margaretta S. Lewis, of Philadelphia, Pa.
- 5.—The Julia Merritt Memorial Fund..... 5,000  
Founded in 1889 by Mrs. Julia Merritt, of New York.

- 6.—The Mary Caroline Rockwell Fund..... 5,000  
Founded in 1891 by Mr. Gould Rockwell, of  
Ridgefield, Conn.
- 7.—The Thomas Clapp Pitkin Memorial Fund..... 5,000  
Founded by a Churchman of New York.
- 8.—The Charles Scott Memorial Fund..... 10,000  
Founded by legacy of Charles Scott, of Washing-  
ton, D. C., 1893.
- 9.—The Frances E. Stryker Memorial Fund..... 5,000  
Founded by a New York Churchman, 1895.

In addition to the above, the Commission holds smaller special funds as memorials, in accordance with a privilege granted by the Board of Missions, and first mentioned in the annual report of the year 1884. Permission was granted that any testator might give a memorial name to a special bequest. It is reasonable to suppose that, as the years go on, such bequests will be made. Also, apart from legacies, the Commission may be made the recipient of sums less than \$5,000, which may hold a place of honor amongst the Named Funds. In this way the Commission now holds the following funds in addition to those mentioned above :

- |   |         |
|---|---------|
| The Louisa S. Vought Memorial Fund.....             | \$4,000 |
| Legacy of Mrs. Louisa S. Vought, of Freehold, N. J. |         |
| The Mariana A. Ogden Memorial Fund.....             | 500     |
| Gift of Mrs. M. A. Ogden, of Fordham, N. Y.         |         |
| The Isaac De Voe Memorial Fund.....                 | 500     |
| Legacy of Mr. Isaac De Voe, of Spottswood, N. J.    |         |

#### GIFTS FROM OUR INTEREST FUND.

During the past two years the commission has made gifts of money from its interest fund, to feeble Churches, whose circumstances especially justified them in applying for a gift rather than for a loan. It would be unwise, and hardly right, to burden a parish with a loan if there were but little prospect of its being able to repay it; and there are many missions (as in the Indian Territory) which could not mortgage their property as security for a loan, owing to their inability to give a title. In such special instances gifts of money, judiciously made, are a great help, and have at times averted serious disaster.

This system is pursued largely by the Church of England and by the several Church Extension Societies in existence in this country.

Since May, 1893, we have made fifty-seven such gifts, aggregating \$7,403.50. Nineteen of these, amounting to \$2,500, were made since September 1, 1894.

The following is the list of gifts paid to September, 1895:

No.	Diocese.	Town.	Church.	Amount.
1	Mississippi.....	Greenville.....	St. James'.....	\$43.50
2	Kansas.....	Hooper.....	St. James'.....	250.00
3	Tennessee.....	W. Nashville.....	St. Andrew's.....	300.00
4	Virginia.....	Catham.....	Trinity.....	200.00
5	South Dakota.....	Chamberlain.....	Christ Church.....	200.00
6	South Carolina.....	Bluffton.....	Ochetie.....	100.00
7	".....	".....	".....	200.00
8	Georgia.....	Brunswick.....	St. Jude's.....	200.00
9	Virginia.....	Port Conway.....	Emmanuel.....	10.00
10	E. Carolina.....	Elizabeth City.....	St. John's.....	100.00
11	Maine.....	Kingman.....	Mission.....	200.00
12	Maryland.....	St. Geo.'s Island.....	Wm. and Mary Parish.....	200.00
13	Connecticut.....	Putnam.....	St. Philip's.....	250.00
14	New York.....	Woodstock.....	Christ Church.....	50.00
15	Georgia.....	Brunswick.....	St. Athanasius'.....	100.00
16	California.....	Los Angeles.....	Ascension.....	50.00
17	So'n Florida.....	Punta Gorda.....	Mission.....	200.00
18	Maryland.....	Calvert Co.....	Middletown Chapel.....	100.00
19	N. Carolina.....	Bryson City.....	St. Steven's.....	50.00
20	Pennsylvania.....	Plymouth.....	St. Peter's.....	200.00
21	N. Carolina.....	Louisburg.....	St. Matthias'.....	100.00
22	So. Florida.....	Cassia.....	Mission.....	100.00
23	".....	Haines City.....	".....	200.00
24	".....	Yalaka.....	".....	150.00
25	So. Carolina.....	Hagood.....	Church Ascension.....	100.00
26	".....	Edisto Island.....	Trinity.....	100.00
27	Alabama.....	Huntsville.....	All Saints' Chapel.....	150.00
28	Wisconsin.....	Waterloo.....	St. Stephen's.....	200.00
29	Georgia.....	Thomasville.....	Church Good Shepherd.....	100.00
30	N. Carolina.....	Beaver Dam.....	Mission.....	150.00
31	Albany.....	Castleton.....	".....	25.00
32	Virginia.....	Clarkton.....	St. Thomas'.....	25.00
33	N. Carolina.....	Grace.....	St. Titus' Chapel.....	50.00
34	W. Virginia.....	Kenova.....	Grace Mission.....	200.00
35	Mississippi.....	West Point.....	Church Incarnation.....	50.00
36	N. Hampshire.....	Laconia.....	St. James'.....	200.00
37	N. Carolina.....	Sandford.....	Holy Faith.....	100.00
38	Iowa.....	Spirit Lake.....	Good Shepherd.....	200.00
39	California.....	Palo Alto.....	Chapel of Stanford University.....	250.00
40	Virginia.....	Edgehill.....	Memorial Chapel.....	150.00
41	Alabama.....	Florence.....	Trinity.....	250.00
42	S. Virginia.....	Clifton Forge.....	St. Andrew's.....	250.00
43	Minnesota.....	Mazeppa.....	St. Andrew's Chapel.....	50.00
44	Nebraska.....	Palmer.....	Mission Chapel.....	100.00
45	Idaho.....	Wallace.....	Holy Trinity.....	100.00
46	E. Carolina.....	Farmville.....	Emmanuel.....	100.00
47	N. Carolina.....	Chun's Cove.....	St. Luke's.....	100.00
48	Mississippi.....	Winona.....	Mission Chapel.....	100.00
49	W. New York.....	Orchard Park.....	St. Mark's.....	200.00
50	W. Michigan.....	Grand Rapids.....	St. Paul's.....	200.00
51	E. Carolina.....	Atkinson.....	St. Thomas'.....	75.00
52	S. Carolina.....	Hagood.....	Ascension.....	25.00
53	Texas.....	Temple.....	Christ Church.....	100.00
54	Indian Territory.....	Tahlequah.....	Mission.....	100.00
55	".....	Lehigh.....	".....	50.00
56	W. New York.....	Sinclairville.....	All Saints'.....	150.00
57	Indian Territory.....	Tahlequah.....	Mission.....	50.00
Total.....				\$7,403.50

It is but just to others, as well as to ourselves, to say that the Commission has voted to give to thirteen other parishes or missions gifts of money amounting to \$1,650, but that these gifts have not yet been taken.

Our established rule is to require from the rector, in each case where a gift of money has been granted, a statement that all payments on the building have been made excepting the amount of our gift, which when received will complete the church and free it from debt. A gift not taken within ninety days after its grant is considered void.

The same rule applies to loans which have been voted by the Commission, and not applied for within ninety days. Experience has shown us that if we did not make this rule, our money would be tied up, and applications for loans or gifts could not be acted upon, although we might have the money in hand.

#### LOANS TO CHURCHES.

At the date of the last report (September, 1894) 270 loans had been made. To this number thirty-five have been added the past year, making the total 305. The amount of money loaned in the past fourteen years is \$327,511.88.

The total amount of money now outstanding on loan is \$175,247.67.

During the year past \$20,480.06 has been paid on the principal of outstanding loans. Since the last report fifteen loans have been paid off and the mortgages satisfied. This makes 105 churches in all which have cancelled their indebtedness to us, and are now absolutely free from debt.

The entire amount which has been once loaned, and returned to the fund, now exceeds \$152,000. Having accomplished its mission, this large sum has, from time to time, come back to the treasury to be sent out on new errands of usefulness, and no small part of it has returned a second time and been again despatched to continue its work. This illustrates, very strikingly, the wonderful power for good possessed by every dollar which is placed in the fund, and is the best argument for its rapid enlargement.

The commission closes its report with a testimonial from Bishop Whipple and one from Bishop Brooke as to the value of loans and is signed by—

JOHN SCARBOROUGH,  
EDMUND D. COOPER,  
JAMES GRANT WILSON.



*LUNCHEON IN HONOR OF BISHOP LAWRENCE.*

Mr. and Mrs. George H. Christian gave a delightful luncheon in honor of Bishop Lawrence, at their home, 404 Eighth St. S. The tables presented a most attractive appearance, with rare old china, silver, cut glass and flowers. Among the distinguished guests present were:

Bishops Whipple, Nichols, Dudley, Sessums, Doane, Gilbert, Tuttle, Potter, Hall, Atwill, Coxe, Rulison, Perry, Kinsolving, McKim, Walker, Talbert, Nicholson, Vincent, Leonard, Neely, Dare, Randolph; Rev. Drs. Hutchins, H. L. Jones, Stone, Lines, Harwood, Brewster, Parks, Lawrence, Hodges, Grosvenor, Faude, McVickar, Fulton, Richards, Lock, Burton, Eccelstone, Lindsay, Holland, Gardner, Joseph H. Colt, Huntington, Greer, Hart, Morgan Dix; Hon. R. Treat Paine, Hon. G. C. Sanders, Hon. E. T. Wilder; Messrs. Remington, G. C. Thomas, D. B. Lyman, W. C. Edgar, S. Elmer, Col. C. McC. Reeve, Hon. Joseph Packard, Hon. E. H. Bennet, Messrs. W. E. Steele, A. J. C. Sowden, J. W. Brown, Stiver R. Nash, J. S. Biddell, Fred Payne, J. V. Merrick, J. Pierpont Morgan, and Senator Edmunds.

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*MRS. L. K. HULL AND MISS McNAIR ENTERTAIN.*

On October 7th, from four to six o'clock, Mrs. McNair and her daughters, Mrs. Louis K. Hull and Miss McNair, entertained at their home on Laurel avenue in honor of the diocesan officers of the Woman's Auxiliary of the Episcopal Board of Missions. A large number of the ladies of the city were invited to meet them, and the spacious halls, drawing rooms and library were filled with interested and animated women. The house was shaded from daylight, and handsome lamps were used decoratively to cast the warm light which brings out the prettiest effects in women's toilets. Open fires crackled cheerily in the wide chimneys, and the dark old walls, with their tapestried hangings, reflected the lights and shadows. Vases of deep red roses were placed on carved cabinets and mantels in the careless grace which speaks of the personal taste of a charming hostess. The dining room was thrown open at an early moment for the serving of the grateful cup of tea or chocolate after the chilly autumn air without. The round table was laid with a chocolate service of dainty china at one side and a steaming samovar, tea urn, and array of cups on the other. The pretty

board was lighted with branching candelabrams, holding numerous pink tapers, and in the center of the table was a large vase of LaFrance roses, that drooped a graceful loveliness to quite conceal the bowl that held them. At a side table was a service of cut glass for punch, and in the hall was another frappe table. The Florence Mandolin Quartette gave some delightfully dreamy music, which played an undercurrent to the flow of talk, and made one wonder why she talked so well. Altogether it was an unusually pleasant gathering. Among the ladies who assisted were: Mrs. H. P. Nichols, Mrs. George H. Christian, Mrs. Hector Baxter, Mrs. Gilfillan, Mrs. Washburn, Mrs. Morrison, Mrs. Pillsbury, and Mrs. Paine, in receiving the ladies; Mrs. W. S. Steele, Mrs. Elbert Carpenter, Mrs. R. R. Rand, and Mrs. Will Hallowell, at the central table pouring tea and chocolate; Miss DeLaittre, Miss Linton, Miss Folwell, and Miss McMillan.

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#### *RECEPTION TO BISHOP AND MRS. WHITAKER.*

One of the most delightful evenings in the social world of the Convention, was spent at the home of W. and Mrs. Wilkinson, 1325 Girard Ave. North, where a reception in honor of the Rt. Rev. Ozi William Whitaker, D. D., and Mrs. Whitaker. There was a very large attendance; amongst those present were:

Very Rev. Dean Hoffman, Rev. J. N. and Mrs. Blanchard, Rev. Dr. Waterman, Hon. R. Treat Paine, G. A. S. and Mrs. Henry, Mr. and Mrs. W. D. Zynes, Mr. and Mrs. M. B. Turner, Mr. and Mrs. Ed. Turner, Mr. H. and Miss H. Turner, Mr. and Mrs. Marshall, Mr. and Mrs. Crowley, Mr. and Mrs. Godfrey, Mr. and Mrs. Robinson, Mr. and Mrs. B. W. Rand, Mr. and Mrs. Daniels, Miss Leadbeater, Miss Corsland, Mr. and Mrs. Hill, Mrs. Dalham, Mr. and Mrs. H. Metcalf, Mr. and Mrs. A. Cawcutt, Mr. and Mrs. Runge, Mrs. Smith, Mrs. Ingalls, Mr. and Mrs. Tufnell, Mrs. Hermantrout, Mr. and Mrs. Gould, Miss A. M. Eddy.

Mr. and Mrs. Wilkinson, with their daughter Sarah, and Mr. Henry Wells and Mrs. Wells, of Vermont, received. The old friends of the Bishop and Mrs. Whitaker were all delighted to have an opportunity of meeting them in a pleasant social way, and many who had heard the Bishop preach in his beautiful, evangelical, and earnest way, of meeting the man face to face, who had so impressed their minds with the transcendent beauty and nobleness of the service of Jesus Christ in his Church.

*THE CONVENTION VISITS FARIBAULT.*

October 12th will long be remembered as one of the most notable in all the Convention of 1895. Two special trains, given by Mr. Roswell P. Miller, of the Chicago and Milwaukee Ry., took the members of the Convention and invited guests to the home of Bishop Whipple. Col. Geo. O. Eddy and Mr. R. A. Macgregor, of the Diocesan Committee, looked after the comfort of all on the train.

On arriving at Faribault the guests were received by a citizens' committee, of which A. D. Keyes was chairman and H. B. Hill secretary, and which had been appointed to superintend the entertainment of the distinguished men composing the party. En route, the state institutions for the blind, feeble minded and deaf were passed, and attracted much attention from the guests, who appeared surprised that a state so young should be so well equipped with public institutions, and who were simply charmed with the beautiful scenery that met their view from the windows of the cars on the way.

On alighting from the train, the 750 excursionists found more than 400 vehicles of every description in waiting to convey them around the city, the route lying from the depot on Second street to Elm, Elm to Third, Third to Main, Main to Front, Front to Ash, Ash, through Seabury grounds via "old building," the original dormitory and mission chapel, erected in 1859 and now but a crumbling ruin and ancient milestone on the grand highway of progressive civilization, marking the first step taken by the American Church to Christianize the Indians of Minnesota, and to educate the youths of this North Star state in the ways of Christianity and religious culture.

From here the institution for the blind was passed, and many of the excursionists were deeply touched to see the sightless children congregated in front of the building to wave their handkerchiefs at the guests, whom they could only hear, as the procession moved on to the institution for the feeble minded, where again the ladies and gentlemen of the party were greatly affected to see the groups of simple minded children, either playing on the lawns or working at some of the various trades taught at the institution, and not realizing the purport of all that was going on.



SEABURY HALL, FARIBAUT.

The procession moved on, past the numerous handsome buildings erected by the state, until Seabury Hall was reached and the first stop made, the guests leaving the carriages and passing through the hall to inspect the rooms and equipments, which were in excellent shape and deserving of more than a merely passing notice.

From Seabury Hall the guests were driven out Ash to Third, Third to Walnut, Walnut to St. Mary's Hall, where another stop was made and the splendid educational institution thoroughly inspected, to the immense gratification of all.

From here the procession wended its way past the deaf and dumb institution, where the youthful inmates were gathered on the beautiful lawns and waved their handkerchiefs at the curious throng, who were visibly affected at the touching sight of these poor children, whom the state is educating to become useful citizens, welcoming to the best of their ability the guests whom the city of Faribault was so royally entertaining, and who were receiving a revelation of the greatness of this grand Northwest.

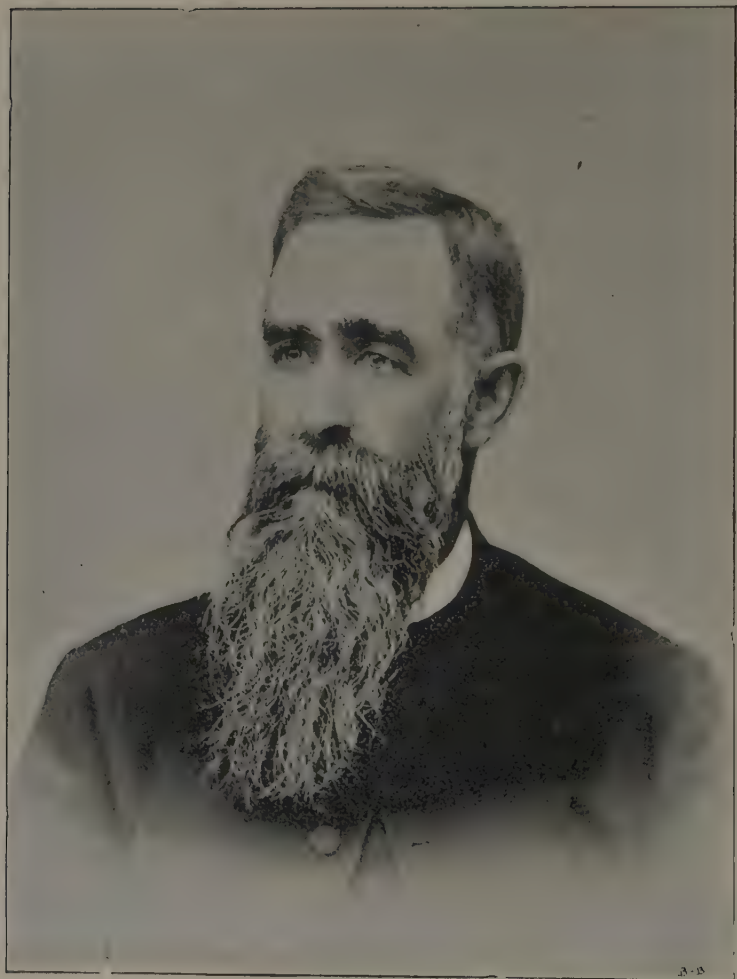
From here, passing along the bluff overlooking the city, and via the library building to Shunway Hall, where an hour or so was spent in viewing the buildings and grounds and in social conversation.

On the way from the depot to this resting place, the procession passed through the principal streets and under a large triumphal arch bearing the encouraging word "Welcome," where a band played inspiring airs, and a great crowd was gathered to join in the welcome to the Bishops, Clergy, and Laity of the great American Church, who were visiting the scenes of Bishop Whipple's triumph, after many years of indefatigable labor in building up the greatest religious school in the country.

In the big armory hall the ladies of Faribault served a most excellent lunch, under the auspices of the Woman's Auxiliary of Faribault, of which Mrs. James Dobbin is chairman. The arrangements for this lunch were carried out in an admirable manner in every detail, and certainly it was remarkable how these ladies served the 750 guests with a most delightful lunch without delay or confusion.

In the drill hall of the armory, a room about 65x120 feet in dimensions, were arranged long tables, at right angles to a table in the center, at which were seated the Bishops and their





REV. JAMES S. DOBBIN, D. D.

ladies. At the head of the table were seated Bishops Whipple and Coxe, and at the foot Bishop Gilbert and Hon. B. B. Sheffield, mayor of Faribault, with Rev. Dr. Dobbin, Rector of Shattuck School.

The entire company was seated at once in the great hall, after Bishop Whipple had asked a blessing, and with appetites sharpened by their long drive, the guests lost no time in partaking of the bountiful feast that was spread before them. The menu consisted of chicken salad, roast beef, tongue, veal loaf, escalloped oysters, sandwiches, celery, olives, coffee, toasted crackers, cheese, bread and fruit; and a whole army of bright-eyed, pretty Faribault maidens served the company with a pleasant, easy grace that greatly enhanced the pleasures of the banquet and added much to the enjoyment of the occasion.

There perhaps was never a feast where so many people were served at one time with absolutely no delay or confusion and where everything passed off as smoothly as a noonday family meal in a well regulated household, and too much praise cannot be bestowed upon Mrs. Dobbin and her assistants in the Woman's Auxiliary of Faribault for the excellence of their banquet and its splendid service.

When the appetite of all had been appeased, the mayor of Faribault, Hon. B. B. Sheffield, a graduate of Shattuck, welcomed the assembled guests in an eloquent address that was frequently interrupted by applause and cries of "hear, hear," "amen," etc., as in well chosen words he referred touchingly to the venerable Bishop Whipple, whose untiring zeal and wonderful energies had combined with the aid and will of Almighty God to build up a grand institution, which was to last as an enduring monument to the unfaltering faith of the good man who had endeared himself to the hearts of the people of Minnesota and the American Church.

#### MAYOR SHEFFIELD'S SPEECH.

*"Right Reverend Sirs, Ladies of the Auxiliary, and Gentlemen of the Convention:—*

"Our city is always glad to open wide its gates to any representative body of men, coming from wherever and engaged in whatever profession tending to the advancement of mankind. Of the many gatherings, religious, educational, fraternal, or political, it has been our good fortune to entertain, none have

been received more gladly than we now welcome you. I speak for every resident of Faribault, irrespective of creed or class, when I assure you of our hearty appreciation of the honor conferred upon our city by the presence of your distinguished body—men who represent the best thought and the highest achievement of a great Christian denomination, engaged from the center to the confines of the Republic in pushing forward the lines of higher Christian development and a more progressive Christian civilization; men who are foremost, not alone in religious and ecclesiastical triumphs, but in every sphere where intellect and nobility of purpose can broaden and develop individual and national life.

“Our citizens of every denomination—Protestants and Catholics alike—unite in bidding you a warm and hearty welcome, that is not surpassed in cordiality and sincerity by that felt and spoken by members of your own historic faith.

“You can have no stronger passport to the hearts of our people than that you are here as the friends and associates of our illustrious townsman, the beloved and venerable Bishop of Minnesota.

“Some of our citizens remember that rainy day in February, nearly thirty-six years ago, when they welcomed and offered a home to their first Bishop, then the youngest member of the House of Bishops. Minnesota had just changed from territorial to state laws; one-eighth of the population Indians; scarcely more than a dozen churches and chapels in the entire Diocese; these bluffs covered with the tepees of the Sioux and the Winnebagos.

“Since that day the consecration of church and chapel has gone on until they now number one hundred and sixty. Our Indian congregations are now double the entire number of self-supporting parishes then entrusted to the young Bishop’s care; these bluffs have been crowned with institutions of learning. Do you wonder that these older citizens have a special welcome for you who are here to-day to stamp this work with the approval of the whole American Church? They have lovingly watched through all these years the masterly influence and creations of that hand, guided by unselfish devotion and a sublime enthusiasm for humanity, whether it be in Christianizing and civilizing the red men of the forest, or in building up of American manhood and womanhood, through the medium of a high moral and spiritual education.

“On a tablet in the choir of St. Paul’s Cathedral, London, is inscribed a tribute to the builder, Sir Christopher Wren. I would place on these walls a like inscription for the architect and builder of these schools: ‘If you would seek his monument, look around.’

"It has been said in your Convention that Chicago gave Bishop Whipple to the Church, and, again, that New York gave him to the world. True—but Faribault is not envious of the two greatest American cities for their well-founded claims; she is satisfied that while she divides with them his great and abiding fame, no city can share with her his love and attachment for his home.

"In a recent address of the Bishop's I recall these words: 'I cannot close without paying my heartfelt tribute of love and respect to the craftsmen and laborers who have worked out our dreams into these beautiful buildings. When my work is over, I would rather have one of these honest souls drop a tear on my grave than to have the proudest monument which was ever erected by man.' It is this loving, thoughtful interest which has endeared him to our people, high and low alike. It is not alone the Bishop, not the churchman, but the man we love.

"We greet you, the friends and generous patrons of St. Mary's and Seabury, hallowed with the memory of Sarah Darlington and James Lloyd Breck, of this school, blessed with the lifelong devotion of Dobbin—the Dr. Arnold of Shattuck—institutions which we fondly believe are destined to breathe into this Western life, so rich in natural resources and material advancement, an ennobling intellectual religious culture, fraught with the richest promises for American citizenship.

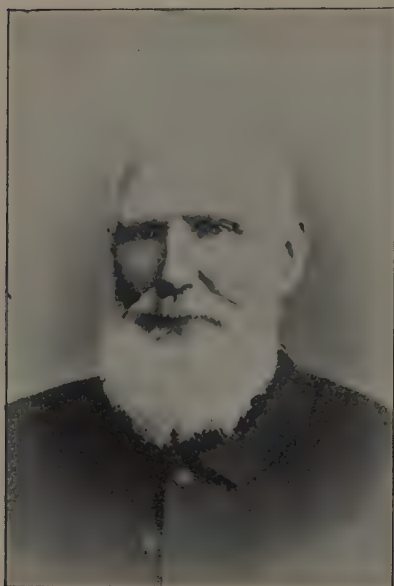
"Gentlemen and ladies, again, in the name of our citizens, I bid you welcome."

When the hearty and well-merited applause following the mayor's welcoming address had subsided, Bishop Whipple arose and introduced Rt. Rev. Arthur Cleveland Coxe, the venerable Bishop of Western New York, who, following the example of Mayor Sheffield, mounted his chair and responded to the mayor in that delightful vein which is the eloquent Bishop's chief characteristic, and which found responsive echoes in the hearts of all present.

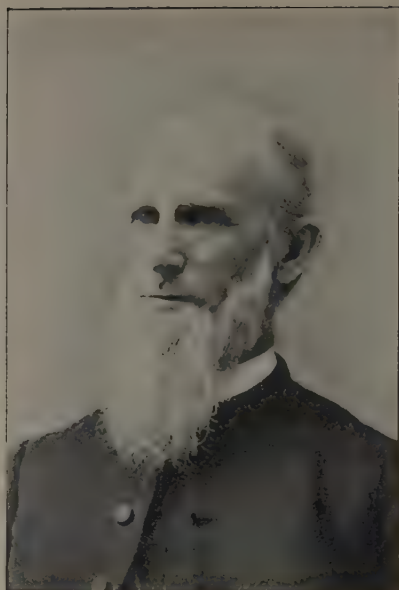
Each time allusion was made to the greatly loved Bishop of Minnesota, the whole assemblage broke into a storm of applause that must have touched the sympathetic Bishop most deeply and awakened within him a justifiable pride and feeling of happiness that was pictured on his countenance.

#### BISHOP COXE'S REMARKS.

"Mr. Mayor—Will you allow me, on behalf of those for whom I am invited to speak (although I see others around me who could do it much better), to express our gratitude for the way we have been welcomed to Faribault.



REV. SAMUEL CHANDLER.



REV. C. C. TANNER, D. D. -



B. B. SHEFFIELD, MAYOR. .



VERY REV. DEAN, WM. GARDAM.



"It has been to me a day of wonders. I can use no other word. I think all of us—those, at least, who come from the East, are disposed to say there's nothing that can beat the West. In Minneapolis and St. Paul we have received a welcome and a systematic hospitality which has certainly not been outdone by any place that we have had occasion to visit within the last half century, outdoing all we have received before.

"In that respect, to you especially, Mr. Mayor, I must particularly express our gratitude. In Minneapolis, it seemed as though the whole city was conspiring to welcome us with



COL. GEO. O. EDDY.



R. A. MACGREGOR.

the best they had to give, but, here, sir, surpassing all, we are informed by you that we are to-day the guests not merely of the religious institutions that would be supposed to welcome us, not merely of the mayor personally, but we are told that we are welcomed by the citizens of Faribault, irrespective of race or creed. Riding in your magnificent chariot (or whatever you are disposed to call it), I am a democratic man and take the trolleys, generally, or trudge along on foot; but when I saw what splendid equipages were before me to-day, what splendid equipages were winding around your graceful curves, I was thunderstruck. I have never been in such a procession before, but when I saw that triumphal arch of welcome, it carried me

to those early days when triumphal arches were only erected for very great men, and my first experience that way was the arch of welcome to Lafayette. Only a very small part of the honor of that arch would be claimed by me, as only one member of the House of Bishops; and as it was intended also to honor the House of Deputies—which considers itself our masters—that made my share of the honor the more infinitesimally small; but I straightened myself up with considerable dignity and tried to look as Lafayette did. (Much laughter.) I haven't come to my point yet, and am afraid I shall make a very long speech, and here are better men longing to have a chance.

"I am reminded of my classmate in 1879, at Chelsea, N. Y. The first time I went into the chapel I saw an almost Carmelite-looking person. Didn't know anything about him or whether we should ever become acquainted, but I watched him attentively and his devout manner impressed me. He looked to be a man cut out for splendid soldiery—and that's just what he proved. That man was James Lloyd Breck. What a soldier he was we all know. The results of his bravery we see here now. He has three monuments. His history is connected with three of the grandest movements in this country. He laid the solid foundation stones at the bottom of what you see to-day. He was here, I think, in '79, having already run a great career in the influence he left behind him in his Chelsea relations, and when institutions for the Church had been planted here he carried the same work into California.

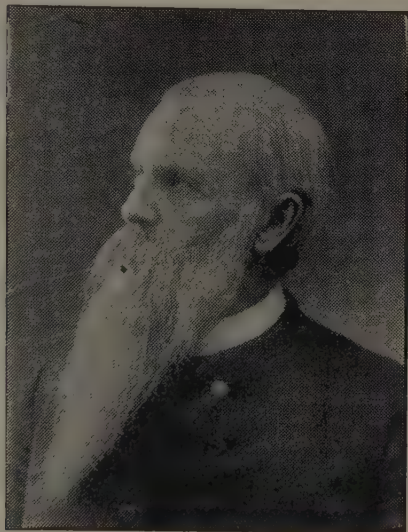
"We were disappointed that our Presiding Bishop could not come to this Convention. I love Bishop Williams; we all do—especially the older clergy. But when I saw that apostolic figure here in his own Diocese in the presence of the results of his labors, celebrating the blessed sacrament at the altar and bestowing the benediction, I felt then that it was a providence of God that he should be in just this place of distinction in the presence of the representation of our whole Church, in this noble Minnesota. I am proud that the history of this great state will never be written without mention of this honored man; I am glad that these visitors see this specimen of the work here that is known in all the regions round about. Let me go a little further. The honor with which the institutions of Faribault have been crowned is not sufficiently held in common repute. In England your Bishop holds a position which ranks with that of the venerable Bede, because he has established this center of Christian education in a land hitherto occupied by a heathen race. He has been made Dr. of Laws and Dr. of Divinity, and Dr. of I can't say how many things, but he doesn't sufficiently doctor himself. They greatly honor Harvard and Yale, but deeper feelings are excited at Cambridge and Oxford when Faribault is mentioned. I thank you for the

privilege of responding to your welcome; and now but a single word more. I see Bishop Doane there. His father was one of the greatest benefactors of Minnesota. Did you ever hear that before? Well he was, whether you have heard of it or not. He kept me from becoming the Bishop of Minnesota." (Laughter.)

The Bishop was most heartily applauded at the close of his address, and then the whole company arose and gave three cheers and a tiger for Bishop Whipple, who arose to his feet and in a voice nearly overcome with the emotion that welled



REV. E. G. GEAR, D. D.



REV. E. STEELE PEAKE.

up unchecked from his kindly heart, he related briefly the history of his early struggles and told of the many kindnesses that the people of Minnesota had bestowed upon him, and of the generous assistance given him in his efforts to build up the great educational branch of the Church in Faribault.

He was many times interrupted by the enthusiastic applause of his hearers, and every mention made of the good ladies of Faribault was the signal for a storm of applause that must have gladdened the hearts of that noble band of Auxiliary workers who had so ably assisted the venerable Bishop in entertaining his guests.

## BISHOP WHIPPLE'S ADDRESS.

"No words of mine can tell the thoughts that well up in my mind to-day. If thirty-six years ago, when Faribault was a hamlet, about forty of its citizens, not members of our Church, asked me to make it my home, and pledged the help of the love and strength of manly Western hearts, which pledge they have more than kept. If any one had said I should live to see the representation of this great American Church here, visiting Faribault, I should have said: 'Lord, now lettest Thou Thy servant depart in peace.'

"The mayor of Faribault is one of my own boys. He and the Bishop of Western New York have praised me over much.



CONFIRMATION OF SIOUX INDIANS AT FORT SNELLING, IN 1863,  
BY BISHOP WHIPPLE.

(No! no! no!) I have only given to God the will, and strong hearts and willing hands, moved by the blessed Spirit of God, have fulfilled the dream of my life. I mean what I say. It is not my work. I have had behind me a body of laymen; and I venture to say you cannot point to one single body of helpers in any institution in the United States that have shown such fidelity as mine have shown me; in a very dark hour, when it looked as if we must fail, and because it was work for God, I determined that there should be no falling back. Before that dreadful panic of 1871, we were \$30,000 in debt, and a layman present here to-day said: 'I will never consent that our Bishop shall take charge of a dead horse. We made the debt with our eyes open, and he must not assume the burden of it.' I will not rob that brother of the benediction that comes from God to him that giveth with his right hand without the knowledge of his left. I will only say that I know at that time he



was worth less than \$40,000, and he gave \$4,000 toward paying off the debt.

"It is not with any disparagement to another work if I say God has given me a body of teachers in these schools that have always given me love unclouded by a doubt.

"Seabury School would not have been but for the women now in Paradise, one of them my beloved wife—more than my right hand—who took our first divinity students to board, and did their washing with their own hands, for \$2 a week.

"I thank God I can say to-day there is not a single laboring man in the city of Faribault, whether Presbyterian, Baptist, Methodist, or member of our Church, who has not stood behind me, cheering and always ready to help in the work."

When the applause awakened by Bishop Whipple's eloquence had subsided, he introduced Bishop Dudley, of Kentucky, who remarked, after he had gracefully mounted a chair, that he felt in getting there like an elephant he once saw that started to cross a bridge and turned back and swam the stream. Bishop Dudley said that, standing on deck with the head of the *London Times*, who was returning from "doing" America, he asked him what was the greatest thing he had seen there, and the reply was "Bishop Whipple's schools in Faribault." The Bishop said that usually he was not ready to accept an Englishman's judgment on American matters—for instance, preferred having our own Bishops—but he did accept that judgment. His first sight of the schools was twenty-six years ago, but he was not surprised by what he saw to-day, because he saw then that Bishop Whipple had the hearts of the people with him. By way of illustration, he repeated a story which he said Bishop Whipple knew was true. He was standing near the barn, where Bishop Whipple had been showing him his horse, Basha, and Maj. Dyke, a friend of the Bishop, but not remarkable for religious proclivities, came up and said: "Bishop, I knocked a man down on your account the other day in St. Paul. He was asking what I thought his chances our way were for the Senate, and I told him, none at all. When he asked why, I said I didn't think he was fit for the place. He said: 'Bishop Whipple lives down there, don't he?' 'Yes.' 'Well,' he said, 'he ain't loyal.' When he said that I hit him a blow between the eyes and laid him out on the floor, and I said: 'If there air any man wants to say Bishop Whipple ain't loyal, I air the man he wants to say it to.' This same Dyke was the man who once told Bishop Whipple he understood





REV. J. A. GILFILLAN.

they wanted to send him to Europe, and asked if he was going. "No," said the Bishop. He asked him why not, and when he told him it was because those cathedral walls in the condition they were in would be destroyed by the frost while he was away, Dyke undertook to sign a check to any amount necessary to take care of the walls. Bishop Dudley compared the earlier conditions in the Faribault schools with the present condition of the University at Sewanee, of which he is chancellor, and hoped that when the Convention comes to Atlanta he can take it on a special car and show in the country of the black man something like what is to be seen to-day in that of the red man.

Bishop Whipple with an allusion to Bishop Geo. Washington Doane, the founder of St. Mary's, Burlington, which he called a mother to St. Mary's, Faribault, introduced Bishop Doane of Albany, N. Y., who feelingly responded to the references to his father and added there was what might be called a twin sister to St. Mary's in St. Agnes' School at Faribault.

At the conclusion of these remarks the whole company arose and sang the long metre doxology with wonderful effect, and Bishop Whipple pronounced the benediction.

Then the company assembled on the campus and witnessed the cadets go through some military evolutions in a manner that evoked great applause.

The carriages were then re-entered and again the procession moved. From Shumway Hall it went, via East road, Ravine and Third streets to Main, Main to Sixth, Sixth to the cathedral, where a short service was held by Bishop Whipple, and the evacuation of Faribault was begun. Down Sixth the procession moved to Maple, Maple to Fifth, Fifth to Cherry, Cherry to Second, Second to depot, where the excursionists boarded the train and, as the band played "Home, Sweet Home," the two sections left the hospitable little town and reached the Twin Cities in safety.

To the people of Faribault and to the Woman's Auxiliary of that branch of the American Church, too much credit cannot be given for their generous hospitality and the excellence of every detail of arrangement that enabled everything to go off on schedule time, like clockwork. There were no vexatious or tedious delays, no annoyances, nor anything, even of a most



JUNIUS S. MORGAN.

trivial nature, to mar the pleasure of this grand occasion, and it may be truly said that Faribault, with its institutions and halls of learning, and, above all, with its boundless hospitality, was a revelation to every stranger within her gates. The following named and many other ladies, deserve praise:

\* Mrs. Theopold, Mrs. Scandrett, Mrs. S. L. Crocker, Mrs. E. H. Loyhed, Mrs. John Parshall, Mrs. Thomas Carpenter, Mrs. Lynne Peavey, Mrs. A. L. Blodgett, Jr., Mrs. B. B. Sheffield, Mrs. Charles L. Lowell, Mrs. Fox, Mrs. E. L. Kinsey, Mrs. Lyman Hawley, Mrs. B. F. Straub, Mrs. I. Brockman, Mrs. C. Weston, Mrs. G. W. Wood, Mrs. S. I. Pettill, Mrs. A. E. Haven, Mrs. G. W. Ehle, Mrs. Joel Heatwole, Mrs. M. H. Keely, Mrs. Thos. Mee, Mrs. William Mee, Mrs. H. E. Barron, Mrs. C. A. Poole, Mrs. J. S. Kedney, Mrs. Lula Clement, Mrs. Joseph Massey, Mrs. A. M. Shepard, Mrs. E. C. Bill, Mrs. Stateler, Mrs. Sexton, Mrs. George Vincent, Mrs. James Dobbin, Mrs. William Gardam, Mrs. Noyes Smith, Mrs. Seba Case, Mrs. Mortenson, Mrs. Miller; Miss Grace Allen, Miss Bertha Theopold, Miss Jennie Scandrett, Miss Nellie Scandrett, Miss Nellie Abbott, Miss Carrie Abbott, Miss Laura Parker, Miss Charlotte Grandy, Miss Freda Haven, Miss Florence Wood, Miss Nellie Grant, Miss Celia Kahn, Miss Emily Benedict, Miss Maggie Lindberg, Miss Bessie Lindberg, Miss Laura G. Smith, Miss Anna Wilson, Miss Pringle, Miss Masie Clement, Miss Dora Briggs, Miss Carrie Briggs.

It is always interesting to trace any great work, or any mighty results, from its greatness, or their influence back to the beginnings. When Bishop Whipple came to Faribault it was a frontier town, in a territory where there were no railroads; but in it work had been done by Breck and the men who were with him in the associate mission.

Rev. James Lloyd Breck began his work at Faribault in 1858. Manney and Peake had selected this place in 1857. Breck brought with him Miss Mary I. Mills, who afterwards became the wife of the Rev. George Whipple, brother of the Bishop, and Miss Mary J. Leigh, as teachers. For several years the former was of great assistance in educational work. With Mr. Breck came the Rev. Dr. P. Sanford, an able man; but he remained only a short time. A little later, in the same year, Mr. Hinman came from Connecticut as a teacher, who, with Mr. Tanner, now the Rev. Dr. Tanner, were the first students of the theological school. The Rev. Mr. Hinman was the first missionary to the Sioux.

Bishop Whipple began his labor with four watch-words, — Faith, Prayer, Love, and Work. Old men are yet living who tell



MEMORIAL CHAPEL, SHATTUCK.



of Gear, Breck, Manney, St. Claire, Holcomb, and others, whose influence can never die as long as Minnesota Churchmanship lives. Bishop Whipple, in the summer heat of those days, and in the intense winter's cold, feared no danger, and prosecuted his work with the ardor of an enthusiast. It has been well said, that Bishop Whipple carried a compass in his head; whether this is, or is not true, he has a wonderful sense of location. He used to visit the churches and missions amongst the settlers, and with his horse, Basha, came triumphantly through dangers many and perils oft. Population was coming into the new West like a flood, and men were making homes where, in Bishop Kemper's day, the first Missionary Bishop of the Church, was solitude. In 1864 Bishop Whipple was going into the Indian country, and was thrown from a wagon and seriously injured. By the advice of his physician and his friends in the Diocese of Minnesota, he took a trip abroad. When in London he met Mr. Junius S. Morgan, the father of J. Pierpont Morgan. The Bishop had known Mr. Morgan, senior, in Hartford, Conn., from which state the Morgans came. In those days, as now, Bishop Whipple was a striking figure, and Mr. Morgan, as a devout Churchman and a loyal American, was proud of the Western Bishop and showed him much kindness. Bishop Whipple asked the advice of the Bishop of London, who was afterward Archbishop, in regard to founding schools at Faribault. Mr. Morgan knew the Bishop's desire to make that place the centre of Christian education, and the first large gift for this purpose Bishop Whipple ever had was from Mr. Morgan's hand. The Bishop came home to his work, and was greatly blessed. The years passed by, and in 1888 the Lambeth Conference of Bishops of the Anglican Church throughout the world was held. The opening sermon was preached by Bishop Whipple. He also had an appointment to preach in Westminster Abbey, and on that day Mr. Morgan was desirous that the Bishop should preach at the Parish Church at Roehampton, and so arranged it that the Bishop was invited so to do. Canon Farrar released Bishop Whipple, and so he preached at Roehampton. That morning, at Holy Communion, side by side, knelt Mr. Morgan, Mrs. Whipple, and Mr. Alexander Duncan, a Scotch gentleman, who married his wife in Providence and for many years lived in Cazenovia, N. Y. He was a devoted Churchman and one of



SHUMWAY HALL, SHATTUCK SCHOOL.

the most generous of men. There is much work in Minnesota in which he had a share. President Lincoln appointed him as one of the Peace Commission to try and avert strife between the North and South. We had no friend in England whose head and heart was truer to our country. That was a high day for these devout and gifted souls, and very soon after they all three met in Paradise, and the Church of God in Minnesota lost warm friends. It must have been a proud day for Mr. Pierpont Morgan when, with members of the General Convention, he stood at Faribault and saw the noble work his honored father had so effectively helped.

Amongst the honored names which must ever have a place in connection with the Bishop's educational work is that of Mr. Henry T. Welles, of Minneapolis. He, too, is a Connecticut man, and one who knows full well the value of a good education, being a college graduate and a scholar. He came to Minneapolis in an early day, and was one of a remarkable body of men who helped to make the city what it is. Amongst their number were Col. Stevens, Isaac Atwater, R. P. Russell, L. M. Stewart, J. B. Bassett, and Rev. D. B. Knickerbacker, whose life-long friend Mr. Welles was. When St. Mark's Church was built, Mr. Welles was its most generous contributor. At one time he gave \$30,000 to Seabury Hall, and is known to have given \$20,000 more to Bishop Whipple for the schools. He was present at the Council which elected the Bishop, and has from that day to this been a Churchman, loyal and true. No words of eulogy can add to the glory of such a man. It is written in the book of the recording angel.

James Dobbin, D. D., the Rector of Shattuck School from its beginning till now, a man who has helped largely to make it what it is and who occupies a distinguished place amongst the educators of this continent, well deserves more than passing mention. Himself brought up on a farm till he was eighteen years old, he was prepared for college in the academies of Salem and Argyle in New York. He graduated at Union College in 1859, and came that year to assist Dr. Breck in his Mission School, established at Faribault the year before. Returning to New York, he had charge of the academies of Greenwich and Argyle. In 1864 he came to Faribault to study for Holy Orders. In 1865 a grammar school for boys was opened ;



REV. EDWARD C. BILL, D. D.

the divinity school and the grammar school were carried on together, on the ground which is now occupied by Shattuck Schools. The building was burned down on Thanksgiving Day, 1872. Shattuck was so named because the grounds were given by Dr. George C. Shattuck, a resident of Boston, Mass., and one of the best-known laymen the Church ever had in that state. Dr. Dobbin has been head of Shattuck School for almost thirty years, and if success is the true test of ability, he is a man of marked power indeed.

Amongst those who made an impress wide and deep upon church life in Faribault is Edward C. Bill, M. A., D. D., born in Brooklyn, N. Y., July 15th, 1846, died in Faribault, May 11th 1892. His father, Charles E. Bill, a banker, and at the time of his death, the oldest banker in New York State, was for upwards of fifty years warden and treasurer of Grace Church, Brooklyn. Dr. Bill entered St. Stephen's, Annandale, in 1867 and took his B. A. degree in 1870. In that year he came to Faribault, prompted by the love of Christ, and entered Seabury Divinity School. He graduated D. D. in 1873 and was ordered Deacon the same year. He became assistant at Christ Church, St. Paul, and occupied this position for one year. In 1874 he became assistant priest of the Cathedral of our Merciful Saviour, Faribault, and continued in this capacity until 1891. He was elected successively Professor of Liturgics and Momiletics in Seabury Divinity School, member of the Standing Committee of the Diocese, Trustee of St. Mary's Hall, and held all these official positions at the time of his death. His bequests to the Church, the extent of them no man knoweth. He gave himself, and as professor in Seabury returned his salary to the board year after year. He placed a beautiful organ in the oratory at Seabury Hall in memory of deceased alumni; a superb brass eagle lecturn in the Cathedral in memory of the late Mrs. Whipple, between whom and himself a beautiful love existed. At his death he bequeathed \$50,000 to Seabury, besides some three thousand acres of land to found scholarships. His greatest joy was to serve the Church; he was eloquent, gifted, intellectual, possessing one of the most cheering and lovable natures, an optimist always because he believed firmly in God; he died in his prime, full of honor and in the full assurance of faith. His works follow him.





SILVER VASE, PRESENTED TO BISHOP WHIPPLE,  
By Members of the House of Bishops, in Memory of the Visit to Faribault.

The Rev. E. Steele Peake is chaplain of St. Mary's Hall. His whole ministerial life has been spent in Minnesota. It has been one of fidelity and consecration, and has been referred to in this book in connection with the missionary work at Gull Lake and other places amongst the Indian tribes in the days of Dr. Breck. There is something fitting about a man of Mr. Peake's antecedents and experience being chaplain of a school for the higher education of girls; and especially when it is remembered that, from its beginning till now, Bishop Whipple has had in attendance daughters of the missionary Clergy, rightly



ST. MARY'S HALL, FARIBAULT.

thinking that they should have the opportunity of an education which can not be excelled by the daughters of wealthy laymen. Experience has demonstrated that, while the daughters of the rich have taken high places at St. Mary's on their graduation, and afterwards in the scholastic world, in proportion to their numbers, the daughters of the Clergy have taken positions not inferior. Many are the gold medals won at St. Mary's, in the examinations, by daughters of priests of the Church whose whole lives have been spent in missionary work. Few more useful or beautiful gifts could be made than endowments given to St. Mary's, for

the purpose of educating girls whose fathers and mothers spend their lives in Christian service. It has been Bishop Whipple's lifelong desire to secure such endowments.

The Rev. C. C. Tanner, D. D., is the historiographer of the Church; he is a man of scholarly attainments, unobtrusive, and possessing gifts the very opposite of those which many persons think are needful to success in Western Church work. He knew James Lloyd Breck well, and was at the council which elected, and he voted for, Bishop Whipple. He was educated for the ministry at Faribault, and his whole ministerial life has been spent in Owatonna. He was Rector so long that the memory of the younger generation of Churchmen runneth not to the contrary, and he managed so to work and so to live as to command the respect of every man and of every woman of all religions and of none, in that city and the regions round about. At present he is engaged teaching in Shattuck School. There is something exceedingly beautiful in the thought that the whole of such a man's influence and life, made sweet and powerful by the grace of God, has gone into the upbuilding of the Church in the early days of a new civilization.

Rev. Joseph A. Gilfillan deserves a place here. Educated at the General Theological Seminary, he is a man of culture, and of parts rich and holy. He has for more than twenty years used his wealth, and given his life a willing offering of love. He is the apostle to the Indians at White Earth, and a nobler missionary the Church never had.

The Rev. Samuel Chandler lived at Belle Plaine, between Faribault and Red Wing, but he always considered Faribault as "headquarters"; he never had more than one parish, and that covered an area of some twenty-five miles; he never once changed and he never once wanted to change his place; he was not a home born child of the Church, he was born in the non-conformist fold, but every man who was blessed with his acquaintance saw in Father Chandler the very image of Jesus Christ. Of no man who ever lived, probably, could it be more truly said he was content to fill a little space if God be glorified. He always had a very small salary, but he pre-empted one hundred and sixty acres of land and took a tree-claim for one hundred and sixty more. His sons grew up around him and became expert farmers, which they are to this day, each owning his own. Mr.

Chandler is said never to have failed to keep an appointment, when it was possible for any man to have kept it. For a quarter of a century, in school houses, in farm houses in out-of-the-way places, he baptized, catechised, read with the sick, celebrated the Holy Eucharist, buried the dead, read the Church Service, and preached the Gospel of the Grace of Jesus Christ, which is able to save sinners and give them a place with all the sanctified. His whole life was and is a noble sermon. He was not one of the five hundred Clergy for whom, American Churchmen have been told, the Churches of which they are Rectors bear the larger part of the expense of missionary work; but he gave his whole life a cheerful sacrifice on the missionary altar of this Church. When he died, the nearest depot was fourteen miles away. He did not owe one dollar in the world, and the church at Belle Plaine did not, and not one of his mission stations did. The value of such a man's work is above the price of rubies. After his funeral Bishop Whipple wrote to me a letter, in which he said: "Will you come to Faribault and tell the story of the Rev. Samuel Chandler's life; it will do the students good. He was one of the holiest, one of the humblest, and one of the most faithful men I ever knew." As historian, I have written thus—of men like Peake and Tanner and Chandler, that all who read this book may see the nobility of men of whom they are samples, who rejoice as men that find great spoil, in that they have a place of service in the Kingdom of Jesus Christ. They could not give wealth, they never had any; but they could and they did give patient, earnest, clear thought, faithful prayer, incessant, long-continued, hard work; they knew and know their Bibles and the Book of Common Prayer; they could and they do tell the story of the love of Jesus Christ to the children of men; they helped and do help to make this land of ours a glorious place to live in; and they looked and they do look for a better country which has foundations whose builder and whose maker is God.

The Breck School, at Wilder, Minnesota, a boarding school for both sexes, was organized and established for the purpose of affording educational advantages of an advanced order at a very reasonable rate—\$130 to \$150 per school year—to those who could not afford to send their sons and daughters to the Diocesan Schools at Faribault. The idea was in the first instance that





of Rev. D. G. Gunn. In 1888 the first building was completed and the school placed under the charge of Mr. Eugene Rucker. The following year extensive additions were made to this building. In 1890 it became necessary to afford more ample accommodations, and a boys' dormitory was built. In 1891 a substantial brick dormitory for girls was erected, and in the following year the present commodious and comfortable chapel. The money for these buildings was contributed by residents of Minnesota, by friends in the East, and from the profits of the school. A chaplain has been for the greater portion of the time in residence, and the moral and religious tone of the school has always been excellent. The attendance has varied, at one time reaching 400 different pupils during the year, and then in the years when there was general financial stress falling to about 200. At present the school is having an average attendance, and is recovering from depression. The principal is Mr. J. F. Joubert, who has been for many years connected with the School. Associated with him are Messrs. Dryden and Coleman, and excellent corps of instructors. There is no debt upon the school plant, and only a floating liability of \$2,000 carried by the Board of Trustees. The school is a demonstrated success. It was needed; the sons and daughters of farmers living on the prairies, who have few good school privileges, require it. It ought to have an endowment, to do its full work. Rev. Dean Hoffman, New York, gave \$5,000, which enabled the Trustees to pay off a mortgage which covered the property. The Treasurer is Mr. Victor M. Watkins, Merchants' National Bank Building, St. Paul, Minnesota.

## FACULTY.

Fred Joubert, B. S., Prin., Natural Sciences; W. H. Dryden, M. S., Supt., U. S. History, Grammar, and Latin; Carrie E. Knieriem, Preceptress; E. P. Coleman, M. S., Literature, Geography, and Mathematics; F. H. Vail, B. S., M. Accts., Actual Business, Penmanship and Pen Art; Sarah Hostetter, B. Mus., Piano, Organ and Voice; Frances H. North, Stenography and Typewriting; Mrs. E. P. Coleman, Reading and Delsarte. Alice Baker, Librarian and Private Secretary.

## BOARD OF TRUSTEES.

Rt. Rev. H. B. Whipple, D. D., LL. D., Faribault; Rt. Rev. M. N. Gilbert, D. D., St. Paul; Rev. John Wright, D. D., St. Paul; Rev. James Dobbin, D. D., Faribault; Geo. H. Christian,



VEN. ARCHDEACON APPLEBY, M. A.

Minneapolis; Hector Baxter, Minneapolis; Wm. Besser, Windom; V. M. Watkins, Treasurer, St. Paul; Ven. Archdeacon Appleby, M. A., Secretary, St. Paul.

The Archdeacon is an Englishman by birth and an American by preference. He has had long and honorable experience: educated at Oxford; ordained deacon and priest in St. Paul's Cathedral, London; served as curate in the Dioceses of Oxford and Lincoln; was missionary for the S. P. G. Society, in the Diocese of Huron and Algona, where he was examining chaplain; was seven years in Northern Minnesota, where he did faithful work at nine mission stations and built four churches. When the office of Archdeacon was created in Minnesota, he was appointed to fill it by Bishop Gilbert, in 1888. Since then he has assisted in building thirty-five churches; was a member of the General Convention of 1892. The Archdeacon has filled his office with perfect satisfaction to the Bishop, from his appointment to this day. Such is the man who is secretary of the Breck School, and he knows its needs and possibilities of usefulness.

Rev. Dr. Rhodes, of Southern Ohio, offered the following resolution:

*"Resolved*, That the House of Deputies, with most delightful memories of the excursion to Faribault on Saturday, October 12th, extends to the people of that city, and Bishop Whipple and Bishop Gilbert, sincere thanks for the generous and abundant welcome and hospitality with which we were received, that we are profoundly impressed by the evidence of wise philanthropy on the part of the state, and of the pre-eminent beauty and promise of those great institutions of learning and piety which crown the years and labors of the beloved Bishop Whipple; and that a copy of these resolutions be forwarded to the Mayor of Faribault and to Bishops Whipple and Gilbert.

"That at the same time we are not unmindful of the thoughtfulness and courtesy of the gentlemen who provided a special train by which we were carried to and from Faribault on that excursion, and we beg to offer him our thanks."

Dr. Rhodes moved that the resolution be adopted by a rising vote, which was done, after accepting an amendment offered by Pierpont Morgan, inserting the name of Roswell Miller, president of the Chicago, Milwaukee & St. Paul Railroad.

*THE CHURCH CLUB OF MINNESOTA.*

The Ryan Hotel, St. Paul, was the place where the Church Club of Minnesota gave a dinner on Monday, the 7th day of October, to the most brilliant assembly which ever up to that date assembled within its walls. There were fifty-seven Bishops present, and the following named gentlemen, who represented the diocesan clubs :



RYAN HOTEL, ST. PAUL.

Francis L. Stetson, J. Van V. Olcott, New York ; Hon. A. J. C. Sowdon, Edward L. Davis, Robert Treat Paine, and Hon. E. H. Bennett, Massachusetts ; Col. R. H. I. Goddard, Leroy King, John Stiness, C. G. Saunden, and George Gordon King, Rhode Island ; F. J. McMaster, John R. Triplett, and Thos. K. Skinker, Missouri ; Lewis Stockton and Harlow C. Curtiss, Western New York ; Francis A. Lewis, J. Vaughan Merrick, and Rev. J. N. Blanchard, D. D., Pennsylvania ; Dr. W. R. Reynolds and S. M. Curtis, Delaware ; W. B. Hooper, A. N. Droun, Rev. H. B. Restarick, Rev. A. G. L. Trew, D. D., and Rev. E. B. Spalding, D. D., California ; N. Pendleton Schenck, and H. E. Pierrepont, Long Island ; Rev. Clinton Locke, D. D., D. B. Lyman, Arthur Ryerson, Emory Cobb, and J. M. Banks, Chicago ;



Rev. J. D. Stanley and Rev. J. H. Ranger, Indiana; James J. Goodwin and Charles E. Graves, Connecticut; Rev. J. H. Johnson, D. D., Rev. H. Tatlock, Rev. W. Prall, D. D., Rev. T. W. MacLean, Thomas Cranage, H. C. Parke, and Hon. Peter White, Michigan; Charles W. Short, of Ohio.

Also the following persons: Rev. Samuel Hart, D. D., Hartford, Conn.; Leslie Pell-Clark, E. G. Richmond, Rev. E. W. Spalding, D. D., Rev. R. H. Baldwin, Rev. Mr. Royce, Rev. C. W. MacNish, L. H. Morehouse, Rev. C. W. Leffingwell, D. D., J. M. Hawk, D. E. Branham, J. B. Perry, G. L. Field, Rev. P. B. Lightner, W. C. Edgar, Rev. E. Dray, J. W. Adams, H. J. Horn, Rev. A. Lawrence, V. M. Watkins, Dr. G. Washington, C. M. Darrow, W. A. French, Rev. B. F. Brown, A. R. Kite, Rev. W. McVickar, D. D., Hon. C. E. Flandreau, Rev. G. Hall, Rev. S. W. Frisbie, G. F. Benedict, Rev. C. L. Mallory, W. W. Wells, Rev. G. H. Ten Broeck, J. Pierpont Morgan, M. B. Hartman, J. D. DuShane, Rev. H. L. Jones, Rev. Dr. Watson, A. Scarlett, John D. O'Brien, Rev. C. C. Foley, Rev. F. E. Judd, Rev. H. W. Jones, Rev. Dr. Rankin, M. H. Albin, T. B. Beck, C. A. Dibble, D. R. McGinness, D. H. Hill, A. F. Tillmadge, W. F. Peet, Rev. Dudley Rhodes, G. G. Whitney, E. E. Lamson, Rev. E. H. Godard, Rev. E. A. Warden, Rev. R. H. Cotton, W. L. Cullen, A. H. Cathcart, Rev. S. G. Jeffords, Rev. F. C. Coolbaugh, Rev. E. S. Lines, Hon. J. J. Hill, Dr. E. Appleby, Rev. G. H. Cornell, Dr. H. Anstice, Dr. J. McLean, A. Kennedy, Rev. J. E. Dallam, J. G. Pyle, G. B. Spencer, E. L. Temple, W. H. Collin, F. D. Montfort, Rev. G. F. Breed, Rev. W. Gardam, L. D. Wilkes, L. P. Durliner, A. P. Williamson, G. E. Graves, R. E. Graves, Rev. W. M. Grattan, Rev. D. Henshaw, Rev. C. A. L. Richards, D. D., Rev. G. M. C. Fiske, D. D.

#### CHURCH CLUB MEMBERS.

John Q. Adams, St. Paul; Rev. A. Alexander, Minneapolis; J. H. Ames, Rev. C. D. Andrews, S. C. M. Appleby, Rev. T. H. M. V. Appleby, St. Paul; W. H. Allen, Minneapolis; Peter Baldy, St. Paul; Hector Baxter, Minneapolis; B. F. Beardsley, R. B. C. Bement, R. B. Benedict, and James Blaikie, St. Paul; Thomas Bouchier, Minneapolis; Rev. C. C. Camp, Faribault; C. H. Childs, Minneapolis; Arthur N. Charters, P. H. Conradson, William Dunlap, and D. M. Dyer, St. Paul; Rev. James Dobbin, D. D., Faribault; A. M. Eddy, St. Paul; George O. Eddy, Minneapolis; Geo. B. Edgerton, St. Paul; Geo. F. Edwards, Minneapolis; Major John Espy and Wm. C. Evans, St. Paul; Geo. C. Farnham and Fred Farrington, Minneapolis; John Farrington, St. Paul; Rev. J. J. Faude, Minneapolis; C. H. Fontleroy, St. Paul; W. B. Folds, Minneapolis; H. H. Galusha and Thomas Gaskell, St. Paul; Wm. H. Gibson, Minneapolis; Rev. A. T. Gesner, E. B. Graves, and W. S. Gilliam, St. Paul;



C. M. Hardenburgh, C. M. Harrington, Willis P. Hall, and E. W. Hawley, Minneapolis; S. M. Hayes and John C. Hill, St. Paul; E. H. Holbrook and Rev. H. M. Hood, Minneapolis; E. E. Harley, S. E. Hall, Chas. J. Ingles, Thomas Irvine, and James I. Jellett, St. Paul; A. P. Kilbourne, M. D., Rochester; Rev. Charles F. Kite, St. Charles; Rev. J. M. V. King, Hastings; W. T. Kirke, Edward Kopper, W. R. Ladd, and Philip Lamson, St. Paul; J. F. Langton and W. D. Lawrence, M. D., Minneapolis; W. H. Lightner, St. Paul; P. H. Litchfield, D. C. McConn, Geo. A. McDougall, and Robert A. Macgregor, Minneapolis; L. L.



JUDGE R. R. NELSON.



FRANK O. OSBORNE.

May, F. B. Millard, and Hon. W. R. Merriam, St. Paul; Walter S. Milnor, Minneapolis; W. F. Myers, H. T. Meginnis, and Hon. R. R. Nelson, St. Paul; G. H. Normington, Minneapolis; Hon. J. F. Norrish, Hastings; Harvey Officer and Frank O. Osborne, St. Paul; Frederick Paine and H. C. Plant, Minneapolis; E. W. Peet, St. Paul; Rev. J. W. Prosser, Minneapolis; G. M. P. Pridham, St. Paul; Rev. C. H. Remington, Minneapolis; L. L. Reno, White Bear Lake; J. C. Reno, Minneapolis; J. J. Rhodes, St. Paul; W. H. Ritchie, Minneapolis; Rev. C. C. Rollit, Redwing; Wm. Saeger, Minneapolis; T. L. Schurmeier, W. J. Sleppy, Hon. H. F. Steves, and J. Magill Smith, St. Paul; James H. Southall, St. Anthony Park; Hon. Chas. A. Strobeck, Litchfield; F. W. Sturtevant, T. D. H. Sill, and W. S. Timberlake, St. Paul; J.

H. Titus, Minneapolis; H. C. Theopold, Faribault; E. H. C. Taylor, St. Anthony Park; J. R. Vanderlip, Minneapolis; R. E. Van Kirk and Harry Warner, St. Paul; Rev. Frederick T. Webb, Thomas E. Weeks, and E. F. Weitzel, Minneapolis; Hon. E. T. Wilder, D. C. L., Redwing; Melva J. Wilgus, Maj. Chas. H. Whipple, Maj. Geo. Q. White, Wm. G. Whitehead, Rev. John Wright, D. D., A. A. White, W. H. Yardley, C. H. Ziegler, St. Paul; L. O. Merriam, Rev. Mr. Butler, C. J. Gutgesell.

Hon. R. R. Nelson, President of the Club, was chairman. The divine blessing was asked by Bishop Whipple. Exquisitely beautiful flowers adorned the tables. The dinner took up an hour and a half; then the speeches followed. Judge Nelson made an impressive speech, and was followed by Bishop H. C. Potter, who spoke for the Church in the East in a way which brought cheer to the souls of western men. He is a great man in a mighty Diocese, and knows and realizes the fact that the Churches of which he is the chief shepherd must help the Churches West and South. The speech was on the lines of the oneness of the Church, and that the East desires to have it so. The speech was full of wit, and had in it earnest pathos.

#### THE CHURCH IN THE WEST.

Bishop W. F. Nichols, of California, spoke for the Church in the West. He advocated the provincial system, and said we in the West are in a constructive age, and far-reaching plans need now to be made, so that the foundations of the Church in the West may be laid wisely and well. The West appeals to the East to be assisted in all her work for God and man, by asking that the Church legislate in a helpful way. The close of the speech was very powerful. The Bishop asked that it be placed on record that California asked that the first General Convention of the Church in the twentieth century be held in California. "Come out to the Golden Gate. You shall see the wonders God hath wrought, and behold the religious fervor of His people there."

#### THE CHURCH IN THE SOUTH.

Bishop Sessums, of Louisiana, spoke for the Church in the South. He said:

"The subject is one of a very peculiar nature, and I feel somewhat 'temerarious' in undertaking it. I feel sufficiently proud and humble in speaking of it, for there is a silver band

uniting the Churches of Minnesota and Louisiana, and it will never be broken as long as the father of waters rises in the one and flows to the other.

"During the war a Johnny Reb and a Yankee boy were swapping jack-knives and yarns at the picket line, when the Yank said to the Johnny Reb: 'See, here, Johnny, you fight mighty well, but you 'pear to be mighty poor; you ain't hardly got no clothes.' 'Well, Mr. Yank, ef ye think I fight mighty well with these rags on, jes' wait till I ain't got no clothes on at all—then see me fight.' That is just like the Church in the South; we have been poor, but we have fought our battles well; not battles with merely carnal weapons, but battles of intellectuality. We have not been able to do as the boy tried to make the old hen do. His father chided him for putting more eggs under a hen than such a bird is usually expected to cover, and defended himself by stating he just wanted to see the old hen spread herself. We have not been able to spread ourselves, because we have not had the means; but we have been having a slow, steady growth.

"When asked by a Northerner visiting our state what we were doing for the colored race, I replied, not so fully nor so eloquently as I should: 'Why, we provide the negro.' I wish it understood that I know no color line in administering the gospel of Jesus Christ."

The Bishop made a very long but eloquent address, mainly directed in defending his section from some of the ideas prevailing in other parts of the Union regarding it, and his words were remarkably well chosen and received.

#### THE CHURCH IN THE MISSISSIPPI VALLEY.

The Rt. Rev. G. F. Seymour, S. T. D., LL. D., Bishop of Springfield, said:

"I shall begin by telling you a secret. I was informed there would be a car in waiting at 11:30 o'clock. In our Church, you know, we teach the doctrine of self-sacrifice. I will immolate myself, and, while I have the grandest opportunity of my life by talking of the greatest country on earth and the great Church in the Mississippi valley, yet I will forbear, for I do not wish to lead a procession of Churchmen traveling to-night on foot from St. Paul to Minneapolis. Some foot pads from the East might order me to hold up my hands, and I do not want to hold them up, save in reverence to the great Creator, who has given us this wonderful Mississippi valley, with its cities of Minneapolis, St. Paul, Chicago, St. Louis, Kansas City, and New Orleans. Of the Church in these cities, I now have a grand opportunity to speak, but I will ask you to look on

me as the sacrifice offered up by this Club for the sins of this General Convention."

#### THE CHURCH IN FOREIGN LANDS.

The Rt. Rev. F. R. Graves, S. T. D., Bishop of Shanghai, China, said:

"I might say I am on this program because across the great Pacific the East and the West join hands.

"My district is free from diocesan jealousies, and its headquarters have been changed from China to Japan and back again to China, and yet we have patiently labored. But if you want to see the foreign missionaries succeed, you must send them, not by ones and twos, but by armies, for that is the only way the hosts of sin can be vanquished and the heathen brought to Christ."

Mr. F. O. Osborne, Secretary of the club and all its officials, deserve credit for the arrangements, which were admirable in every way.

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#### THE UNIVERSITY OF THE SOUTH.

It was a picture for angels and men to take note of when, at the close of the Civil War in America, good Bishop Quintard, of Tennessee, placed a wooden cross on the hill where the university now stands, knelt down and prayed, rose and said, "I here will, by the grace of God, build the University of the South." Few braver men ever lived than he, and none more resolute. This is an institution founded to promote sound learning and high Christian culture. In many ways its success has been phenomenal.

At the meeting at the West Hotel, the graduates of the university who were in attendance at the Convention, with their friends, took dinner together. It goes without saying that the dinner was good. But that was with these men a small matter; they had come as one man to hear and speak about their dear alma mater. About one hundred were present, and all shared the common joy.

Bishop Sessums was the presiding officer of the evening, and he introduced the various speakers very gracefully. In opening the intellectual part of the program, he delivered a very touching address, full of warmest love for the University of Sewanee.



RT. REV. CHARLES TODD QUINTARD, D. D., S. T. D., LL. D.



Bishop Dudley, of Kentucky, was the first speaker, and his subject was "The University of the South." He believed that it was to become a great influence in the land if it would always be true to the idea of the forefathers who started it and intended it to stand for Christ first of all. He loved the college because it was an exponent of plain living and high thinking. It had begun under great difficulties and little encouragement and it was to be congratulated on its great record. Bishop Potter, of New York, spoke on "The Church University Idea," and told a few capital stories very brightly indeed. The Bishop said that the idea of the University was not luxury, but simplicity and purity and sound thinking. Wealth is not the best thing of all for a University; oftentimes poverty is not a great misfortune. The finest quality of the Sewanee University was that it had come forth from conditions of poverty most pathetic in a truly heroic way and given the world great men who had enriched the intellectual atmosphere wherever they had been.

Bishop Doane spoke on "The Church University Board of Regents." He said that the two central ideas of the University was that the Church was against uneducated Christianity and unchristian education. In the past, as a rule, men of science have known nothing of religion and men of religion nothing of science, and it is now time for the Church to show that she can produce men well equipped in all branches of scientific thought, so that one may be the complement of the other.

Bishop Thompson spoke upon "The Board of Trustees." He said he did not know just why he was put on the board, but was determined to do his duty. He felt that the men make the University, and not great buildings and apparatus. You cannot extemporize a great college; it must grow, not so much in endowments and buildings as in mental scope and power. If money is the *sine qua non*, then Bishops and Parsons are the very worst timber for trustees. Trustees ought, indeed, like vestrymen, to be elected, among other things, to draw their checks; but better than for their real personal interest in the institution. Sewanee is going to be endowed. It has the confidence of the entire Southern Church; and in time, that will be the richest endowment that it can have.

Bishop Dudley, the vice chancellor, said that the instructors of the University must have bread to eat; and Pierpont Morgan,

of New York, who sat near him, was, on several occasions in the past, the source from which had been drawn, not only sympathy, but large pecuniary gifts.

The Rev. Mr. Crockett, of Texas, spoke upon "The Theological Department of the University." The very fact that it has such a department shows that it is a real University, embracing all branches of learning. Sewanee educates the character of its students, making the Christian gentlemen in the highest possible sense. Its graduates, as professional men, ministers, have literally covered the land. At least one-third of its graduates have actually entered the Christian ministry. All its graduates have learned the true ideal of self-sacrifice, as exemplified in Jesus Christ. The center of a great influence for good, without it the entire South would be just so much the poorer in mental and spiritual power. The Southern Church has received its tone from this University. The Clergy, who are its graduates, impart their uplift to their hearers; and so the influence of the University is universal. He told a story about a Texan who defined "Episcopal": "A ferocious animal to be found in the wilds of Georgia!" To such people does the influence of the Sewanee spread to their unspeakable good.

Rev. Dr. Morgan Dix responded to "Our Honorary Alumni." He counted the degree he received from Sewanee as one of the greatest honors and pleasures of his life. He recalled with great pleasure his first visit to the University. Old Bishop Green was then alive and present.

Bishop Dudley (the present vice chancellor) was introduced by him to the large audience present, to take the place of a speaker who was absent. He recalled many other "young persons" who escorted him around, who are now Bishops in the Church of God. His anecdotes were most amusing, and delighted the large number of attentive listeners. He said that the charm of the place still lingers in his memory, and he has the greatest respect for and confidence in the University of the South, because of its romantic position, because of its social surroundings and because of its Episcopal government by all the Bishops of the South. Dr. Dix believes in Sewanee's future, if the men who live there only have needful faith and patience.

Rev. Dr. Powers, of Montgomery, Ala., spoke upon "The Endowment." He told the story of a negro who wished her

child baptized, but had no name for it to be baptized with. So is it with Sewanee. It has been born, but actually has no endowment to go forth conquering and to conquer. All that she has, of land and buildings, has been gotten, not by gift, but is the fruit of great self-sacrifice. This ought to inspire those who come after to give of their means for the "endowment" of the University. Others must share in the sacrifice. The vice chancellor has just received \$40,000 for the "endowment." May this be but the commencement of the shower which will develop into a heavy rain of money and means of all kinds. A scheme has been organized to "guarantee" the expenses of the University for at least five years. The guarantee now amounts to \$1,250 per annum.

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### *CHURCH UNITY SOCIETY.*

This society held its triennial meeting at the West Hotel, in the afternoon of the 15th, and transacted its business.

Among the more prominent of those present were the Bishops of Pittsburg, Easton, Kansas, Oklahoma and Spokane, with the Bishop of Delaware presiding, and Bishop Penick also present. Representing the Clergy were, among others, Rev. Drs. Nevin, Bliss, Roberts, Olmstead; Rev. Messrs. Green, Forrester, Royce, Moore, Haupt and Quennell. Of the laity were noticed Judge Stiness and Messrs. Brown, of Newport; Fairbanks, Moorehouse, Griffith and Butler, so the large number of Dioceses represented were not confined to any particular section, but the gathering was cosmopolitan, being from all parts of the United States.

The following officers were elected, the Presiding Bishop being honorary president, and the sixty-four other Bishops being honorary vice-presidents, *ad litem*:

Acting President, Rt. Rev. Leighton Coleman, D. D., Bishop of Delaware.

Acting Vice-President, The Rev. Henry Y. Satterlee, D. D., New York.

General Secretary, The Rev. G. Woolsey Hodge, 334 S. Thirteenth St., Philadelphia, Pa.

Recording Secretary, David Goodbread, 635 Walnut St., Philadelphia, Pa.

Treasurer, Frances S. Keese, 635 Walnut St., Philadelphia, Pa.

Executive Committee, the acting officers and Rev. John Fulton, D. D., Rev. S. D. McConnell, D. D., Rev. Herman C. Duncan, D. D., Rev. George Hodges, D. D., Rev. Chauncey B. Brewster, Rev. R. H. McKim, D. D., Rev. J. DeWolf Perry, D. D., Rev. E. P. Gould, D. D., Rev. William Ely, Rev. W. S. Sayres, Rev. Thomas Richey, D. D.

After the election of officers, acting Secretary Moore read the report of the Executive Committee, which showed that the Committee do not look for unity, other than as it can be brought about by long, prayerful, wise and educational methods.

Addresses were made by Rev. Mr. Royce, Dr. Roberts, Bishop Millspaugh, Rev. Stephen H. Green and others, the most striking being those of Mr. Green, of St. Louis, who thought the Clergy of the Episcopal Church should try to cultivate a kindlier feeling toward other sects, and exhibit, both in pulpit and out, a spirit of charity and love, without sacrificing the essentials of the Church, nor insisting upon the non-essentials, but rather maintaining, in their relations to other sects and denominations, "in essentials, unity; in non-essentials, liberality; and in all things, charity."

Mr. Royce spoke on the importance of self-sacrifice and the necessity for every Churchman to lay aside personal interests and work for the unity of Christian denominations in the spreading of Christ's Gospel.

As many persons are unfamiliar with the objects and principles of this Church Unity Society, we give them in the form announced by the society itself.

Object—The object of this society is to promote church unity by fostering a desire for the same, by prayer, and by disseminating sound information concerning the true principles of church unity by tracts, books, public meetings, lectures, sermons, the press or any other legitimate way.

Principles—This society shall seek for reunion upon the following declaration of principles as set forth by the House of Bishops of the Protestant Episcopal Church in the General Convention of 1886, and re-affirmed by the Lambeth Conference in July, 1888.

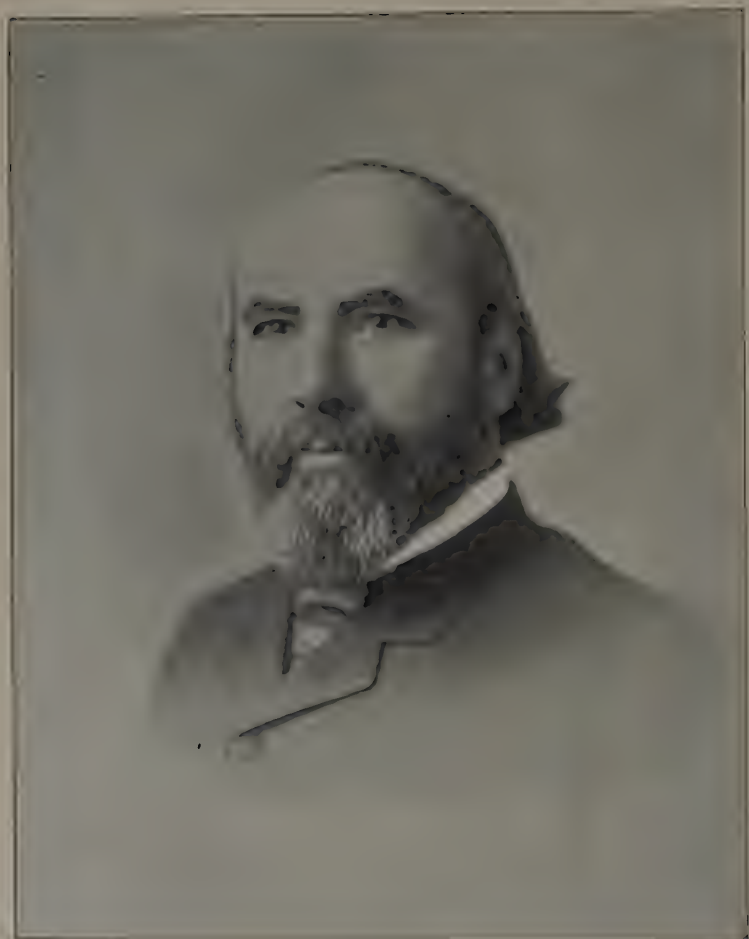
In the evening a meeting was held in St. Mark's Church, Bishop Coleman presiding, Bishop Whitehead, Rev. Dr. Hart, and Bishop Potter were the speakers. The meeting closed with prayers.

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*RECEPTION GIVEN BY MR. AND MRS. J. J. HILL.*

Mr. and Mrs. J. J. Hill in a most graceful manner invited the members of the General Convention and their wives, and a long list of citizens of the state, and distinguished persons, to a reception, which was held on the night of October, the fifteenth. So greatly did the event impress the Bishop of New York, H. C. Potter, that he declared publicly in Minneapolis, two days after, that its grace and charm would abide as a landmark in Convention history, and as a step toward Christian Unity. It is well known that Mrs. Hill is a very loyal and devout Roman Catholic, and Mr. Hill, when recently giving that Church a seminary and equipment, said, in a crowded assembly, that he gave it because the Catholics in the West had not many rich men to help them; because of the quiet, faithful life, for a quarter of a century, of the priest who had ministered to his family; but most, because of the life of his wife, of whom it might with truth be said, "Blessed are the pure in heart, for they shall see God." It was in a home where such a wife and mother lives that the reception was given, and all felt its charm and power. The house itself is superb in all its arrangements, and is on the highest part of St. Paul, overlooking a magnificent valley. It is built of stone, and has an appearance of massiveness, as if it intended to stand forever. It was to this home the guests were invited, and to which more than a thousand came. While the attendance of guests was very large, yet the amplitude of the Hill mansion gave so much room that the idea of a crowd was entirely absent. When the guests had laid off their wraps and descended to the main floor, they were met by the ushers, who were Messrs. W. N. Armstrong, T. L. Schurmeir, W. H. Lightner, A. Dalgren, Findley Shepherd, Chas. Otis, M. J. Boyle, Ed Halbert, H. P. Bend, W. C. Farrington, Dan Hand, and E. W. Durant, Jr., who presented them to the ladies and gentlemen who received; these were Rt Rev. Bishop Whipple, Mrs. Dr. John Wright, Rt. Rev. Bishop Gilbert and





JAMES J. HILL.

Mrs. Gilbert, and Mr. and Mrs. James J. Hill, who were stationed in a group in the reception room.

During the evening the guests spent much time in looking at the splendid art gallery, and in listening to a fine musical program presented by J. Warren Andrews, of Minneapolis, assisted by Miss Stella Griswold and Fritz Schlachter, of Minneapolis. During the evening an elaborate lunch of salads, sandwiches, ices, fruits, cakes, and coffee was served in the dining-room. The attendance of distinguished guests was very large. Among the Bishops present were: The Rt. Reverends Graves, China; Newton, Virginia; Adams, Easton; Wells, Spokane; Brooke, Oklahoma; Brewer, Montana; Whitehead, Pittsburgh; Coleman, Delaware; Hale, Cairo; Niles, New Hampshire; Neely, Maine; Millspaugh, Kansas; White, Indiana; Spalding, Colorado; Rulison, Central Pennsylvania; Penick, retired Bishop of Cape Palmas, Africa; H. C. Potter, New York.

The reception being much in the nature of a semi-public event, furnishes the justification for a more general knowledge of the magnificent interior of the railroad magnate's palatial home. Brilliantly illuminated and with its splendid proportions clearly brought out against the black sky, this dignified structure stood forth that night with every appearance of a baronial castle on the summit of some historic mountain. The spacious grounds about it, with winding drives and stately *port cochere*, only served to heighten the resemblance; but it was not until the guests were ushered into the immense hall that they could but faintly appreciate the beauty and grandeur of the place. Facing the entrance proper, a great broad staircase broke the distance between the main floor and a generous landing, which in turn bore off two separate passages to the second floor. The spaces on either side of this staircase were literally banked with palms and other exotics, which furnished an appropriate foreground for the brilliant stained glass effects which backed the landing, and which were brought into prominence by the subdued effect of the electric light. Practically, the entire house was thrown open to the visitors, who found much to please their tastes and edify their senses.

With the large number of guests, the offices of the ushers were by no means simple, but by a simple plan the pleasure of those who were being entertained was admirably insured.



RESIDENCE OF JAMES J. HILL, ST. PAUL.

After paying their respects to those receiving with the host and hostess, the visitors naturally found their way out of the reception room into the music room.

The reception room, which is situated just to the left of the main hall as you enter, is finished in dark wood, with a remarkably cheerful fireplace, and the big cut glass disk suspended from the ceiling softens the innumerable lights which cast a warm glow upon the tapestry and fittings, which are in the best taste. Opening off the reception room is the music room, which is exquisitely finished in white and gold, and in the corner of which are found two grand pianos. The walls are relieved by rare paintings, while in several niches are bits of statuary, the whole making a thoroughly comfortable, homelike conservatory. Here, too, were placed about, in artistic splendor, palms and potted plants. Thence, across the great hall, the regal drawing room, which on that evening was honored by the presence of many distinguished people, furnished the subject for unlimited admiration. Equipped with an immense open fireplace, the wall decorations blending so perfectly, the room was perhaps never before seen to better advantage, the bright colors of the women's gowns set off by the sombre cloth of the members of the Clergy.

Off the drawing room is a tiled piazza, which was housed in for the reception, and to which some of the more daring of the guests found their way and chatted, in spite of the chill night air. The view of the lighted city many hundred feet below was a novel one to many of those present, and it only required a small stretch of imagination to feel one's self in the stronghold of some ancient feudal castle.

The art gallery, which for the value and character of its pictures is reputed to contain one of the greatest private collections of paintings in the country, furnished a genuine treat for the guests of Mr. and Mrs. Hill. Side by side were hung the characteristic wood scene of Rosseau, the pastoral work of Dupre, representations of ancient warfare by Delacroix, while tucked away among such celebrated masters as Millet, Corot, Daubigny and Troyon were several little military bits by De Taille. The gallery is beautifully furnished, the space being relieved by two or three pieces of heroic bronze statuary. At one end is set in a pipe organ, upon which several numbers were given through the evening, and which added in no small measure to the felicity of the occasion.

*THE LINTONS RECEIVE.*

Mr. and Mrs. A. H. Linton live on Park Avenue, Minneapolis, and belong to St. Mark's Parish. They with their daughters took great interest in all things connected with the Convention, and on the evening of the 15th of October gave a beautiful reception to the members of the House of Bishops and invited friends; there were many Bishops and distinguished men and women present, and nothing could exceed the pleasantness of the occasion. The host and hostess, with the Misses Linton, and Mr. and Mrs. Abner Linton, placed every one at their ease.

The wide hall with its oak finishings, hangings of tapestry, great fire-places and rich art treasures served as a reception room. Masses of palms and fragrant red roses gave the exquisite grace of festivity. With such a background the receiving party stood to extend greetings at the foot of the two polished steps leading from the wide dais with its Turkish fittings upon which the carriage entrance opens and from which the wide staircase leads.

The guests, descending into the hospitable hall, were greeted by Mr. and Mrs. Linton, Mr. and Mrs. Abner L. Linton, Bishop Whipple and Mrs. Scandrett, Bishop and Mrs. Gilbert and Rev. and Mrs. Harry P. Nichols, of St. Mark's.

Supper was served in the dining-room from a large, round table, at which the Misses Linton presided. It is not often, in Convention history, that a reception is arranged with such taste and carried through, in all its details, with a charm which so nearly reaches perfection.

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*VIRGINIA SEMINARY.*

The alumni of this old seminary honor it with a very great regard, and love it with a deep and tender love. On Tuesday evening, the fifteenth of October, more than one hundred old students and friends met at dinner at the rooms of the Commercial Club. Bishop Randolph presided, and in a beautiful speech paid tribute to the work done by the Virginia Seminary and the need for just such work as the seminary can do, and does. He in felicitous words introduced the speakers, the first





A. H. LINTON'S RESIDENCE.

of whom was Bishop Peterkin, who referred to the fact that Virginia Seminary was the oldest but one of all the seminaries in the United States. Its alumni had ever been revered for their spirituality and missionary zeal, and were to be found in all lands. The seminary always held to that book which had been used by Washington, Patrick Henry, and Robert E. Lee, — the Book of Common Prayer. The alumni caught the spirit of great preachers and carried it with them in all lands.

Bishop Kinsolving, of Texas, was the next speaker. Among other remarks, he said:

"The Virginia Theological Seminary has for its purpose the dealing with practical questions of the day, rather than the abstruse religious problems. If I were to attempt to tell you of the future of our seminary, what a picture would I draw. I believe that the old seminary is to be what she has been in the past — one of the greatest religious ecclesiastical powers of this great Republic. I believe that the old seminary has always been broadening. I believe that the cause of true charity has been furthered. Practical, broad-minded, large-hearted and wide-awake to meet all those questions which confront her to-day, I pray that she may be able to meet these questions in the spirit, and I know that she will."

Dr. John R. McKim was introduced, and responded to the toast, "The Sons in Foreign Mission Fields:"

"I may, at any rate, remind some of those present, who are not so familiar with the history of our seminary, that more than two centuries ago the fires of missionary spirit were kept burning. It is truly the missionary religions that are making any progress. Our religion is the very essence of a missionary religion, and our religion would die if its missionary spirit were not kept alive. I may remind some of you that every foreign missionary field of this Church, excepting Mexico, was opened by the alumnus of the Theological Seminary of Virginia (applause). Those men all carried the fires of the gospel. And to-day the same is true; of the twenty-three white foreign missionaries of this Church, fifteen are from the alumni of Virginia. In South America, one of the most promising foreign missions has been opened, and the four missionaries are alumni of this seminary. The first Protestant missionary who ever set foot in Japan was an alumnus of our university. God grant that there may be no diminution in missionary enterprise."

The "Old Captain," Dr. Sparrows, at the head of the seminary, at one time, was referred to and received with applause. Then followed an eulogy of Dr. Sparrows, with which the speaker closed.

Bishop Potter delivered a powerful address, prefacing his remarks by disclaiming that he was the "Dean of the Theosophical Seminary," as stated by a morning paper. "I want to say that I congratulate dear old Virginia on having the 'Theological Seminary' in its midst." He paid a worthy tribute to the faculty of the old seminary. "God bless the dear old mother. May she long be spared to give to her sons the same apostolic nature which prevailed in her history."

Dr. Grammer, representing the faculty, said: "The Virginia Seminary is proud of her ancient faculty. Dr. Keith was one of the first to bring us out of our provincial religion." He followed with personal recollections of Dr. Sparrow (who was his grandfather), most of them of an humorous character. Several other members of the ancient faculty were taken up and discussed in a manner to revive the recollections of those present.

"I want to say one word about the ideals that beckon us on," continued the speaker. "The first ideal is that our true development may be as it has been in the past. It is said that we have been narrow. Our true future has been in the line of holding on to our past; in maintaining our heritage; in standing for what we have in the past. The Theological Seminary, if it must progress, must continue as it has in the past. If we were true to history, we would nominate ourselves the Seminary of the Holy Ghost." (Applause.)

Dr. Richards, of Providence, said that he did not know that he had any special message except that of feeling pleasure in the presence of so many from the university where he had spent so many pleasant days. Speaking of the old seminary days, he laid particular stress upon the fact that students were let alone in many respects. "There was a Christian example; a bedewing of the souls of the students with love and light and right."

Dean Hoffman, of the General Theological Seminary, New York, said he took great pleasure in hearing the words of testimony of the worth of Alexandria. Standing aside from that seminary, he had always noted the great devotion shown for this institution, and the great Christian spirit that comes out from it. He was glad that there were no longer parties in the great Church, and that it was once more united. "I only trust that God's blessing may rest upon the theological seminary in Virginia, for it has a great work to do in standing up against the world of sin."

Bishop Lawrence, of Massachusetts, congratulated the old seminary. "Any man who has been connected with any theological school will reverence the work done at Alexandria. The school at Cambridge is deeply indebted to the school at Alexandria. Our students have pledged a \$1,000 to send a missionary to Japan, and it is due to Alexandria that our missionary zeal is so strong. It is because the Alexandria seminary has given to its students piety and the strong spiritual life, that it gives us pleasure to reverence the seminary of Alexandria."

BISHOP DUDLEY CLOSES.

Bishop Dudley, of Kentucky, spoke of the Episcopal alumni of the seminary.

"There has been a suspicion that there were alumni who were not Episcopalians. I want to deny that. I don't believe that there are men in this Church more loyal to the Episcopate, to the Prayer Book, than those who come from the seminary at Alexandria. Earnest hearted John Payne was held up as the white man who lived the longest on the west coast of Africa. Phillips Brooks was the son of this seminary. I have heard him say that the most of the power he got to influence other men was obtained at the seminary at Alexandria. What are the principles of the old seminary? Remember the words of Dr. Sparrow, 'it is the heart that makes the Christian.'"

It was moved and seconded that a message of greeting be sent to Bishop Whittle, of Virginia, and Prof. Joseph Packard, Sr., professor of the seminary. Bishop Capers, of South Carolina, pronounced the benediction.

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*HARVARD CLUB OF MINNESOTA.*

To its annual meeting at the Commercial Club rooms in Minneapolis, on the 19th of October, the Harvard Club invited all the graduates of Harvard who were in attendance at the Convention.

After a short business session, at which officers for the ensuing year were elected, the club sat down to supper. The oldest graduate present was Rev. E. A. Renouf, class of 1838. Other graduates were, Rt. Rev. W. S. Perry, class '54; Robert Treat Paine, class of '55; A. J. C. Sowdon, class of '57; F. C. Simpson, Scientific, '57; Rev. William R. Huntington, class '59; Rev. Arthur Lawrence, class '63; C. G. Saunders, class '67; Rev. W. A. Hatch, Medical, '67; T. P. Beal, class '69; Rt. Rev.

Wm. Lawrence, class '71; Rev. W. M. Groton, class '73; T. M. Sloane, class, '77; E. L. Manning, class '93; and Dean Hodges of the Episcopal Theological School at Cambridge.

Supper being ended the president of the club, Rev. J. K. Hosmer, class '55, began the speaking. Bishop Lawrence, of Massachusetts, told of some recent changes in Harvard College. Bishop Perry, of Iowa, Rev. W. R. Huntington, Mr. Sowdon, and Dean Hodges also spoke. Mr. Paine was the last speaker and related personal experiences of his friends in the far West to indicate what dangers might confront the traveler from Boston who ventured so far west as Minnesota. It is but justice to Mr. Paine to add that he showed no signs of trepidation, and displayed much ability and cheerfulness.

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### *TRIENNIAL REUNION OF THE GENERAL THEOLOGICAL SEMINARY.*

The triennial reunion of the alumni of the General Theological Seminary was held, the lengthy program beginning with a Eucharistic service at St. Paul's Church at 7:30 in the morning, with Rt. Rev. Leighton Coleman, D. D., Bishop of Delaware, as celebrant. Rev. Frederick T. Webb, Rector of St. Paul's Church, was the epistoler, and Rev. Dr. Carey, of the Diocese of Albany, the gospeller, who also administered the chalice.

A large number of the alumni attended the service, which was of a most impressive character.

The General Theological Seminary is located in New York City, and its Dean is the Very Rev. Eugene A. Hoffman, D. D., whose mother made to the seminary a gift of a beautiful chapel, costing nearly \$200,000, in memory of her husband. The Dean and his family have made many munificent gifts to the seminary and others have also given quite liberally, nearly \$1,000,000 having been donated to the seminary in the past ten years.

The various chairs of the seminary are: Theology, ecclesiastical history, biblical interpretation, Christian philosophy, ethics, moral theology, evidences, oriental languages, and the like, homiletics, etc., and it is regarded as the greatest institution



of learning connected with the American Church and it has on its staff gifted and learned professors and instructors as specialists.

The Committee of Arrangements on the program consisted of:—

Bishop Walker, of North Dakota.

Rev. Dr. Carey, of the Diocese of Albany, class of '64.

Rev. Dr. Battershall, of the Diocese of Albany, class of '66.

Rev. Dr. Mann, of the Diocese of West Missouri, class of '73.

Rev. Dr. W. H. Moore, of the Diocese of Quincy.

These gentlemen spared neither time nor pains to make the reunion a success, and devoted every spare moment outside of the Convention to arranging the details, and the great success of the affair is entirely due to the indefatigable efforts of Dr. Carey and his co-laborers on the Committee.

All the alumni unite in saying it was the most effective reunion ever had.

In the evening there was a short service held at St. Mark's Church, with Bishop Seymour presiding. Dr. Carey read the brief service, as appointed by the Committee, and Rt. Rev. Dr. Gailor, Coadjutor Bishop of Tennessee, preached an eloquent sermon, in which he paid a noble tribute to his alma mater.

The dinner was at the Commercial Club, Kasota Block, corner of Fourth St. and Hennepin Ave. Bishop Rulison, of Central Pennsylvania, acted as toastmaster, and extended a most cordial welcome to representatives who were present from every theological seminary in our land, for the first time in the history of alumni meetings. He spoke in a very interesting manner. He introduced as the first speaker of the evening the Dean of the General Theological Seminary.

Very Rev. Dean Hoffman had no greater pleasure in the world than in meeting the alumni of the various seminaries in the land. Previously the alumni meetings had been held at Easter, and this was the first time all had met face to face. He reviewed the work done at the Seminary in the past three years. One of the acquisitions in that period was the Rev. Dr. Sykes, who took the chair of moral philosophy and Christian theology. Two other professors were added, making ten in all, and this year opened with 150 students. During the past year

three fellowships have been endowed with \$10,000 each. The institution does not owe one dollar, and is in position to give good salaries to capable professors. It has 2,000 different editions of the Bible,—the greatest collection of its kind in the world. Other unique collections of sacred relics are also possessed by the institution, and it has lately been the recipient of several legacies, one of which for \$40,000 has just been paid.

Bishop Peterkin was next introduced; he said the most pleasant features of these entertainments are the opportunities afforded for meeting old friends again and making new ones. While at lunch the other day, a friend said to him, "There ought to be only two seminaries in this country, the General Theological and the Alexandrian," but he disagreed with his friend because he had been to Faribault and to the meetings of several other alumni. He thought that the young men in the seminaries should be given more power,—power from on high to inspire them with knowledge and zeal to carry the word of God to every creature in every land.

Rev. Dr. Langford, of Gambier alumni, paid a tribute to that institution, which had sent out streams of influence and from which one man had gone to the presidential chair and others had attained to high posts of honor in the country, and reflected great credit upon Kenyon College, an adjunct of Gambier, and from which they had graduated. He further spoke of the men whom Gambier had sent into the theological world. One of them had gone to a chair of moral theology in a neighboring college. What other kind of theology there is he did not know, but he did know of a lady who informed him that a certain college had established a chair of monotony. He hoped no other theological seminaries had established such chairs.

Rev. Dr. Dix was accorded an ovation on being introduced. He said he noticed the chairman of this meeting had a bell, to insure brevity,—he wished he had a bell in the General Convention. He was reminded of an incident which occurred at the last Convention, when a new Deputy stated he would like to make a few remarks when the regular speakers were through, but the "regular speakers" were diligently pursuing their avocations. He spoke in a humorous vein for quite a while, and then assumed a serious role that was filled with elo-

quence and wisdom, and paid a loving tribute to Dean Hoffman and the work he had done for the General Theological Seminary.

Bishop Nicholson, of Milwaukee, a graduate of Nashota, paid a tribute to that institution, and stated it was the first attempt of the General Seminary to start a mission, and, in the language of the nineteenth century, it became a chip of the old block.

He spoke eloquently and affectionately of the three "wise men of the East," who went from that seminary to the West. They did not go to accept a fat call; nor did they look after the girls; they went to do their duty toward God and man, and the result of their efforts is apparent to-day. He referred touchingly of Bishop Whittingham and his work, and pictured Nashota in most glowing terms.

Bishop Niles, of New Hampshire, felt, on listening to the remarks of the alumni of the various seminaries, just like the Chinaman feels on meeting a stranger who asks him what he thinks of the three great religions. He had been asked what he thought of the buildings of Minneapolis, and had replied that he thought them a great nuisance, because they destroyed the beautiful scenery of the landscape. They were, however, a very necessary nuisance, like the buildings of some of the seminaries. He likened the conservativeness of the House of Bishops to a sleepy farmer, who fell off his cart and called "whoa" so often that the oxen backed the cart over him a second time.

Eloquent addresses were made by Drs. Fulton and Huntington and Bishop Seymour. After a vote of thanks to Rev. Messrs. Frederick T. Webb and H. P. Nichols, and also to the Commercial Club, the meeting was dismissed with the benediction.

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### THOMAS LOWRY.

Mr. Thomas Lowry is well known in the commercial and financial world. His acquaintances in the eastern states are very many, and are amongst men in the highest ranks in the realm of business. It was a very graceful thing in Mr. Lowry and his estimable wife, to arrange a series of dinners for men whom they delighted to honor. The first dinner was in honor of

Mr. J. Pierpont Morgan, of New York, and was an elegant and most enjoyable affair. The company was a most congenial one, and the evening will be remembered by all who had the pleasure of being present, as one of the red letter gatherings in the social world in Minneapolis in October, 1895. The guests were: Mr. J. Pierpont Morgan, Bishops H. B. Whipple, Wm. C. Doane, H. C. Potter, Wm. Lawrence, Davis Sessums, Ethelbert Talbot, and the following named Clergymen: Rev. Drs. Elliott, Washington, D. C.; Holland, St. Louis; L. A. Parks, Boston; David H. Greer, Dean Hodges, Cambridge; Hon. John A. King, Mr. Skipworth Wilmar, Baltimore; Mr. A. J. C. Sowdon, Boston; W. R. Merriam, St. Paul, and Rev. H. P. Nichols, Minneapolis.

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### *THE SUNDAY SCHOOL INSTITUTE.*

On October 7th, in St. Mark's Church, which is one of the largest in the city of Minneapolis, the American Church Sunday School Institute held its opening session. The weather was disagreeable and there were many attractions in other places, which, however, did not prevent a good congregation from assembling to worship and to hear reports as well as words of encouragement from Sunday School workers of renown. After the opening hymn and prayer, the Rector, H. P. Nichols, in the unavoidable absence of the Bishop of the Diocese, gave an address of welcome, in which he eulogized Sunday School work and Sunday School workers. He declared the mission of the Sunday School to be that of putting the children of the Parish in proper relationship to the Church. There can be no separation of Church and Sunday School. In response to this address, Bishop Whitaker of Pennsylvania, in a felicitous speech, replied; he said: "The Sunday School is a great power God has put into the hands of his Church, and it is a solemn responsibility resting upon us to teach the children in the way they should go, and walk in that way ourselves. The object of the Sunday School is not primarily to have a high standard of scholarship, well-ordered system, and to have the children able to answer certain questions respecting the Bible; all these things are very useful, but if we rest in them, we make a great

mistake. The prime purpose of the Sunday School is to train children in the nurture and admonition of the Lord. We are to train men and win them for Christ, so that they may be loyal servants of His, and useful to their brother man. In order to do this, we must have Christ dwell in our hearts richly by faith, and so, our lives being made glorious, we may glorify the Saviour by teaching His lambs of the fold." The next speaker was Mr. George C. Thomas, the well known banker of Philadelphia, but the better known superintendent of the Sunday School of the Church of the Holy Apostles in that city. Mr. Thomas is a wise and devoted enthusiast in Sunday School work, a man whose interest never falters, and who works incessantly amongst the young. He is superintendent of one of the largest schools in America, and one of the best ordered. The words of such a man always command respect anywhere, but especially in an assembly of Sunday School workers. Mr. Thomas began in a reminiscent strain; he read several programs of triennial meetings and showed what progress has been made. He showed what practical benefits came from conferences of Sunday School workers, and that the permanent idea of a Sunday School lesson is to bring the children to Jesus Christ. He made a powerful appeal to talented men, men of gifts and culture and position. The constitution of the institute was then read, and the meeting ended, after receiving the blessing of peace.

Oct. 8th, at ten o'clock, Holy Communion was celebrated, Bishop Whitaker being celebrant, at the close of which the institute was called to order. Rev. H. L. Duhring is the secretary and treasurer of the institute and one of the best known Sunday School workers in Pennsylvania. He read a letter from the Rev. Richard M. Thomas, of Philadelphia, editor of the *American Church Sunday School Magazine*, in which he speaks of the progress of the institute in a way to cheer the hearts of all who are interested in work amongst the young, and shows that there are: Sunday Schools of the Church in the United States, 5,900; officers and teachers, 47,000; scholars, 500,000. Sunday Schools of all denominations in the United States and the Canadas, 118,000; officers and teachers, 1,300,000; scholars, 11,300,000; total in Sunday Schools, 12,600,000; Sunday Schools of the world, teachers, 2,500,000; scholars, 25,000,000.



Dr. J. C. Quinn, of Mason City, Iowa, reported that an institute had not been organized in Iowa, as yet, but that steps were being taken to that end.

Rev. C. Edgar Haupt, of St. Paul, reported that the work in Minnesota had been very successful.

It was decided to appoint a committee of three with Dr. Stone, of Chicago, as chairman, to bring the matter of the institute's work before the General Convention.

The following officers were elected for the ensuing year:

President, Bishop Gilbert, Minnesota; Executive Board, George C. Thomas, Chairman; Rt. Rev. O. W. Whitaker, of Pennsylvania; Rt. Rev. George Worthington, of Nebraska; Rev. Reese V. Alsop, D. D., Long Island; Rev. J. Graham, Rev. W. H. Graff, Central Pennsylvania; Rev. A. O. Lloyd, Southern Virginia; Rev. George D. Shinn, D. D., Massachusetts; Rev. J. S. Stone, D. D., Chicago; Rev. R. R. Swope, D. D., West Virginia; Rev. K. J. Hammond, Delaware; P. H. Litchfield, Minneapolis; E. Higgins, Baltimore, Md.; G. W. Mehaffy, Marietta, Pa.; W. H. Roddis, Milwaukee, Wis.; John E. Bend, Philadelphia, Pa.; S. D. C. Van Bokkelen, Brooklyn, N. Y.; George E. Wetmore, New York City; Thomas Potts, Richmond, Va.; Wm. R. Butler, Mauch Chunk, Pa.

Secretaries: Rev. H. L. Duhring, of Philadelphia, Secretary and Treasurer; Rev. F. J. C. Moran, Maryland; Rev. R. N. Thomas, Pennsylvania; Rev. C. E. Haupt, St. Paul.

Rev. Dr. William S. Langford, General Secretary of the Board of Missions, began the discussion of the question, "How Sunday Schools help Missions." He deplored the absence of so many young men from the corps of teachers.

Bishop Nichols, of California, spoke in an eloquent strain on the work of the Sunday Schools. He distinguished between Mission and Jurisdiction. There were schools that ought to do some mission work at home. The first work for missions some Sunday Schools can do is to bring themselves to a realization of the work they need to do among themselves.

Bishop Gilbert declared that he had always counted the Sunday School work first. The Sunday School can put in the Church's mind the idea that first of all the missions come out of God.

George C. Thomas, of Philadelphia, in a most telling way, told of one of the methods used to encourage the children of his

Church in the mission work. His thought was that Sunday Schools cannot properly help in the missions unless they are instructed about the missions. Another thing that is needed is a proper education as to giving. Scholars should also be carefully impressed with their responsibility.

Bishop Penick, the former Missionary Bishop of Africa, now in charge of the work among the colored people in the United States, spoke of how he had been helped in Africa by Mr. Thomas, and declared that the first necessity of the Sunday School is to teach the children to care for missions.

Adjournment was taken at one o'clock to the Guild Hall of St. Mark's Church, where the ladies of the parish served lunch.

#### AFTERNOON SESSION.

Bishop Whitehead, of Pittsburg, presented the subject of graded lessons:

"I feel," he said, "that a Bishop should speak with hesitancy on this subject, as the Bishop is somewhat removed from the active work of the Sunday School, so what I say will be of the ideal and more for the church in America, for the graded public schools have received, so to speak, the 'imprimative' of the American people. So, I think the idea of graded school in its intent is applicable to the Sunday School. I start with this assertion:

"The baptismal service suggests this idea of graded schools, for it teaches that the child shall be taught to learn, as he grows, the great truths of the faith, then the Bible, as the faith antedates the Bible. The early Christians were taught to believe in the Father, Son and Holy Ghost. This is the essence of the faith—then other great truths follow. Then also follows the other grade in religion, till they are led to Confirmation, then to Communion and to the active life of an earnest Christian. This, it seems to me, is the logical method of instruction, and this we realize when we begin to try to teach the child. I have in my hand a book that has given me much help. It is 'The Clergy and the Catechism'."

The Bishop then closed his address by reading some extracts from this book.

Rev. Dr. Swope, of West Virginia, spoke on the Diocesan scheme of lessons. He said that the Diocese from which he came had a lesson committee, which had prepared a seven-years' course and is now preparing a five-years' course, and it was his deliberate opinion that a Diocesan plan is the best ever

devised. Illustrated methods, was the topic for discussion, and Mr. Silas McBee, from North Carolina, made a superb address. He spoke in great detail respecting the magic-lantern plan, especially when it illustrated scenes in the life of Christ. They became impressed upon a child's memory with all the realism of life. To many who heard, it opened a new field of thought and enterprise.

"Diagrams, Charts and Maps," was then presented by Rev. Herman I. Duhring, who thought his method was the simplest and best to fasten a text upon a child's memory.

To illustrate his subject he called attention to the stained and plain glass windows, and asked how many had noticed the former and if any had cast a second glance at the latter. He exclaimed:

"I have in my hand—now, just see, all of you are paying attention now. This is a facsimile of David's sling, and with such slings I have seen many birds killed in the far East as accurately by boys as any sharpshooter could have done. And here is one of those old-time inkstands, just like they used ages ago—strapped to the waist by a belt. Now put these things on paper, make a picture of them, and see how quickly you get the attention of the children."

In addition to being effective, he showed that his plan was inexpensive. For instance, he took a package of different colored paper—"white, that is how God made us; black, that is what we became by sin," and so on.

The reverend gentleman had quite a collection of interesting matter, from a prayer book that weighed about as much as a quarter and a Bible that weighed one ounce to the big "Teacher's Bible" that is so familiar to all Sunday School workers.

He is a wonderfully interesting talker, thus giving a practical demonstration of the value of his plan. He told of a Sunday School he once visited where the superintendent simply struck a gong and everything went off like clockwork, the lessons, the singing and all. Noting that the superintendent consumed no time in "making a few remarks," he inquired the reason. "Oh," replied one of the teachers, "we had a superintendent who talked us all to death, and we then elected the present one, who is deaf and dumb. Preachers and Sunday School teachers are apt to talk too long and too often in school, and not give sufficient time for the lesson and for the routine work of the school."

The Rev. Mr. Bennett followed with a description of how he taught his infant class with such success and charm, by means of a magic lantern, that they left it with reluctance to go into the general school.

The Rev. Henry Gurr, of Warsaw, in a very practical way, told the congregation how to buy magic-lanterns, and said the electric light was the best one possible to use. He also advised use of uncolored glass, as the colored slides were apt to throw upon the screen freckle-faced angels, or angels with yellow wings and red noses. The speaker evidently had the authority of knowledge.

The Rev. J. Wynne Jones, of Chicago, said the proper way for parents to do was to take their children to Sunday School and take an interest in it themselves.

Rev. J. W. Prosser advocated the blackboard as of great service in the Sunday School.

The evening meeting was opened with prayer, after which a question box was opened and the questions were read by Mr. Geo. C. Thomas, and answered as only a man who had expert knowledge of Sunday School work could answer them.

"The Teacher in Preparation" was the theme of Bishop Rulison, who spoke with great power on the necessity of every teacher knowing the Bible and the Book of Common Prayer.

Mr. Thomas then spoke upon the subject of "Superintendent and Teachers." Here he was at home. I have had the pleasure and profit of attending one of his preparation classes; he is a master in the art of teaching teachers. He insisted upon the duty of loyalty to the Church, to each other, and to the children. Said he:

"There is one other thing that affects both superintendent, teachers and scholars,—it is consecration. Without that all our efforts will amount to nothing."

The talk of Mr. Thomas was a concise and epitomized summary of thought and advice that every teacher should have heard, for it came from the lips of one whose long experience has made him a master of the subject.

The closing address of the evening was "Doctrine and History in the Sunday School," by Rev. James S. Stone, D. D., of Chicago, who took the view that in the realm of doctrine there were certain facts that were simply indisputable, and he held

that the salient facts of the doctrine should be given. These salient facts were that God was a spirit, infinite and eternal, and not a chance conglomeration of suppositions that so many of our nineteenth century thinkers would have us believe. No man dare question that George Washington was President of the United States, and no one claiming to be a Christian would dare question the fact that our blessed Saviour rose from the dead on the third day.

At the close of his address an offering was taken, and the meeting adjourned after singing "The Son of God Goes Forth to War."

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### *THE BROTHERHOOD OF ST. ANDREW*

Was begun by Mr. James L. Houghteling, in St. James' Church, Chicago, November 30th, 1885. It had twelve members, who pledged themselves to a rule of service and of prayer for the spread of Christ's Kingdom amongst young men. It was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of the Kingdom of Christ on earth. It is composed of young men who are understood to have acknowledged this responsibility as resting upon themselves, and who are ready to strive, like St. Andrew, to bring their brothers to the knowledge of Jesus Christ. Personal allegiance to Him, loyalty to His Kingdom, belief that there is work to be done for the spread of the Kingdom among young men, a conviction of individual responsibility for entire consecration to that work, and the spirit of Christian fraternity,—these are the fundamental principles on which the Brotherhood has been established and developed. It now numbers about 12,000 members.

In Canada, 200 chapters, 2,000 members.

In Scotland, 12 chapters, 100 members.

In Australia, 40 chapters, 400 members.

There are several chapters, but as yet no organized Brotherhood in England. There are scattered chapters in Germany, New Zealand, Central America, West Indies, South America, and Hawaii.



The Brotherhood publishes a paper called the St. Andrew's Cross; it also has a department for boys. Among the Brotherhood members are some of the most successful laymen in all the land, in every department of Christian work. Space would fail me to tell of what John E. Baird has done in St. Simmion's Parish, Philadelphia, perhaps the most successful, considering the period of its existence, in the whole American Church,—of men, like G. H. Davis, Germantown, Pa.; Mr. Ryerson, of Chicago; Mr. S. T. Miller, of Detroit; Mr. W. G. Mather, of Cleveland, and a thousand others, who represent whatever is



JAMES L. HOUGHTELING,



JOHN L. WOOD.

manly and whatever is missionary in the Church. Mr. Hector Baxter, of Minneapolis, being member of the council for Minnesota and South Dakota, he, with all the members of the Brotherhood in Minnesota, took great interest in its work during the Convention. The Brotherhood opened rooms at the Hampshire Arms, which were the meeting ground of all interested in its aggressive work.

The Brotherhood is managed by a council, the members of which are elected to represent districts which cover the whole United States. Its members are,—

James L. Houghteling, St. James's, Chicago, President; G. Harry Davis, St. Luke's, Germantown, Philadelphia, 1st Vice-President; Silas McBee, Suwanee, Tennessee, 2nd Vice-President; John P. Faure, Calvary, New York, Treasurer; John W. Wood, St. George's, New York, General Secretary; W. R. Stirling, Grace, Chicago; W. G. Mather, Trinity Cathedral, Cleveland; John E. Baird, Nativity, Philadelphia; Hector Baxter, St. Mark's, Minneapolis; William C. Sturgis, Christ Church, New Haven; George C. Thomas, Holy Apostle's, Philadelphia; Thomas P. Dean, Trinity, Boston; Chas. S. Shoemaker, Trinity, Pittsburg;



HECTOR BAXTER.

Edmund Billings, Good Shepherd, Boston; J. C. Loomis, St. Andrew's, Louisville; Samuel S. Nash, Trinity, Scotland Neck, N. C.; Sidney T. Miller, Christ Church, Detroit; S. A. Haines, St. Paul's, Indianapolis; John E. Mitchell, Christ Church, Mobile; I. H. Amos, Trinity, Portland, Ore.; Robert Stiles, St. Paul's, Richmond; W. H. Stevens, Trinity, Watertown, N. Y.; H. C. Turnbull, Jr., Trinity, Towson, Md.; Joseph R. Barroll, St. James', Chicago; John Seely Ward, Jr., Cathedral Mission, New York; Carleton Montgomery, Assistant Secretary.

*REVOLUTIONARY DAMES.*

It appeared from the beginning to the end of the Convention, that persons who were allied by kindred ties, whether of work or worship, blood or interest, literary or ancestral, all found some expressive way of sharing their affinity and love. Men and women in all times of which history tells have counted it joy to tell of the exploits and victories of their great ancestors; women have ever been proud of the renown of their forefathers; it is not without deep reason that Macaulay makes the women of ancient Rome tell their children of the noble deeds and conquests of Horatius, and how well he kept the bridge in the brave days of old. A republic is in the last stages of death if its women do not revere the past, and those who are lineal descendants of warriors who gave liberty to a great people, and made the mighty republic a reality, have just reason to be proud of their heritage, and family names. It was a happy thought which designed the meeting of the women who trace their ancestry back to colonial days of America, at the hospitable home of Mrs. Geo. H. Christian. In this gathering, were women whose ancestors had done great things, and by whose hands God signally blessed the United States; here the Daughters of the American Revolution and Colonial Dames met in glad company. They began arriving about four o'clock.

Among the callers were prominent people from all parts of the state. The parlors were pleasantly aglow with fern and lamplight, and perfumed with many bouquets of roses.

Mrs. Christian greeted her guests at the entrance of the main drawing room as they descended the stairs, and shortly after four o'clock a large number were assembled and America was sung.

After the recital of the Lord's prayer, Mrs. John Quincy Adams, of St. Paul, vice regent of the state, welcomed the Daughters and the Dames briefly and cordially as follows:

"Daughters of American Patriots: It is our happy privilege to welcome you to-day to our Northwest. For several reasons this is a peculiar pleasure. First, we are glad to show you this land of peace and plenty, whose abundance does so much to sustain the vigor of your older Eastern commonwealth. Second, although the names of our lakes and rivers and prairies bear to your mind only a geographical significance, the mention of your mountains, valleys and streams suggests to us the dearest

and most sacred associations. For your homes and all along your Atlantic coast are the towns our fathers helped to found. It is said that the dwellers in provinces are often far more loyal to the home government than they who remain in the mother country. It is therefore quite possible that dear as your historic localities are to you they may be even dearer to us, illumined as they are in our affections by that tender, poetic charm, with which we idealize whatever we have loved and lost. Again, the vast procession of humanity, which has pressed onward from the time of Saxon thane and Norman earl, has through all the centuries marched in division, upon each individual of which a certain distinct seal has been set. This definite sign denotes a family, and always bespeaks a common origin, however remote. Therefore we are glad to welcome you on account of this mysterious mark of kinship. Your names are our names. In most cases, we have more than this uncertain consanguinity, for among our country's early settlers we have discovered that your grandfathers are our grandfathers. In the frail refuge of the Mayflower, in Winthrop's company of gallant men and good and fair women, at Salem, at Watertown, at Hartford, at Guilford, and the more Southern colonies, we find them enduring, fighting, legislating, and always building far better than they knew. Whatever differences of personality environment may have produced, we must all unite in regarding with gratitude and reverence these brave gentlemen, these undaunted yeomen, these high-hearted and devoted women, who, amid peril and privations, crossed the dim waters and possessed themselves of this magnificent domain for our inheritance. Let us hope that this brief association may be so characterized by sincere and kindly courtesy as to prove us worthy of the gentle blood that makes us your honored collaterals."

After these kindly words the ladies, with their differently designed gold and blue badges, mingled together and explained the distinction of their order, and talked of lines that crossed away back, making many new friends and some new-found kinswomen. Tea and chocolate were served at different tables by various groups of young women. The ladies who assisted in receiving were: Mrs. R. M. Newport, state regent; Mrs. A. H. Linton, regent of the Colonial Chapter of Minneapolis; Mrs. C. McC. Reeve, Mrs. H. P. Nichols, Mrs. Louis K. Hull; and among the young ladies were: Miss Newport, of St. Paul; Miss Greenleaf, Miss Crosby, Miss Linton, Miss Hart, Miss Hastings and Miss Carrie McKnight.

Mrs. Christian is the wife of Mr. Geo. H. Christian, treasurer of the fund for the entertainment of the General Convention;

their home was the scene of many delightful gatherings during the Convention month, and many are the happy memories which men and women in all parts of the land have of old friendships renewed, new ones made here.

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### *ALUMNI OF NASHOTA.*

The alumni and trustees of Nashota held their reunion at the Guaranty Loan Building and mustered about thirty graduates of that noble institution, who partook of an excellent banquet and enjoyed the brilliant eloquence of a number of learned men among those present.

Rev. J. J. Faude, the toastmaster, made some very interesting remarks eulogistic of Nashota, and introduced the Rev. W. P. TenBroeck, who spoke on the subject "Our Guests." He said he supposed he was the connecting link between Nashota and the Diocese of Minnesota, as he had represented her at the founding of Seabury, where, he said, Nashota theology is taught. He paid an eloquent tribute to the distinguished guests present, and was frequently interrupted by applause.

Bishop Nicholson, of Milwaukee, followed the Rev. Mr. TenBroeck, and told how when he was a six-year-old tot he saved his pennies for Nashota, instead of spending them for candies. He spoke of his ideal Seminary, which he said was the old Virginia Seminary, of which he was a graduate, and the grand institution located at the Nashota Lakes, which had sent five men to Japan. The new Bishop of Kyoto is, he thought, a Nashota man.

Rev. Dr. Roberts followed Bishop Nicholson, and was as loud in his praises of Nashota as the most enthusiastic alumnus of that great institution could desire. He was reminiscent, and greatly amused his audience when he told how at the time he was a student at the college he purchased, with other boys, a keg of—soda water that was not so palatable as they had imagined it would be when they clandestinely smuggled it into the college in anticipation of a high old time. Soda water and ginger cakes! What a feast for the Gods!

Rev. J. Rushton, of Chicago, was introduced next, and made a very pleasing address, as did also Dr. Gardner, Dr.



Leffingwell, Rev. Mr. Francis, Bishop nominate, Rev. Dean Gardner and Rev. Mr. Weller.

The reunion was a success in every particular, and reflected great credit on the committee having the matter in charge.

Among those present as guests were Bishops Nicholson, Burgess, Seymour, Tuttle, Grafton and Leonard; and Rev. Drs. Leffingwell, Hodges, Fisk, Christian, Gardner, president of Nashota House, Rushton.

The alumni present were: Bishop McKim, Rev. Messrs. Peake, Tindall, Francis, Sweet, Osborne, Moran, McLain, Pullen, Sheridan, Susan, Roberts, Mallory, Holcomb, Dafter, Gee, Dean Rafter, Prosser, Bennett, Welles, Pope, Grange and Faude.

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#### *REUNION OF ST. STEPHEN'S SONS.*

St. Stephen's College, which has made Annandale, N. Y., famous by reason of its classic associations and the honored names connected with it, is one of the most loyal institutions of the Church. Ample grounds of the college embrace a beautiful park and the grouping of the buildings is artistic. The refectory, "Orient hall," the Bishop Potter Memorial hall, Ludlow and Willink hall, the warden's residence, the magnificent Hoffman Library, which cost nearly one hundred thousand dollars, the gift of the Rev. C. F. Hoffman, of New York, together with the beautiful Holy Innocents Chapel, where the students worship, are altogether unique and striking in appearance, and suggestive of that sound learning and religious culture for which St. Stephen's is noted. The late Horatio Potter, Bishop of New York, together with the late Dr. McVicker, the late chancellor, J. V. Pruyn, John Bard, and Rev. Dr. G. F. Seymour, now Bishop of Springfield, was the founder of the college. Bishop Seymour was the first warden, or president, of the institution, and under his wise administration the college received a great impulse. His is one of the honored names which will always be inseparably linked with St. Stephen's. The Rev. R. B. Fairbairn, D. D., LL. D., D. C. L., L. H. D., has been warden for over twenty-five years. His is a name widely known throughout the Church. He is noted for his

wisdom and courage and his high scholarship. At the dedication of Hoffman Library last June, the alumni, as a token of their esteem for him, presented the college with a beautiful bronze bust of the now famous warden. The Rt. Rev. H. C. Potter, D. D., LL. D., D. C. L., Oxon., Bishop of New York, is the president of the Board of Trustees. The Bishop takes a keen interest in the affairs of the college.

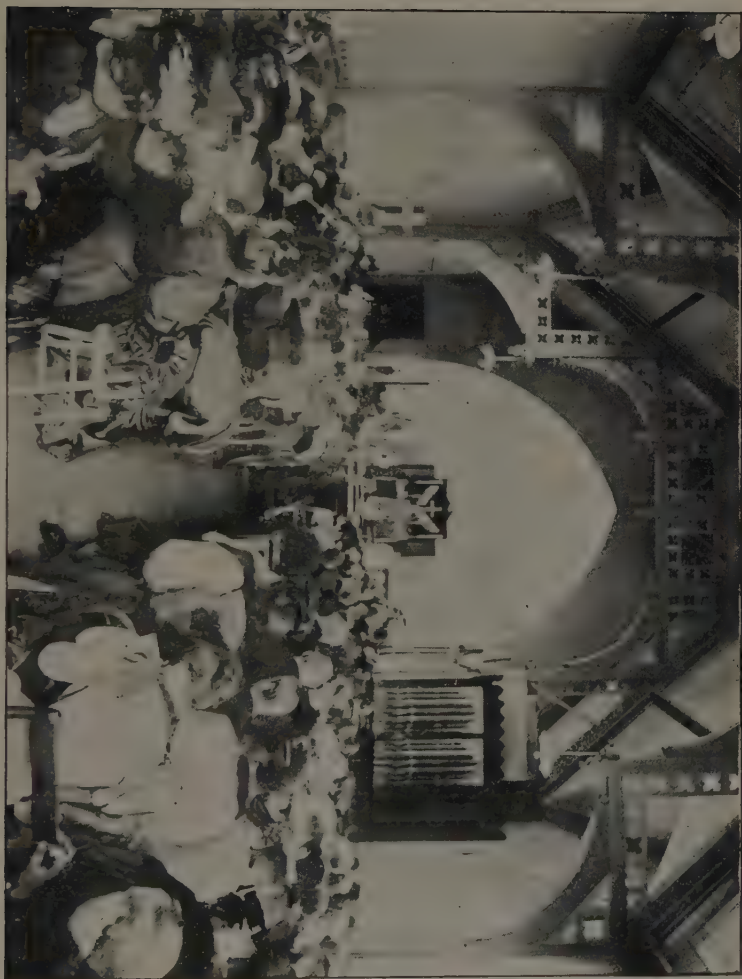
The college, though in existence about thirty-five years, has given to the Church some two hundred and fifty clergymen who are laboring in all parts of the United States and in foreign countries. Many of these are men of mark. The late Dr. Francis Harrison took a commanding position in the General Convention in Canon law. The present Convention has among its deputies several alumni of St. Stephen's. In the Albany delegation is the Rev. Dr. Joseph Carey, Rector of Bethesda Church, Saratoga Springs, and Archdeacon of Troy. The Rev. G. H. Stirling, who is a deputy from Central Pennsylvania; the Rev. Dr. Drane, who is a representative from East Carolina; the Rev. J. S. Moody, who is in the Maine delegation; the Rev. Dr. Davenport, chairman of the Committee on Canons, is delegate from Tennessee; the Rev. G. S. Bennitt, deputy from Newark; and the Rev. W. H. Tomlins in the Springfield delegation.

On the 14th, a religious and social reunion was held at 7:30 A. M., in St. Mark's Church. Holy Communion was held, Bishops Seymour and Leonard officiating, assisted by the Rev. W. H. Tomlins, of St. Louis. In the evening there was a social reunion which was largely attended.

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#### *CONFRATERNITY OF THE BLESSED SACRAMENT.*

The American branch of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ consists of Bishops, Priests, and Deacons, and communicants of both sexes who agree to give the honor due to the person of our Lord Jesus Christ, in the Sacrament of His body and blood; to mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; to promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.



ALL SAINTS' CHURCH, MINNEAPOLIS.

The Superior General is the Rt. Rev. C. C. Grafton, S. T. D., Bishop of Fond du Lac; Secretary General, the Rev. E. B. Taylor, Fond du Lac, Wis.; Treasurer General, Mr. W. C. Dayton, Chicago.

The Confraternity had daily Eucharistic services at All Saints' Church, Rev. A. Alexander, Rector. At a public service, unknown to any official or Churchman, some artist took a snap photograph from the door, a copy of which was given to the Rector, who has furnished it to me for reproduction here.

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### ST. BARNABAS HOSPITAL.

The "Cottage Hospital," of which St. Barnabas, Minneapolis, is the outcome, was the first institution of the kind in this city. It was founded March 1st, 1871, by Rev. D. B. Knickerbacker, then Rector of the Church of Gethsemane, late Bishop of Indiana. It was located in a private dwelling house on the corner of Washington Ave. N. and Marcy St., the latter now known as Ninth Ave. N. It remained there for a few years; in the meantime two valuable lots were secured at the corner of Sixth St. and Ninth Ave. S., the present location of St. Barnabas Hospital. A large dwelling house was also secured and moved on to the lots; this was about 1873 or '74. Larger accommodations being needed for the work, about 1875 the capacity was increased by the building of a brick addition, to accommodate forty patients; and also a frame addition, the latter being donated by the Hon. H. F. Welles. This was devoted exclusively to surgical cases, accommodating six patients. It was known as the "Welles' Pavilion." All of this work was accomplished through the earnest efforts of its founder, who enlisted the sympathies and good will of people of all classes and religion and denominations. They were generous in their contribution, both as to the building and support of the hospital. On completion of these additions, they were dedicated as "St. Barnabas Hospital," the name previously being changed by vote of the "Brotherhood of Gethsemane," an organization of the church of same name, which the Rector had interested in this and other charitable work, and to whom the management of the hospital had been transferred by its



ST. BARNABAS HOSPITAL, MINNEAPOLIS.



founder, he being the president and leading spirit in all its movements.

The hospital continued under the management of the Brotherhood, constantly increasing its works of mercy and usefulness by administering to the souls as well as the bodies of patients, until about September, 1883, at which time the Rev. D. B. Knickerbacker, being about to leave the city, having been chosen Bishop of Indiana, he having interested the other parishes of the city in the hospital, the "Brotherhood of Gethsemane" decided to relinquish its management. This resulted in the incorporation of the institution in Sept., 1883, with a board of twelve trustees selected from the different parishes of the city, the work to be carried on under the auspices and control of the Protestant Episcopal Church, but patients received irrespective of sex, nationality, color or religious belief. In 1886, the capacity of the hospital was again increased by the trustees, by the erection of a brick addition containing sixteen rooms, in rear of the original brick building. A short time after this an operating room, with amphitheater, was built for surgical operations; this was situated between front and rear brick buildings. These improvements, costing about \$10,000, were paid for chiefly by the aid of the Episcopal churches of the city. By their continued aid, a large amount of charitable work has been done. There has always been an able staff of physicians and surgeons connected with the hospital who have rendered their services gratuitously.

The work went on under the management of trustees satisfactorily, until, about two years ago, they found that other hospitals having been built with more conveniences, modern appliances and better sanitary conditions, our patients were decreasing in number, physicians finding better accommodations elsewhere for them. It was talked of and agitated for some time among the trustees how to overcome this lack of patronage, and have St. Barnabas continue in her works of charity and mercy, and regain her former prestige. A short time before this one of our valued directors, Richard Martin, had died. He was always interested in the work of the hospital, our beloved Lord having put it into his heart. The hospital was remembered in the will, and it came into possession of quite an amount of money. It was decided by the trustees

that we could not use it to better advantage than by improving the facilities for the hospital work. On March 4th, 1893, the Executive Committee was authorized to make thorough investigation and ascertain cost of putting our building in first-class condition. Committee reported on April 26th, 1893, with sketch of plan for remodeling old buildings. They not being entirely satisfactory, committee was instructed to secure further plans and specifications. On June 22nd, 1893, committee reported on two plans for remodeling and one for entire new buildings. After discussion of the matter, it was decided that it would be for best interests of hospital to remove original brick building, and the frame dwelling, and build new from the foundation. A plan was adopted from the different sketches presented, and committee instructed to have detailed drawings and specifications made by the architects, and reliable bids on the cost of construction asked for. Long & Kees were architects. After various changes and renewal of bids, the committee's report was accepted early in November, and work authorized to be commenced. The hospital had been closed on the 1st of September, and furniture removed, in anticipation of rebuilding. Work of remodeling old buildings was commenced about the middle of November. It had progressed far enough so that on the 30th of Dec., 1893, the corner stone of new hospital was laid with appropriate religious ceremonies.

In connection with the work, a Board of Women Directors were elected by the trustees at annual meeting St. Barnabas Day, June, '93, but were not organized until Jan., '94. The active management of the hospital, exclusive of the medical and surgical care of patients, will hereafter be under the control of a committee of these directors, consisting of the president, secretary and one director. It is expected that this organization will be very effective in the proper conducting and regulating of the hospital.

Some small legacies, amounting to about \$3000 all told, have been given to the hospital by patients in recognition of the blessings and comforts received by them while under its care and influence. The amount is safely invested and the income only used in general work. There is also a charity fund, the income from which to be devoted entirely to care of patients who have no means.

It was intended by the founder of this hospital to make the work entirely free, in relieving the sick, suffering and distressed both in body and mind; a charitable institution, not only in name, but in deeds. This also is the sole object of the Board of Trustees, as fast as its income will allow.

Richard Martin was one of the early residents of Minneapolis, and a friend of Bishop Knickerbacker, and interested in his works of charity and mercy. He was one of the original incorporators when the property was turned over by Bishop Knickerbacker to the corporation. Mr. Martin was always interested in the hospital and in its success. On his death about five years ago, he left a piece of property on Western Ave., in trust, to be sold within ten years after his death, the principal to be invested and interest to be devoted to charitable work of St. Barnabas Hospital, if, in the mean time, there was satisfactory evidence established in the minds of the trustees that the church people of the city were doing all in their power for the same object. The property is still unsold and in the hands of trustees. The hospital received a portion of the personal property of Mr. Martin, which enabled the corporation to begin the construction of the present commodious building. With the addition of \$20,000 raised by mortgage on the property, they were enabled to complete it. The estimated value, exclusive of the furnishings, is about \$75,000. There is at present accommodation for about fifty-five patients, and expect shortly to increase to seventy-five. The present trustees are: Rev. J. J. Faude, Rev. F. T. Webb, J. C. Reno, Geo. S. Grimes, C. M. Hardenbergh, John I. Black, Prest., L. R. Robertson, Sec. and Treas., Rev. H. P. Nichols, A. G. Dunlop, Hector Baxter, W. W. Folwell, A. S. Lovett. Rev. F. T. Webb, Chaplain.

#### WOMAN'S BOARD OF DIRECTORS.

Mrs. Mary S. Lawrence, St. Mark's, President; Mrs. Annie M. Smith, Gethsemane, Managing Directress; Ida Dickinson Hall, St. Paul's, Secretary; Mrs. Louise N. Murphy, Gethsemane; Mrs. R. S. Burhyte and Miss Kate Welles, St. Mark's; Mrs. J. C. Cockburn, Mrs. P. M. Thompson and Mrs. Effie Lyon, Holy Trinity; Mrs. A. F. Kenyon, St. Paul's; Mrs. Mary A. Wilkisson and Mrs. M. E. Buckman, St. Andrew's; Mrs. McDougall and Mrs. Livingston, All Saints'; Mrs. C. S. Hixon and Mrs.

Thos. Cox, Grace; Mrs. F. H. Hall and Mrs. G. G. Williams, St. Luke's.

#### MEDICAL STAFF.

Chief of Staff, Thomas S. Roberts, M. D.; Surgeons, J. E. Moore, M. D., Knute Hoegh, M. D., J. Clarke Stuart, M. D., J. W. McDonald, M. D.; Physicians, Thos. S. Roberts, M. D., H. M. Bracken, M. D.; J. T. Moore, M. D.; C. H. Hunter, M. D.; Diseases of Women, A. W. Abbott, M. D.; Eye and Ear, H. M. Morton, M. D.; Nervous Diseases, R. O. Beard, M. D.; Skin Diseases, M. P. Vanderhorck, M. D.; Throat and Nose, J. H. Martindale, M. D. The Matron is Miss Purdy.

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#### RACINE ALUMNI

The Racine men were invited by Mr. W. R. Merriam, a former governor of the state of Minnesota, to his beautiful home in St. Paul to have their triennial reunion. A service is held once every three years, at the Convention. It was held in the Church of the Good Shepherd, St. Paul, where, with singular devotion and fidelity, the Rev. William C. Pope, M. A., a Racine man, and a warm friend of the great Doctor de Koven, has ministered. The sermon was by Bishop Gailor, who declared that de Koven was the only father he ever knew, and for whose great knowledge, wisdom, eloquence, and consecration he had the very highest respect. It is very easy for all who know the Bishop to see how largely he has been influenced by the great warden, who spent twenty years in the prime of his life at Racine. In a preface to a volume of de Koven's sermons, Dr. Dix pays an exquisite tribute to de Koven, and says: "I knew him at the General Seminary. In those days he began a ragged school and taught with great diligence." In years after, in the General Convention, a Clergyman asked to be presented to de Koven, and said: "I was a boy in your ragged school." De Koven was a high Churchman, sweet, gentle, and of great ability. He had the happy gift of influencing those who knew his work and worth. Ex-governor Merriam was one of his pupils, and he was highly regarded by the warden. At the reception at Mr. Merriam's a bountiful supper was served; then the meeting took a practical turn. E. C. Richmond gave five thousand dollars to

an endowment fund; Mr. Merriam gave two thousand dollars and others promised help. Amongst those present were: Rev. Dr. Piper, the warden at Racine; Bishop Seymour, Revs. T. W. McLean, E. B. Spalding, J. J. Faude, E. C. Richmond, W. J. Miller, A. du Pont, Parker, and many more. At a meeting the day after, held at Mr. Osborn's office, it was resolved to form a corporation for the purpose of raising endowment. Such a reunion is memorable.

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*THE REV. H. P. AND MRS. NICHOLS GIVE A FAREWELL LUNCH.*

One hundred and fifty of the Bishops, Deputies and their wives were entertained on the last day of the Convention by the Rector of St. Mark's Church and his amiable wife. There was a singular pleasure in this gathering, because so many present had spent three weeks, in business, in worship, and in social intercourse, together, and now were soon to part and each go their own way to the places in the world in which the Master, Christ, has placed them to work for Him.

On the verge of separation, they talked most wittily and gracefully. It was a genial hour. The house was in festive array, La France and Marechal Neil roses mingling their perfumes, and big yellow chrysanthemums nodding cheerfully from vases here and there. The main part of the luncheon was served from a table laid in the dining-room, where presided Mrs. Geo. H. Christian, Mrs. Hallowell, and Miss Kate Welles. In the drawing room and library were tea and coffee services. A group of young ladies handed the steaming cups about. Among them were the Misses Elsie Hardenburg, Snider, Gertrude Linton, and Nichols. Mrs. Nichols was further assisted by Mrs. Webb, Mrs. Paine, and Mrs. Harrington. Among the guests were: Bishops Whipple, Coxe, Neely, Tuttle, Doane, Huntington, Whittaker, Niles, Garrett, Dudley, McLaren, Perry, Burgess, Brewer, Potter, Randolph, Walker, Gilbert, Talbot, Johnston, Leonard, Vincent, W. A. Leonard, Davies, Nichols, Atwill, Sessums, Kinsolving, Barker, McKim, Graves, Capers, Lawrence, Hall, White, and Millsbaugh.



*ALL PRAISE ST. PAUL AND MINNEAPOLIS.*

Before leaving the city, the Deputies were very free in their praise of Minneapolis and also of St. Paul. Mr. Thomas, of Philadelphia, declared he had never seen a finer view than that obtained from Summit Ave., St. Paul, and whenever that city was mentioned, every one spoke well of it, and of the uniform cordiality and kindness of its people to members of the Convention and to the Woman's Auxiliary. Mrs. Twing, Miss Julia C. Emery, Mrs. Colt, of Hartford, Mrs. Locke, of Chicago, Miss Leadbeater, Miss Benner, and Miss May Causland, of Philadelphia, Miss A. Loring, Boston, Mrs. S. V. R. Thayer, President of the Mass. Branch of Woman's Auxiliary, with many more, said, never had their triennial meetings been provided for with greater care, enthusiasm and effectiveness. Of course, the Convention sitting in Minneapolis, it was natural that it should come in for laudation, if it deserved it, for gentlemen and ladies always value kindness and attention.

"I was born in Virginia. I live in Kentucky. I never saw Convention entertained like this we have in the West. I never expect to see it equalled."—Bishop Dudley, of Kentucky.

"Nothing could be asked or desired more than we have received in Minneapolis. It is a great city."—Bishop Nelson, of Georgia.

"I will vote for any place for Convention if we can have such care, attention and service as we have had at the West Hotel."—J. J. Goodwin, Hartford, Conn.

"The people of the West are to be congratulated on the successful results of their efforts to entertain the Convention."—John Nicholas Brown, Providence.

"Your climate is fine; your citizens generous; your hotel accommodations superb. Minneapolis is a great Convention city."—A. J. C. Sowdon, Boston.

"For a Convention of any kind, this is a great city. We shall long remember the kindness of your people."—William McVickar, D. D., Philadelphia.

"I must say this Convention is great, and a surprise to many Eastern people."—William Jefferies, D. D., Tacoma.

"You set out to entertain this Convention well, and you have done it in a most admirable way."—Rev. Morgan Dix, D. D., New York.

"The West Hotel has done much to make the Convention a notable one, for its social pleasure. It is not excelled in all

America for its rotunda and general arrangement. We have had every attention. The Convention has been all that could have been looked for."—Bishop Niles, New Hampshire.

"My experience of the Convention of 1895 will always be pleasant. The entertainment of the Convention is a great surprise to many of the Deputies."—Robert Treat Paine, Boston.

"I am sure this city has made its mark upon all who attended the Convention. The entertainment has been fine in every way."—Bishop Gaylor, Tennessee.

"If we were asked to come here again in three years, I should not say nay."—Rev. Dr. Richards, Providence.

"We shall long remember with gratitude the people of this city. They have treated us nobly."—Bishop Leonard, Cleveland, Ohio.

"Nothing more could be done, it seems to me, than has been done for the good and for the convenience of all the members of the Convention."—Col. Reynolds, Erie, Pa.

"The Convention leaves happy memories. This city has been wonderful in its growth. I am surprised to see you have such good sidewalks everywhere, and such good accommodations of all kinds."—Dean Hoffman, New York.

"I am perfectly delighted with Minneapolis. My stay has been a happy one in every respect. The accommodations were perfect and complete. There was absolutely nothing lacking, and I am voicing the sentiments of my guests, I know, when I say that nothing more could possibly have been done. The kindness which has been shown the members of our party, the courtesy and attention, will never be forgotten. With some of us, much as we want to get back to business, it is a regret that we are leaving the city which has looked so well after the people who have attended the Convention."—J. Pierpont Morgan.

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### THE CANADIAN DELEGATION.

The Canadian Church sent a very strong delegation to the Convention, to bring fraternal greetings. Archbishop Machray, D. D., LL. D., D. C. L., Prelate of the Order of St. Michael and St. George, Archbishop of Ruperts Land, and Metropolitan of all Canada, was at its head. He is a giant in stature, and a kingly man in every way. He has had a history which is very exceptional, even amongst distinguished ecclesiastics: a native of Scotland; took honors in the University of Aberdeen; then at Sidney Sussex College, Cambridge, England, where he was one of the wranglers; took Holy Orders, and



Matthew Wilson, Q. C.      A. H. Brock.  
Bishop Burr.      Archbishop Macphay.  
Dean Carmichael.      Dean Grisdale.

had a most useful career; was, in 1865, consecrated Bishop of Ruperts Land, and in thirty years his work has grown, so that in the places over which he alone had jurisdiction now there are seven Bishops under him. There is no great public good in Canada which has been done on a national scale, in the last thirty years, he has not considered and helped. He is strongly evangelical in his views, and a man of deep, calm spiritual power.

RT. REV. JOHN W. BURN, D. D., D. C. L.,

Is a man in the very prime of life; is Bishop of Qu'Appelle, a hard field in which to work, but he never loses heart, and in which he has been signally blessed. He is an Englishman, with a distinguished record, having been a wrangler at Cambridge. He is well informed in regard to Church work, not alone in Canada, but in all parts of the world, and being in deep sympathy with all aggressive labor for the spread of Christ's Kingdom, he was at home in the midst of kindred spirits who met in General Convention at Minneapolis.

THE VERY REV. DEAN CARMICHAEL, D. D.

Dean Carmichael, of Montreal, is never like a man of whom we hear from California, who was near a mining camp. The miners said, "We hear this man is a preacher, and we would like him to preach for us." It was told the divine messenger. He said: "O, yes, of course; I have been to Alaska; I will come up to your hall and tell you all about the glorious scenery, and the like." The men said: "No, we can read that in a paper; if you have anything to say about religion, we shall be glad to hear that." So he went and talked about the great salvation. Dean Carmichael was not that man; he never tells a man the way to Palestine who comes to learn the road to heaven. He has the reputation of being one of the few great preachers in Canada. Great preachers are comparatively few anywhere, and he is what he is because he is so faithful, so earnest, so honest, and so plain; he never cuts off the corners from unpleasant truths; never apologizes for the word of the Lord, and speaks thus: "If the wicked do not repent, they will be sent to a place I will not name before this polite assembly." Those who are privileged to listen when the Dean is in the pulpit hear the truth as he understands it,—right is a fact, wrong is a fact; the one has God and eternity for its defence; the other has him for its foe, and must be overthrown. Every line of the Dean's face, every gesture of his, tell all who listen the earnestness of the man, and as the heart of man is made for God, the Dean finds this preaching tells, tells so much that St. George's Church, Montreal, is filled with those who desire to worship there and to hear the Dean. This man is not a

stranger in the American Church. Calvary Parish, New York City is one of note. To this historic Parish Dean Carmichael was once called to be Rector, and he said: "Gentlemen, I feel the honor you do me ; I would gladly come to you, if duty appeared to say so ; but I have other work given by my Master that I must do." So even Calvary Parish had to look another way. The Dean is a good scholar, is polished in deportment, and shows the faith he has in God by doing the things He commands.

THE VERY REV. DEAN GRISDALE, B. D., D. C. L.

Dean Grisdale, the Dean of Ruperts Land, was educated at the Church Missionary College, London, for five years, from 1865 to 1870. In 1871 he went to Calcutta, under the Bishop of Persia, and became head of the college at Arga. His health failed and he had to come home, and later went to Manitoba, where he was incessant in labor, and reaped his reward. He was made Dean, and the Archbishop of Canterbury gave him the degree of B. D., in 1876. Trinity University gave him his D. C. L. The Dean is a man of public spirit, and has held many offices of public trust. He is a most active man in all that concerns the well being of the province in which he lives, and it goes without saying that he never lets an opportunity of serving his Church pass unimproved. In a new world, like Canada, it is of the very greatest importance that men whose minds are like the Dean's, cultured by knowledge, and whose hearts are filled with grace, shall find a home. Not the least advantage of the Convention is that the whole people of the western states of America see what manner of men are laying foundations in this Republic. Men have not alone to be counted, — they have to be weighed and measured, and such men as gathered here have an influence incalculable.

The laymen of Canada were ably represented by Matthew Wilson, Q. C., and Mr. A. H. Brock.

MATTHEW WILSON.

Matthew Wilson, Q. C., born in 1854, is a resident of Chatham, Ont., and senior partner in the firm of Wilson, Rankin, McKeogh & Kerr. He is a member of the legal profession, which he entered after graduating with honors at Toronto in 1879, and in which he, after the short period of ten years, had the distinction of Queen's Counsel conferred upon him by the crown. He has practiced his profession in the various courts of Ontario, in the Supreme Court of Canada and in the Privy Council of England. He is now the president of the Western Bar Association, and he was an honored guest of the American Bar Association, which recently met in Detroit.





MATTHEW WILSON, Q. C.

Mr. Wilson has from boyhood been an active worker in the Councils and Mission Boards of the Church, and he is now a member of the General Diocesan, Provincial, and General Synods of Canada, and he is also a member of the Council of Huron Divinity College of London. He is an advocate and liberal supporter of higher education, both secular and religious, and has long urged more active co-operation of the laymen in the spiritual work of the Church. He is not a "party man" in Church affairs—believing that our creed is broad enough to admit all who know the saving grace of Christ, no matter what dress or vestments they may wear or what particular ritual they prefer. It is in such views as these that the Church stands as she truly ought, a place where men may meet who are willing that there shall be in things doubtful, liberty; in things essential, unity; and in all things, charity. If this spirit had always dominated the Church, it would have saved it from many unhappy divisions and much discord.

MR. A. H. BROCK.

"A man is known by the company he keeps," is an old saying which expresses much truth. Although Mr. Brock is not known to fame in the way several men in this delegation are, it is glory enough to be sent from Canada by the great Anglican Church, to represent her at the General Convention of the American Church. Mr. Brock is a layman to whom the Church means much, and for her he is very ready to work and pray, and to give of his means.

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### *MEMBERS OF THE CONVENTION.*

In reading about the members of the General Convention, it must be kept in mind, that it is a body of men in which there is not a man of whom noble words cannot in truth be spoken.

The House of Bishops is selected from clergymen who have given good proof of ability, and who have almost without exception been successful in parochial or professional work, or both.

The House of Deputies is made of priests of the Church and of laymen, who are chosen by the Diocesan Councils for the express purpose of representing the mind of the Church in its parliament. In the rank of Clerical Deputies are men who

truly and with consummate ability, and many of them with very polished eloquence represent all interests of the Church; and there are others, who, if not so eloquent, have profound knowledge and sound judgment. Amongst the Lay Deputies are men of mark in every walk of life. The law is represented by judges of national fame. Commerce has made many deputies rich, and they have consecrated wealth to the service of God and the help of men. There are also in the House, men who are not rich, but they are devout and wise, and know what Israel ought to do. They are held in high honor.

So the General Convention is a body of men, who by character, by attainment, and by service, command the attention of men of intelligence all over the United States, and even in lands beyond the seas.

In looking over the photographs, the reader will not find some men he would gladly see; the explanation is, many of the Bishops and Deputies were not willing so to appear, much to my regret.

#### PRESIDING OFFICERS AND SECRETARIES OF THE HOUSE OF DEPUTIES SINCE 1785.

The House of Deputies is over 100 years old, and the following list of its presiding officers and secretaries will be found interesting.

##### PRESIDENTS.

1785—Bishop White.	1841—Rev. Dr. W. E. Wyatt.
1786—Rev. David Griffith.	1844—Rev. Dr. W. E. Wyatt.
1789—Bishop White.	1847—Rev. Dr. W. E. Wyatt.
1792—Bishop Seabury.	1850—Rev. Dr. W. E. Wyatt.
1795—Rev. Dr. Wm. Smith.	1853—Rev. Dr. W. Creighton.
1799—Rev. Dr. Wm. Smith.	1856—Rev. Dr. W. Creighton.
1801—Rev. Dr. A. Beach.	1859—Rev. Dr. W. Creighton.
1804—Rev. Dr. A. Beach.	1862—Rev. Dr. James Craik.
1808—Rev. Dr. A. Beach.	1865—Rev. Dr. James Craik.
1811—Rev. Dr. Isaac Wilkins.	1868—Rev. Dr. James Craik.
1814—Rev. Dr. John Cross.	1871—Rev. Dr. James Craik.
1817—Rev. Dr. Isaac Wilkins.	1874—Rev. Dr. James Craik.
1820—Rev. Dr. W. H. Wilmer.	1877—Rev. Dr. Alex Burgess.
1821—Rev. Dr. W. H. Wilmer.	1880—Rev. Dr. E. E. Beardsley.
1823—Rev. Dr. W. H. Wilmer.	1883—Rev. Dr. E. E. Beardsley.
1826—Rev. Dr. W. H. Wilmer.	1886—Rev. Dr. Morgan Dix.
1829—Rev. Dr. W. E. Wyatt.	1889—Rev. Dr. Morgan Dix.
1832—Rev. Dr. W. E. Wyatt.	1892—Rev. Dr. Morgan Dix.
1835—Rev. Dr. W. E. Wyatt.	1895—Rev. Dr. Morgan Dix.
1838—Rev. Dr. W. E. Wyatt.	



REV. MORGAN DIX, D. D., D. C. L.

## SECRETARIES.

1785—Rev. David Griffith.	1841—Rev. Dr. W. C. Mead.
1786—Hon. Francis Hopkinson.	1844—Rev. Dr. W. C. Mead.
1789—Hon. Francis Hopkinson.	1847—Rev. Dr. W. C. Mead.
1792—Rev. John Bisset.	1850—Rev. Dr. M. A. DeW. Howe.
1795—Rev. James Abercrombie.	1853—Rev. Dr. M. A. DeW. Howe.
1799—Rev. James Abercrombie.	1856—Rev. Dr. M. A. DeW. Howe.
1801—Rev. Ashbel Baldwin.	1859—Rev. Dr. M. A. DeW. Howe.
1804—Rev. Dr. John H. Hobart.	1862—Rev. Dr. G. M. Randall.
1808—Rev. Dr. John H. Hobart.	1865—Rev. Dr. G. M. Randall.
1811—Rev. Dr. Ashbel Baldwin.	1868—Rev. Dr. W. S. Perry.
1814—Rev. Dr. Ashbel Baldwin.	1871—Rev. Dr. W. S. Perry.
1817—Rev. Dr. Ashbel Baldwin.	1874—Rev. Dr. W. S. Perry.
1820—Rev. Dr. Ashbel Baldwin.	1877—Rev. Chas. L. Hutchins.
1821—Rev. Dr. Ashbel Baldwin.	1880—Rev. Chas. L. Hutchins.
1823—Rev. Dr. W. H. De Lancey.	1883—Rev. Chas. L. Hutchins.
1826—Rev. Dr. B. T. Ouderdounk.	1886—Rev. Chas. L. Hutchins.
1829—Rev. Dr. B. T. Ouderdounk.	1889—Rev. Chas. L. Hutchins.
1832—Rev. Dr. Henry Anthon.	1892—Rev. Chas. L. Hutchins.
1835—Rev. Dr. Henry Anthon.	1895—Rev. Chas. L. Hutchins.
1838—Rev. Dr. Henry Anthon.	

The General Convention sits in two Houses. The House of Bishops has a President, a Chairman and Secretaries. The Presiding Bishop of the Church presides when present; in his absence the Bishop present who has been longest in the Episcopate, presides. The Chairman is elected. The present Presiding Bishop is—

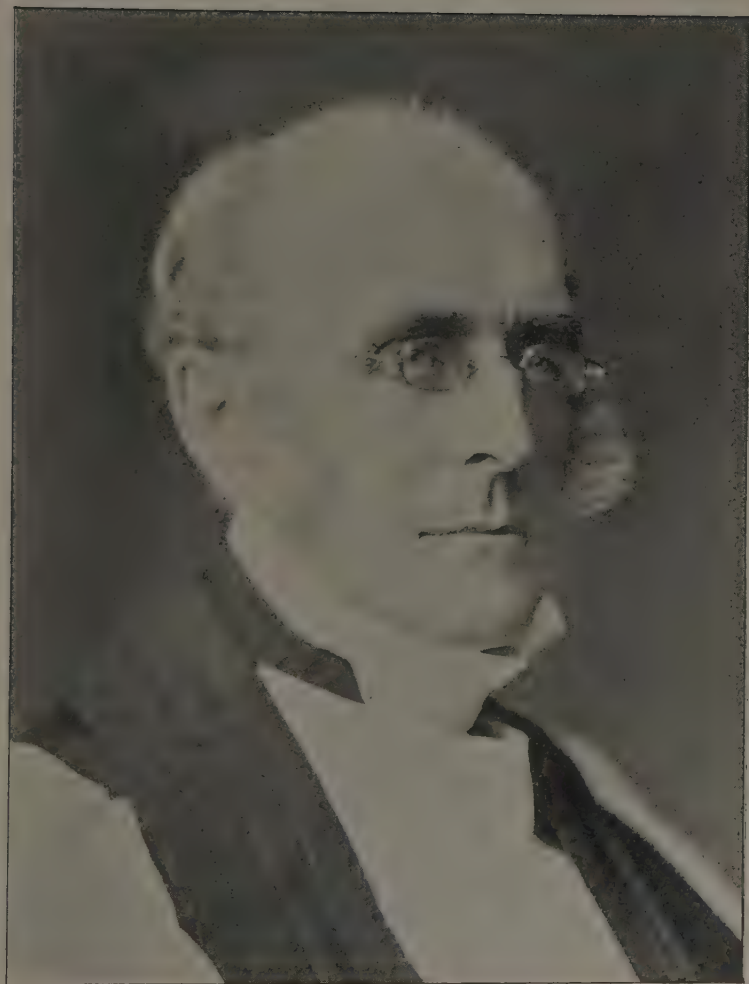
RT. REV. JOHN WILLIAMS, D. D., LL. D.

Bishop Williams lives at Middletown, in the state of Connecticut; is rich in all that makes age honorable and revered. He has been Bishop since 1851, and is one of the most cultured men the American Church ever had in the noble names of her episcopate. It was a matter of deep regret that he was not able to come to Minneapolis to the Convention. His fame as a man of letters and as a preacher of great power, the strength of the Diocese over which he has presided so long and with such conspicuous ability and success, are all known in the West. The presence of the Presiding Bishop of the Church was looked forward to, with that of the late Bishop Brooks, with anticipations of delight. One could not take so long a journey, the other had gone to his reward.

REV. HENRY BENJAMIN WHIPPLE, D. D., LL. D.,

Bishop Whipple, being the senior Bishop present, became President of the House of Bishops. He is known wherever American Churchmanship is known as the first Diocesan of Minnesota. Before his election, Bishop Kemper had been in charge as Missionary Bishop. When, in 1859, Bishop Whipple





RT. REV. JOHN WILLIAMS, D. D., LL. D.

was consecrated, Minnesota was far West, and it was surrounded with an air of intense interest. Since that day, he has stamped his impress in such a way upon the Churchmanship of his Diocese, that it can never be blotted out. Strong in faith, earnest in service, a heart full of love for Christ, an experience deepened and sanctified by personal suffering, a power of pathetic expression such as very few, if any man, in the Church in America ever had,—tall and thin, with flowing locks and pale face,—he is one of the most picturesque and strong personalities in all the land. The Indian has found in him an apostle of Christ and a constant friend. The Bishop's photograph is on the first page of this book.

BISHOP WILLIAM CROSWELL DOANE, S. T. D., LL. D.

Bishop Doane was chosen Chairman of the House of Bishops at Minneapolis, in succession to Bishop Neely, D. D., of Maine, whose term of service had seen the full limit (the law is, no Bishop may be Chairman more than six years). Wm. Croswell Doane has had ample opportunity of knowing what a Bishop's duties are, and he has shown that he has learned his lessons well; his father was Bishop of New Jersey. He is a most accomplished parliamentarian, a liturgical scholar, and one of the great preachers of America. Such is the man the Bishops delighted to honor.

THE REV. SAMUEL HART, D. D.,



REV. SAMUEL HART, D. D.

Is Secretary of the House of Bishops and Professor in Trinity College, Hartford, Conn., and Custodian of the Standard Book of Common Prayer. At Minneapolis, Dr. Hart made many friends by his genial manner and willingness to assist in every way in making the work of the Convention easy and pleasant. In the office of Secretary of the House of Bishops he is called upon frequently to exercise very nice and wise judgment; in his office of Custodian of the Standard Prayer Book, he is doing a work which future historians of the Church will acknowledge with frankness and gratitude. At the Convention of 1895, Dr. Hart added to his fame as Secretary of one of the most exacting assemblies on this continent.



RT. REV. WILLIAM CROSWELL DOANE, S. T. D., LL. D.

REV. GEO. F. NELSON,

First Assistant Secretary of the House of Bishops, Registrar of the Diocese of New York, and Superintendent of City Missions of New York, is well known in all the Eastern states for diligent, capable work, and his fidelity to every trust placed in his hands.

REV. ANDREW D. STOWE.

Mr. Stowe is Secretary of the Diocese of Minnesota, and Rector of Ascension Church, Stillwater. He was long connected with the missionary work of the Diocese before he went to the rectorate he now fills. He is known for his integrity, and ability as Secretary. It will thus be seen that the secretarial work of the House of Bishops was placed in able hands when it was given to him.

REV. MORGAN DIX, D. D., D. C. L.

Dr. Dix is a son of Governor Dix, of New York; is Chairman of the House of Deputies, and Rector of Trinity Parish, New York, one of the most notable Parishes in America, for its magnificent work in the cause of all that is good and aggressive. Doctor Dix has had all the advantages that wealth, station, training, and education can give; he is a scholar, a thinker, a reasoner, and a great preacher, who in all his services, strives to inform the mind, move the heart, and elevate and purify conduct, to intensify the devotion of the devout, and exalt Jesus Christ as the Son of God and Saviour of men. I shall never forget a sermon I heard him preach in St. George's Church, New York, on "Oh ye of little faith wherefore did you doubt." He is a logician, calm and strong, when in the Chair of the House of Deputies; he is ever and always unmoved, as a sphinx, and absolutely impartial in all his rulings. Men of all grades of Churchmanship love and respect Dr. Dix, not alone for these qualities, but also for the intensely spiritual nature of the man. He is deeply and in every fiber of his being religious, and his religion has such an ethical basis that he is amongst the most honorable of men.

REV. CHARLES L. HUTCHINS, D. D.

Born in Concord, New Hampshire, on his father's side a lineal descendant of Col. Gordon Hutchins, who was wounded at the battle of Bunker Hill, and afterwards served with distinction through the Revolutionary War. On his mother's side a lineal descendant of Rev. Dr. John Barnard, whose ministry, with that of his son who succeeded him, in the town of Andover, Mass., extended over a period of more than seventy-five years. The late Bishop Brooks was also a lineal descendant of the same family. Mr. Hutchins was fitted for college at Menden, N. H.,

and Andover, Mass., and graduated with honors from Williams College in 1861. The year following his college course was spent in a voyage round the world. His theological studies were at the General Seminary from which he graduated in 1865. He was ordered Deacon by Bishop Chase, of New Hampshire, in July, 1865, and priest by the same Bishop in October of that year. His diaconate was spent at the Church of the Holy Communion, New York, and in October, 1865, he became the Rector of St. John's Church, Lowell, where he remained until 1869, when he became assistant minister at St.



REV. CHARLES L. HUTCHINS, D. D.



REV. HENRY ANSTICE D. D.

Paul's Church, Buffalo, N. Y. He resigned that position in the opening of 1872 and accepted the Rectorship of Grace Church, Medford. In 1880 he was elected Rector of St. Paul's Church, Buffalo, but declined. On account of the duties of his office of Secretary he resigned his Rectorship at Medford in 1890, and removed to Concord, Mass., where he now resides. Mr. Hutchins was appointed Third Assistant Secretary of the House of Deputies at the Convention of 1871 and also 1874, and at the Convention of 1877 he was elected Secretary, to which office he has been chosen at every succeeding Convention. He is widely known in the Hymnological and musical world, through the Hymnal and other publications he has edited. At the request



of the Committee on the Hymnal at the Convention of 1871, he edited the Hymnal adopted by that Convention. His Church Hymnal with music is almost exclusively used in the Church; his Sunday School Hymnal has been adopted more widely than any other similar publication, and the "Parish Choir," of which he is editor, enjoys the unique distinction of being the only musical weekly in the world devoted solely to Church music.

Dr. Hutchins is one of the most methodical of men, and a model Secretary.

REV. HENRY ANSTICE, D. D.

The Rev. Doctor Anstice is First Assistant Secretary in the House of Deputies, and is by both gift and experience, well qualified for the varied duties of that important office. Like all the men who attain to such distinction as is conferred by office in the Legislative Assemblies, he has had a remarkable career. St. Luke's Parish, of which he is Rector in Rochester, N. Y., is well known for its works which he has led, in all the many years of his Rectorate.

REV. EDWARD W. WORTHINGTON,

The Second Assistant Secretary, is the Rector of Grace Church, Cleveland, Ohio, and is one of the best known and most highly respected men in the Diocese, being its Secretary, and also the Secretary of the Standing Committee. He has had large and varied experience in secretarial work.

REV. CARROLL M. DAVIS.

The Rev. Carroll M. Davis is Dean of Christ Church Cathedral, St. Louis, Mo., a place of great importance, which he fills with ability and zeal. He was chosen as Assistant Secretary because of his special fitness for the duties of the office. Results have proved the wisdom of the appointment.

REV. WILLIAM C. PROUT,

The Fourth Assistant, is Rector of Christ Church, Herkimer, in the Diocese of Albany, and Secretary of the Diocese, so that he too is experienced in the ways of procedure in Councils and Conventions, a knowledge invaluable in men who have to keep records of the business of the General Convention of the Church. To all these qualifications, each and every one of the Secretaries have those which go far to make hard work light; they are gentlemen in all the best meaning of that word.

MR. ROBERT BUCHANAN WINTHROP.

Mr. Winthrop lives in New York, is a layman whom the Church delights to honor, and he is Treasurer of the General Convention.

## THE DIOCESE OF ALABAMA.

Bishop Richard Hooker Wilmer, D. D., D. C. L., LL. D., was consecrated in 1862, and has been in labors abundant. He is one of the most fearless of men; no civil power can awe him, and no promised popularity seduce him from the path he deems to be that of duty. He is in himself a noble exponent of the very best culture and sentiment of the South. I read when it was published, his book on the "Recent Past from a Southern Standpoint." No man of sense, whether he agrees with or differs from the Bishop can fail to enjoy the literary



REV. WALTER C. WHITAKER.



J. H. FITTS.

excellence of the book, or to acknowledge its manly honesty. In Alabama, both as citizen, neighbor, and Bishop, his name will abide long on the list of honor, devotion, knowledge, work and kindness. Love marks all the years of his long service.

In 1891 the Rev. Henry Melville Jackson, D. D., was consecrated assistant; he is now Coadjutor Bishop. He is an eloquent preacher, and a zealous worker, whose past has been distinguished by progressive and successful labor, and whose present gives promise of great usefulness.

## CLERICAL AND LAY DEPUTIES.

Clerical Deputies: Rev. R. W. Barnwell, Rector of St. Paul's Church, Selma; Rev. E. W. Spalding, D. D., Rector of St. John's

Church, New Decatur; Rev. W. D. Powers, D. D., St. John's Church, Montgomery, and Rev. W. C. Whitaker, Rector of Christ Church, Tuscaloosa.

Lay Deputies: Messrs. J. F. Johnson, R. M. Nelson, H. T. Toulmin, and J. H. Fitts, who is Treasurer of the Bishops' Fund and one of the best known laymen in the Diocese.

Alabama has 37 Clergy, 82 Parishes and Missions, 38 lay readers, about 6,600 communicants, and raises about \$112,000 a year for Church work.

### THE DIOCESE OF ALBANY

Is presided over by Bishop Doane, whose photograph is on page 515. It has a cathedral, which is renowned for beauty all over the continent, a school for the higher education of girls, a child's hospital, St. Margaret's House, under the care of the Diocesan Sisterhood, House of the Good Shepherd, Orphan House of the Holy Saviour, a Church home for aged women, and many other organizations for the practical help of the sorrowful, sick and poor; 136 Clergy, 207 Parishes and Missions, 31 candidates for Holy Orders, 20,449 communicants. This is the constituency which was sent to represent it in the Convention:

Rev. W. W. Battershall, D. D., the popular Rector of St. Peter's, the mother church in Albany, where the famous Horatio Potter ministered. Dr. Battershall is in his very prime, and is able to speak for his Diocese wisely and well. In Albany he fills a large space as a preacher, and as a man no citizen is more highly respected.

Rev. J. D. Morrison, D. D., LL. D., is Rector of St. John's Church, Ogdensburgh; is Archdeacon and Examining Chaplain. He is a subtle thinker, and is a profound Greek scholar, who has unfailing faith in Christianity; a strong preacher, and in works abundant.

Rev. Dean J. Carey, S. T. D., is Rector of Bethesda Church, Saratoga Springs, where he has served over a quarter of a century, and is more popular to-day than he ever was. He is an Examining Chaplain, also a member of the Board of Trustees of the General Theological Seminary. The Dean is a graduate of Annandale. That he is an able speaker and administrator does not need to be said when the above facts in his history are told.

Rev. C. C. Edmunds, Jr., is the son of a Clergyman, and possesses a level head, a loving heart, a firm hand, and is fit to fill a place in a deputation of "wise men from the East."

The lay delegation is one of power. At its head is Judge Earl, who as Judge in the New York State Court of Appeals commanded profound respect, alike for his large knowledge

and for his sterling integrity. He is a man not given to over much talk, but all his words are seasoned with wisdom. He has given a public library to the town of Herkimer; he has been upon many of the learned committees of the General Convention, where he has done service and taken the place such a man must fill. There are no great works for the blessing of men and the upbuilding of the Church undertaken in his Diocese by Bishop Doane which have not had the sympathy and help of Judge Earl.



REV. JOSEPH CAREY, S. T. D.



HON. SPENCER TRASK.

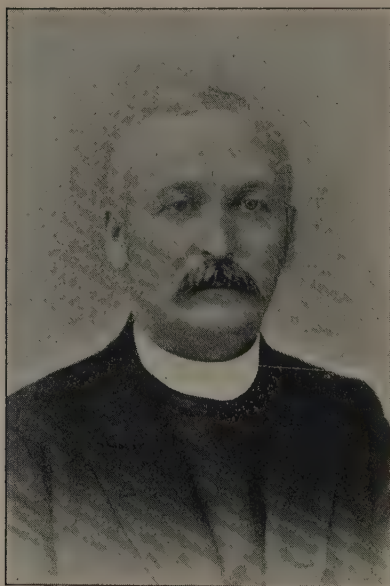
Hon. Leslie Pell-Clark is a Churchman who has alike the leisure, and the ability, financial, mental, and above all spiritual, to give to good works, in which he never tires. This with his large knowledge of Church affairs makes him exceptionally well fitted to represent all the interests in the Diocese of Albany in the General Convention of the Church of America. He gave most painstaking care to all the details of Convention work.

Hon. Spencer Trask is one of America's bankers who is not ashamed to have it known that he is a religious man; he is Treasurer for the fund raised in the United States for the sufferers in Armenia, by the outrageous conduct of the Turks. He is ever ready not only to take the honors which come of having a seat in the General Convention, but to do the duty which

comes of being a communicant of the Church; long disinterested service has made his name go far outside the Diocese of Albany.

Mr. Selden E. Marvin made up the deputation. The fact that he had been chosen to such a responsible place as a law maker for the Church, proves that those who know him best are sure he is capable of filling the highest places of trust which can be given to any layman in the Church, and this is glory sufficient for any man.

#### DIocese OF ARKANSAS.



REV. CHARLES H. LOCKWOOD.

Rt. Rev. Henry N. Pierce, D. D., LL. D., is Bishop of Arkansas. He is a poet of considerable ability and a man with a record for zeal in missionary work before he was a Bishop. He has a very difficult field in which to work, but he has been blessed in it. The Diocese has 17 clergy, 32 parishes and missions, 2,400 communicants.

The clerical delegates were Rev. C. H. Lockwood, who by reason of illness could not attend the Convention; he was a member of the Convention of 1892, is President of the Standing Committee of Arkansas, is Dean of Convocation, and Chaplain of the State Guards.

Rev. Wm. J. Miller, A. M., B. D., was educated at Racine, under the great D'Koven; he graduated at Neshotah. He has been Rector of St. Luke's

Church, Hot Springs, twelve years.

The Rev. James J. Vaulx, B. D., was educated at Nashotah. He founded the Church of the Good Shepherd, Memphis, Tennessee. He moved to Texas, thence to St. Paul's Church, Fayetteville, Arkansas, where he has been Rector nineteen years, and has shared in all the responsibilities the Church had to give.

The Rev. J. W. Keeble is Rector at Batesville. He is an old-fashioned evangelical Churchman of the best type, a Virginian. He was member of the General Convention for the first time in 1895; was guest of Mr. B. W. Rand, while in Minneapolis, and read service every Sunday at St. Andrews Church, where by his devotion he made many friends.



Mr. P. K. Roots was head of the lay delegation. He has been over twenty years in the banking business; has been a member and Secretary of the Standing Committee of the Diocese many years, and Trustee of the Episcopate Fund.

Mr. John P. Horner is a lawyer, Vice-President and Manager of the Arkansas Midland Ry., and Warden of St. John's Church, Helena. He is a member of the Standing Committee, and a member of the Diocesan Board of Missions, in which he is deeply interested.



REV. WM. JAMES MILLER.



P. K. ROOTS.

Mr. Joseph A. Reeves, since 1862, has been a successful merchant in Camden, Arkansas. He has served on the vestry of St. John's Church, Camden, for many years, and is also a member of the Board of Managers for the Diocesan Missions.

#### THE DIOCESE OF CALIFORNIA.

Amongst the younger generation of Bishops, the Rev. Wm. Ford Nichols has a prominent place. He is a college man, having graduated at Trinity, Hartford. His theological education was received under the care of Bishop Williams, whose secretary he for some time was, and whose warm friendship he yet enjoys. As Rector of St. James' Church, Philadelphia, he did noble service, and on the coast he is in the Lord's hand,



RT. REV. WILLIAM FORD NICHOLS. D. D.

being greatly blessed. The Church has grave problems to solve in California, and it is solving them bravely, one by one.

#### CLERICAL AND LAY DEPUTIES.

Rev. Edward B. Spalding, L. H. D., is Rector of St. John's Church, San Francisco, member of the Standing Committee, Examining Chaplain and Rector of Trinity School. He is one of the best known clergymen on the Pacific Coast.

Rev. Robert C. Foute is Rector of Grace Church, San Francisco, President of the Standing Committee of the Diocese, and well represents all that is best in Church work.



REV. HENRY B. RESTARICK.

The Rev. Henry B. Restarick is Rector of St. Paul's Church, San Diego, author of a very useful book on "Layreaders, their Organization and Work." He is one of the best known men in all Southern California.

The Rev. A. G. Trew, D. D., is a man of wise judgment and large knowledge, joined with a passion for Church work, which has given him a place of honor in the hearts of all who know him. He is Rector of the Church of the Epiphany, Los Angeles, and one of the Examining Chaplains of the Diocese.

The Lay Deputies were: Mr. Albert N. Drown, who is a member of the Standing Committee of the Diocese; Mr. Wm. B. Hooper, a member of the Standing Committee; also Mr. Thomas L. Winder, and Mr. J. Bakewell Phillips. There is no

good work in California Church life which these men do not worthily represent, and in most of the work one or all of them have had a share.

#### DIocese of CENTRAL NEW YORK.

The Rt. Rev. F. D. Huntington, S. T. D., LL.<sup>\*</sup>D., L. H. D., is a man with a very remarkable history. He was educated at Harvard University where he became a distinguished professor. He attained fame as a preacher before he was confirmed in the Church, in which he is now Bishop. He was the founder and first Rector of Emmanuel Parish, Boston, Mass., where he added to his usefulness and power, both as preacher, organizer, and worker, as well as his reputation as an incisive writer. His works are widely read by people of the highest culture. He is master of Theological Science, and writes profoundly on philosophical questions. I well remember, some years ago, being at the home of Mrs. James Greenleaf, sister of the poet Longfellow, the talk was on the education of girls; she said: "Mr. Wilkinson, have you read Bishop Huntington's book on 'Good Talking and Good Manners,' which are really addresses given to young ladies at school? It is one of the most charming books I know, of its kind"? I replied "I have not had the pleasure of reading it." She handed it to me, inscribed with her name, as a gift to one of our daughters (now in Paradise), who read it with delight and treasured it with care. Such is the power of the man, he can instruct the learned and captivate the learner. As a Bishop he is tender, just and devout. The Church in his Diocese has greatly flourished since he was consecrated in April, 1869. There are 117 clergy, and 145 parishes and missions, 97 lay readers, and 17217 communicants. The Diocese is engaged in every activity known to Christian men.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. C. T. Olmsted, D. D., Rector of Grace Church, Utica, who was formerly one of the clergy of Trinity Parish, New York City, where he had ample opportunity of seeing and sharing in all kinds of beneficent toil. In his present work he has made full proof of his ministry, and well represents the ideals of the best high Churchmanship.

The Rev. John H. Egar, D. D., is the Rector of Zion Church, Rome, N. Y., the church of which Bishop Whipple was seven years Rector before he came to Chicago. Dr. Egar has made a special study of the Canon Law, and was a very valuable Deputy, taking a prominent part in the debates on the Constitutions and Canons. Beside his attainments on this line, he is regarded as a strong preacher. It may be justly said, not only that Doctor Egar is one of the men of long experience in General Convention, but that he is a man of power in it.

The Rev. Rob. G. Quennell is Dean of Convocation, Rector of Christ Church, Binghampton, and well known far outside the Diocese of Central New York as possessing gifts and graces which are valuable in any deliberative assembly, and not least in Convention.

The Rev. Theodore Babcock, D. D., is Examining Chaplain, a member of the Standing Committee, and Rector of Christ Church, Manlius. Such are the men who spoke as Clerical Deputies for their Diocese, and they spoke well.



REV. JOHN H. EGAR, D. D.

The Lay Deputies were: Mr. Horace O. Moss, Wm. White, George C. McWhorter, and Robert J. Hubbard,—all able men. Mr. McWhorter has had exceptional experience; he was a member of Convention thirty years ago, and has seen all the marvelous progress of the Church from that day to this. These Deputies did not talk as much as some others, but they were diligent, capable and able.

#### THE DIOCESE OF CENTRAL PENNSYLVANIA.

Rt. Rev. Nelson S. Rulison, D. D., was very welcome in Minnesota as a friend of Bishop Gilbert from the days of his youth. He was listened to with delight, being a preacher of considerable renown. Central Pennsylvania, in the eleven years which have passed since he was consecrated Bishop, has had





RT. REV. NELSON S. RULISON, D. D.

large growth. His predecessor, Bishop Howe, to whom he was assistant for some years, was a remarkable man, and will be long and honorably remembered. Bishop Rulison lives at South Bethlehem, and it is not saying too much to affirm that the great Lehigh University has in many ways been strongly impressed by his influence and work. He is enthusiastic in all the missionary and philanthropic work of the Church.

#### CLERICAL AND LAY DEPUTIES.

Rev. Henry L. Jones, S. T. D., is Rector of St. Stephen's Church, Wilkesbarre. He is a member of the Standing Committee, and a man for whom his Bishop prophesies an illustrious future. Solid in his thinking, careful in his work, prudent in all he does and says, such a man must be exceedingly useful, and cannot fail of high reward.

The Rev. James F. Powers is the Rector of Trinity Church, Pottsville, the largest in the Diocese, and one of the most aggressive in all good work. Mr. Powers is known for his fidelity to every trust. He is Archdeacon of Reading, and has the love of those who know him best.

Rev. Gilbert H. Sterling followed Bishop Nelson, of Georgia, as Rector of the Church of the Nativity, South Bethlehem, where he is greatly beloved as a devoted minister of Jesus Christ. He is a man comparatively young and of great promise.

Rev. Leroy F. Baker is Examining Chaplain, a scholarly man, and thoughtful and consecrated to his work.

The Lay Deputies were: Mr. Rodney A. Mercur, Hugh M. North, Wm. R. Butler, and Mr. A. D. Holland; each and every one a man of mark in the Church life of the Diocese.

#### THE DIOCESE OF CHICAGO.

The Rt. Rev. Wm. Edward McLaren, D. D., D. C. L., Bishop of the Diocese of Chicago, at the Church Club in St. Paul, a year or two ago, made a profound impression by a speech which many who heard it, and the writer is one, have not forgotten to this day. That speech gave indication of all the powers which have made the Bishop so famous; it was devout, Catholic, and hence comprehensive, massive, warm and clear as a diamond in the glistening sunlight. It is not hard for Minnesota Churchmen to believe it when they are told, "Bishop McLaren is one of the men the House of Bishops always listens to with close attention." He is a man of letters. It is a significant fact every one comes upon who has to study the life work of men of mighty influence in the highest realms, that to devotion they have added large knowledge. But the Bishop is also a man of affairs. Called to the highest office in the Church



RT. REV. WM. EDWARD McLAREN, D. D., D. C. L.

in a city the like of which cannot be found in all history, he has laid wide and deep foundations which will be built upon as long as the city stands. This is not the place to write about all he and the noble men and women who have gathered round him have, by the grace of God, done for the poor, for educational and religious institutions, for missionary service and the up-building of the Church. All well read Churchmen know much about them, and future generations will read of them with surprised delight and gratitude to God that He gave such gifts to men. The Bishop is a preacher of renown.

#### CLERICAL AND LAY DEPUTIES.

Rev. Wm. J. Gold, D. D., is Dean of the Western Theological Seminary, and is regarded as a man of very great attainments, in Church History, in mental and moral philosophy, as well as in liturgical studies, and Canon law.

The Rev. Jas. S. Stone, D. D., is a man whose renown is as wide as the American Church; in at least one respect he is, a great many think, the greatest teacher of Sunday School teachers. In the Church where he was Rector, in Philadelphia, once every week he had a meeting of the Sunday School teachers, and went over the lesson for the next Sunday's instruction in School. These meetings were always largely attended, and proved very useful indeed. As a writer on all subjects connected with Sunday School work, the name of Rev. James S. Stone needs no commendation at my hand. He has had a remarkably successful career as Rector, and is generally looked upon as a preacher of much power. He is the Rector of St. James' Church, Chicago, the Parish of which the late Bishop Clarkson was once Rector.

The Rev. Clinton Locke, D. D., is Dean of the N. E. Deanery of Chicago. His name will always stand as that of the great Rector of Grace Church. Here he spent his energies for more than a quarter of a century, and made his name a household word. His connection with St. Luke's Hospital alone is enough to make any man famous. Dr. Locke is a royal soul. His reading and travel have been wide, his sympathies are wider. His knowledge of English is such as to make it a perfect instrument for the transmission of his thought, and his level headed common sense is known far and wide.

The Rev. John H. Edwards is a young man in the legislative work of the Church. What those think of him who elected him to sit in the Convention with men like Doctors Locke, Stone, and Gold, is evident.

The four Laymen from Chicago are Deputies with established reputation. The activities of Mr. David B. Lyman are and have been long known. Mr. Arthur Ryerson is a member of the

Board of Missions of the whole Church, and is one of the most active laymen in the work of Church extension in Chicago. Mr. James M. Banks and Mr. Emory Cobb are worthy colleagues of such men. It is not easy to see any respect in which all



DAVID B. LYMAN.

the work of the Diocese of Chicago could have been more ably represented than it was.

#### THE DIOCESE OF COLORADO.

Rt. Rev. John F. Spalding, D. D., is Diocesan. He was consecrated in 1873, and went out to his Western work with a firm trust in God, sure of the Divine call to his high office. He has worked hard and it is said, by those who are well acquainted with the work of the Church in Colorado, that he has made wise provision for the future of the Church by securing property which will become more valuable year by year, and some of it very valuable. The Bishop has always been looked upon as an earnest, God fearing man, and a hard worker. He has forty-two clergy now at work with eighty parishes and missions.

#### CLERICAL AND LAY DEPUTIES.

The Rev. John W. Ohl is Rector of the Church of Ascension, Salida. Rev. Charles H. Marshall is a member of the



Standing Committee, a member of the faculty of St. Matthew's Hall. The Rev. Edward P. Newton is Rector of Holy Trinity Church, Pueblo, Secretary and Registrar of the Diocese, Dean of the Deanery of Pueblo. The Rev. F. W. Oakes is Rector of All Saints', Denver. These men are not known to fame in the General Church, but it must be remembered that they stand not only as the representatives of their Western Diocese, but they do so because they have done work in it, with such acceptance and success as makes them, in the judgment of their



REV. JOHN WALLIS OHL.

brethren, worthy representatives of that work in the highest legislative body in the whole Church. These facts speak volumes for them and for all men in like circumstances.

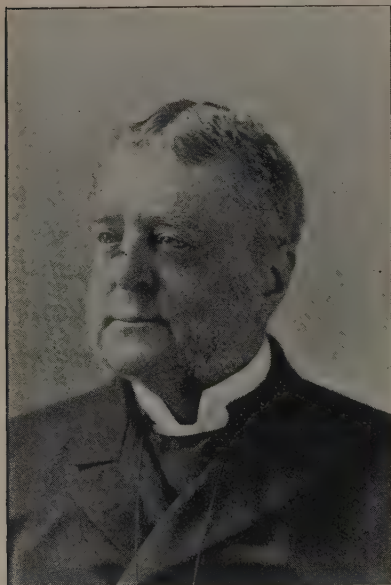
The Lay Deputies appointed were: Mr. A. du Pont Parker, Arnold A. Bowhay, Ralph Talbot, Otis Johnson.

#### THE DIOCESE OF CONNECTICUT.

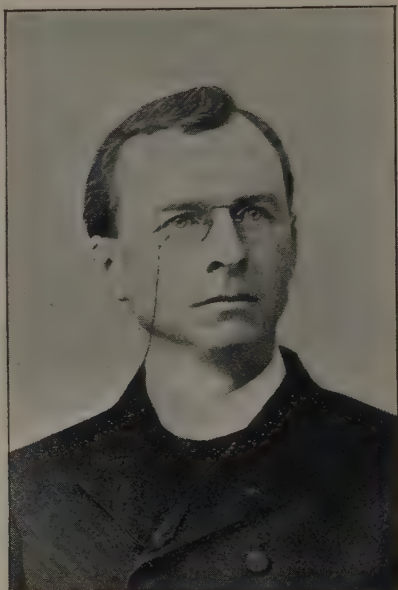
Rt. Rev. John Williams, D. D., LL. D., Bishop of this Diocese, has been referred to at the beginning of these sketches, and his photograph placed there (page 513) because of his eminence as Presiding Bishop of the Church in America. Connecticut must ever stand in the annals of churchmanship prominent, because it had the first Bishop, the immortal Seabury, as its Diocesan. In ecclesiastical history, November 14th, 1784, will to all time stand a "Red Letter Day"—because that glorious man was consecrated Bishop of Connecticut, in Aberdeen, Scotland. There have been few events in all the history of this Republic in the United States of larger importance than this. No Convention of the

Church will ever meet when the Deputies from Connecticut will not be the observed of all observant men. In the last Convention it is safe to affirm that they well deserved the honor.

The Rev. Edwin Harwood, D. D., is a veteran who has been in every Convention for more than twenty years. He is known as the distinguished Rector of Trinity Church, New Haven (in many ways perhaps the most notable parish in the Diocese). He is a great authority on Canon law, and a preacher of renown. Rich in years and in honors, he has laid aside the cares of the active rectorate, but not his deep interest in all that concerns the



REV. EDWIN HARWOOD, D. D.



REV. OLIVER H. RAFTERY, B. D., M. A.

kingdom of Jesus Christ. Dr. Harwood's churchmanship is—well, most people would call it broad. He is a very deeply religious man, and regards the grace of God in the heart of man the end of all forms, and more than all ceremonial observance.

Rev. Edwin S. Lines is looked upon as an admirable administrator of parochial affairs; is a member of the Standing Committee of the Diocese, and holds other offices of trust. More than once his name has been mentioned in connection with the office of Bishop. He is a methodical man, consecrated to his ministerial work, which he does with all the energy of his soul.

The Rev. Oliver H. Raftery, B. D., M. A., is one of the younger generation of clergy, and hence has not attained to the emi-

nence some men among the fathers of the Convention have gained. As Rector of Trinity, Portland, he has done work for Christ and for men which has given him an honored name amongst the Clergy in the Diocese, work which is promise and prophecy of a career of greater service.

The other member of the Clerical Deputation is the Rev. Charles E. Woodcock, who is Rector in Ansonia, of whom it is high praise to say that the Churchmen of the glorious Diocese of Connecticut judge him worthy of a place in this Clerical Deputation, and Churchmen elsewhere are of the same opinion.

The Lay Deputies were: Charles E. Graves. The kind of man he is all Churchmen know, when it is said he is Treasurer of Trinity College, and also Senior Warden of Trinity Church, New Haven. Such a man stands for business integrity, and for religious devotion, for success in the life that now is, and for hope in the life to come. Mr. Graves belongs to an old family dating back to the early days of American history, and it has many of its members in the ministry, and in useful positions in the Church.

Mr. James J. Goodwin is from Hartford, where he takes a prominent part in Church life, and in the city he is well known. He dates his ancestry back to colonial times, and has just reason to be proud of his forefathers. He is adding honor to the family name. No more genial or faithful Lay Deputy was in the Convention. I saw him nearly every day and know personally whereof I write.



WILLIAM W. SKIDDY.

Mr. W. W. Skiddy is from Stamford and is a prosperous manufacturer. He is a graduate of Yale, and is enthusiastic in its praise. He has time for culture, for a very active religious life and for trade. Such is an ideal man in many ways.

Mr. Benjamin Stark is best known of all the Laymen in the Deputation from Connecticut. He is from New London, and has been long and actively connected with St. James' Church, New London, where the dust of Bishop Seabury rests. Mr. Stark is a member of the General Board of Missions, and is well versed in all the ways and doings of the General Conventions of the Church, having been a member of each and all for more

than twenty years. He has had the love and friendship of men eminent for probity and consecration, as the late John Shoenberger, of Pittsburg, Governor Baldwin of Michigan, and many more who in the General Conventions of the Church were well known.

#### THE DIOCESE OF DELAWARE.

Rt. Rev. Leighton Coleman, S. T. D., LL. D., is Bishop of Delaware. The Bishop is a delightful man. His father was Rector of Trinity Church, Southwalk, which has historic relation to James L. Breck, the great missionary, and of this fact Bishop Coleman is justly proud. He has a Seabury corner in his house where are many things which had connection with that celebrated prelate. The Bishop lived eight years of his life in England, and every one who knows him is aware of the profound impression what is known as the Oxford movement made upon his mind. He was consecrated Bishop in 1889, since which time he has given all diligence in the high office of Bishop, with ever increasing acceptance and veneration.

Rev. T. Gardiner Littell, D. D., was Rector of the House of Prayer, near Philadelphia, and built the church; Rector of Christ Church, Dover, Delaware, sixteen months; Rector of St. John's Church, Wilmington, Delaware, twenty-six and one-half years; Deputy to the General Convention eight times; member of the Delaware Standing Committee several times; Vice-President of the Delaware Historical Society; President of the Wilmington Institute. Cheerful, faithful, wise and able, as a man with such a history must be.

Rev. Kensey John Hammond, A. M., was born in Baltimore, Maryland. After graduating at Hampden, Sidney College, and studying at the Johns Hopkins University, he graduated, in 1882, at the Theological Seminary of Virginia. While in Deacon's Orders he was assistant at the Church of the Ascension in Baltimore. On being advanced to the priesthood, he spent five years in missionary work. In 1888 he accepted a call to Immanuel Church, Highlands, Wilmington, his present charge, and of which he is the first Rector. From here he sat as Deputy in the General Convention of 1892, in Baltimore, and was re-elected to serve in 1895.

The Rev. George C. Hall was born and educated in Central Pennsylvania. After a preparatory course in Mercersburg College, he entered Franklin and Marshall College, Lancaster, Pennsylvania, from which he graduated in 1872 with the first honors in a large class. He took a special course in the General Theological Seminary in New York. In 1880, he was advanced to the priesthood, and filled the Rectorate of several parishes, going from Christ Church, Danville, Pa., to Grace Church, Honesdale, Pa., where he labored for eight years with



marked success. He was an Examining Chaplain, and in addition to his Parish duties, he also acceptably filled the office of Archdeacon of Scranton, until he received a call to St. John's Church, Wilmington, Del., to which he removed in February, 1894. Since the Convention he has been chosen Archdeacon of Wilmington, which office he now fills.

Rev. Hamilton Bartlett is Rector of Christ Church, Christiana Hundred, and is one of the representative men in the ministry in Delaware.

Mr. Edward G. Bradford is a lawyer in Wilmington, St. John's Parish, a member of the last two Conventions, and a prominent man in state affairs.



REV. GEO. C. HALL.



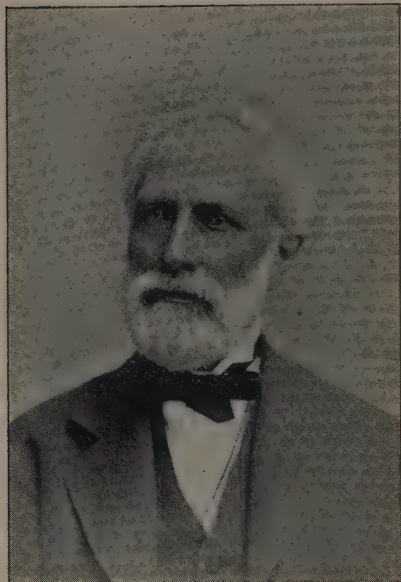
WALTER B. REYNOLDS, M. D.

Horace Burr, M. D., of Wilmington, Trinity Parish, has been a member of the Convention for six sessions, and a member of the Standing Committee for about twelve years.

Walter B. Reynolds, M. D., is a physician and medical examiner for the Pennsylvania Railroad Company. He has been a Deputy only once, to the last General Convention. His Parish is Trinity Church, Clayton, Del., of which he is a Vestryman and Secretary. He has represented the Parish in five Diocesan Conventions.

Mr. S. Minot Curtis is no longer a young man in years, but he is young in spirit and alert in mind. He had a seat in the





S. MINOT CURTIS.

Convention of 1853, and is the only man who had a seat in it who has sat in every Convention from then till now. Mr. Curtis remembers well what a discussion there was when Rev. Dr. Seymour, now an honored Bishop, was elected to the Episcopate. After the Deputies had sat eight days, they decided against him. How things have changed and improved since then! Mr. Curtis was present in Philadelphia, after the war, when, to the delight of Churchmen, the Deputies from the Southern Dioceses took their seats amidst general joy. He has been a member of the Standing Committee thirty years, and Secretary of the Diocese thirty-four years. No praise can adorn such a record. Its native grandeur is its loftiest eulogy.

#### THE DIOCESE OF EAST CAROLINA.

This is the Diocese in which the accomplished Alfred Augustin Watson, D. D., presides. He is one of the men from the South who, with his brethren in the Episcopate, by their gentleness and culture, fervor, earnestness and eloquence, impressed and delighted Western men of all classes. Not in very many years will Bishop Watson's sermon on "Jesus of Nazareth Passeth By," preached in St. Andrew's Church the Sunday after the Convention, be forgotten. In the North, before the Convention, we were in danger of thinking knowledge and wisdom, power and eloquence had their home here. Men like Bishop Watson were a revelation to many. During the war he was Chaplain, and displayed such bravery on the field that one of the officers is reported to have said that the Chaplain ought to be made commander. In the Church he is regarded as an authority on ecclesiastical matters, and in his new book on the American Episcopate, Bishop Perry writes of him as "probably the most accomplished and capable canonist in the Church." To all this may be added the fact that he is deeply interested in all the aggressive work of the Church, in which he has been greatly blessed.



RT. REV. ALFRED AUGUSTIN WATSON, S. T. D.

## CLERICAL AND LAY DEPUTIES.

Revs. Nathaniel Harding, James Carmichael, D. D., Robert Drane, D. D., and T. M. N. George are the Clerical Deputies.

They are all men of mark locally.



WILSON G. LAMB.

The Rev. James Carmichael, D. D., is President of the Diocese, a member of the Standing Committee, Examining Chaplain, and Rector of St. John's Church, Wilmington, N. C. The Rev. Nathaniel Harding is Rector of St. Peter's Church, Washington, N. C. Rev. Robert Drane, D. D., is Rector of St. Paul's Church, Edenton, and Examining Chaplain. Rev. T. M. N. George is Rector of Christ Church, New Berne.

The Lay Deputies chosen to represent the Diocese were: Messrs. Wilson G. Lamb, William L. De Rosset, George H. Roberts and John W. Atkinson, representative Churchmen, who commanded the respect of the members of the Convention.

## THE DIOCESE OF EASTON.

The Bishop of Easton is William Forbes Adams, D. C. L., a man who well deserves to be spoken of with tender regard, because of the fact that he took his life in his hand when a priest of the Church, and went to the assistance of the sufferers in yellow fever, and they not dwellers in the Parish of which he was Rector. He suffered long years after from ills received in that godlike work. He was Missionary Bishop in New Mexico and Arizona from 1875 to 1877, when he had to resign because his health was too poor for him to do the work of the Jurisdiction. Since 1887 he has been Bishop of Easton, where he labors with his old time consecration.

## CLERICAL AND LAY DEPUTIES.

Rev. William Schouler was for several years connected with the St. Paul's School, Concord, N. H.; had charge of a chapel in Brooklyn, Diocese of Long Island; has been Rector of Trinity Church, Elkton, Diocese of Easton, fifteen years; has represented that Diocese in three General Conventions.

Rev. W. Y. Beaven received his theological education at Berkeley Divinity School, and has, during his ministry, been Rector of All Saints' Church, Talbot Co., Diocese of Easton.

Rev. Oliver H. Murphy was graduated at Washington College, Chestertown, Md.; received his theological education at Berkeley Divinity School; spent his ministry in Coventry Parish, Somerset Co., Diocese of Easton.

Rev. Stephen C. Roberts, D. D., was Rector in North Carolina for several years; spent eight years in the Diocese of Virginia, and has been Rector of the Church in Chestertown, Diocese of Easton, for twenty-three years; was graduated at the University of North Carolina; received theological education at Nashotah, Wisconsin; received the degree of D. D. from Washington College.

Mr. Edwin H. Brown, of Centreville, Diocese of Easton, is a prominent lawyer in Maryland; has served as Delegate in the Legislature, and Treasurer of the State for one term.

Mr. John S. Wirt, of Elkton, Diocese of Easton, is a prominent lawyer of Maryland, and has been a member of the State Senate and is Counsel for the B. & O. Railway.

Mr. E. J. Derickson is a prominent physician in Berlin, Worcester Co., Maryland, Diocese of Easton, and an extensive landowner.

Mr. William Goldsborough is a farmer with extensive landed estate in Talbot Co., Md., Diocese of Easton.

The Diocese has 33 Clergy, 55 Parishes and Missions, 1,914 families, and 3,240 communicants.

#### THE DIOCESE OF FLORIDA.

Rt. Rev. Edwin G. Weed, D. D., like many other members of the Episcopate is a graduate of the General Theological Seminary. For nearly thirty years he has been in the Ministry of the Church, and nearly ten of them in his present position of Bishop of sunny Florida. In the North he is not as well known as some of the eminent Southern Churchmen are. Bishop Whipple in his age has to spend the winters at Lake Maitland, Florida, and knows Bishop Weed and his work, well. In a recent letter in the New York Churchman, he wrote in terms of high praise of the work done by Bishop Weed. The Missionary Jurisdiction of Southern Florida was taken out of the Diocese of Florida, a large fact to be kept in mind, when taking into account the Church work of which Bishop Weed is, or has been, Diocesan. In quiet, unassuming, patient, and efficient work, helped by a noble, God-fearing Clergy, and a zealous, God-fearing Laity, the Bishop of Florida is building the walls of Zion surely and well. He is a man of culture and wide travel.

## CLERICAL AND LAY DEPUTIES.

Rev. W. H. Carter, D. D., Ph. D., LL. D., is a native of New York State. He graduated from the University of the City of New York in 1850; his theological education was obtained in Virginia and in the General Theological Seminaries, and he served in the Ministry in New Jersey, New York, and Indiana. He was professor of Latin in the Vincennes University. He was Secretary of the Diocesan Convention. The Doctor has been a Deputy to four General Conventions, and has always been an enthusiast in missionary work.

Rev. V. W. Shields, D. D., is Rector of St. John's Church, Jacksonville, a member of the Standing Committee, and Examining Chaplain.

The Rev. Brooke G. White is Archdeacon for colored work, one of the most important positions in the Diocese; he fills it with ardor, discretion, and success.

The Rev. Percival H. Whaley is Rector of St. Cyprian's Church, Pensacola, Archdeacon of the Western District, and member of the Standing Committee.

The Lay Deputation is headed by Major George R. Fairbanks, M. A., a brother of Bishop Whipple's wife. The Major is a most interesting man, and a historic personage. I remember the impression he made upon me the first time I met him. It was in Rome, Italy. We were at breakfast in the hotel, and I sat near to him at the table; we got into conversation, as gentlemen from home will. He said: "I perceive you are a clergyman." I replied, "Yes, I am from one of the Western States of America." He said, "Perhaps you know my sister, Bishop Whipple's wife." I replied, "I have the honor of knowing her, being one of the Bishop's Clergy." From that moment we were friends. The Major was a member of the Conventions of 1853-56-59. During the war he was a member of the General Convention of the Confederate States, and was member elect of the Convention of 1865, but did not attend, as the ecclesiastical relations had not been restored. He was Deputy from Tennessee in 1868, Baltimore in 1871, New York in 1874, and has represented Florida in every Convention since 1880. Bishop Williams is the only surviving Bishop who was in the House of Bishops in 1853; and to Mr. S. Minot Curtis alone, of all the men who were in the Convention of 1853, has been given the privilege and honor of sitting in the Convention of 1895, and of all between. What a glorious remnant of that Convention of 1853 these three are! From that day to this they have, as Enoch of old did, walked with God, and they are still with us. Their eyes are not dim, and their spiritual force is not abated. Their hearts glow with the love of Jesus Christ, and for them the Church stands replete with blessing; its very name thrills their





GEORGE R. FAIRBANKS.

souls, and its glorious services awaken every emotion in their hearts, and for the younger men who had places in the Convention of 1895, what pictures rise to view of those with whom Curtis, Fairbanks, and Williams have been associated, men who have done exploits in the moral world, and left names which American Churchmen will never let die!

Nurray Hoffman, of New York; Judge Chambers and Hugh Davy Evans, of Maryland; Thomas Ruffin, and Judge Battle, of North Carolina; Mr. Memminger, of South Carolina; Judge Howe, of Indiana; Robert C. Winthrop, of Massachusetts; Mr. S. D. Huntington, of Connecticut; Gov. Baldwin, of Michigan; Gov. Seymour, of New York; Judge Redfield, of Vermont, and others. Many of the Clerical Deputies have gone to the upper House; of these Bishops Coxe, Pierce, and Watson still survive as members of that body.

Maj. Fairbanks has personally known 148 of the 179 Bishops consecrated up to the present time. Since his connection with the General Convention, the Bishops of the Church have increased from 28 to 77, and the number of Clergy from 1665 to 4469.

Hon. D. A. Finlayson is a lawyer living in Monticello; he is Chancellor of the Diocese.

Mr. Raymond Knight (Treasurer of the Diocese and Secretary of the Standing Committee) and Mr. F. S. Knight, are brothers and are in business in Jacksonville. These men stand for all that is best in Southern life.

#### THE DIOCESE OF FOND DU LAC.

Rt. Rev. Charles Chapman Grafton, S. T. D., is a well known and highly respected High Churchman. He was for ten years Rector of the Church of the Advent, Boston. Phillips Brooks knew him well all these years, and he strongly favored the confirmation of Mr. Grafton after he had been chosen for the office of Bishop at Fond du Lac. He is considered a most devout and spiritually minded man, who gives himself unsparingly to the work.

#### CLERICAL AND LAY DEPUTIES.

Rev. Walter R. Gardner, D. D., President of the "Nashotah House"; Rev. Reginald H. Weller, Jr., Rector of the Church of the Intercession, Stevens Point, Wisconsin; Rev. Elbert B. Taylor, Sen. Canon, St. Paul's Cathedral, Fond du Lac, Examining Chaplain; Rev. William Dafter, D. D., Grace Church, Appleton, Wis., President of the Standing Committee.

Mr. J. B. Perry, who has been in every General Convention for more than twenty years; Mr. Geo. L. Field, Mr. D. Lloyd Jones, and Mr. Gustave Zerler.

## THE DIOCESE OF GEORGIA.

Rt. Rev. Cleland Kinloch Nelson, D. D., is Bishop of Georgia, a state which stands pre-eminently for what is known as the New South; it is progressing in a wonderful way, and the Church is growing apace. The Bishop belongs to an old colonial family. He understands the signs of the times, and knows what Israel ought to do; he is a man of large views, and progressive, earnest spirit. The Church in Georgia is dealing with grave problems and helping to settle them wisely. There are 800,000 negroes in Georgia; many of them are improving their positions by leaps and bounds, and Bishop Nelson is doing all he can to help forward their progress. In his work he well deserves the cheer and the assistance of Churchmen. His past record is a promise of yet greater service. He is well known as a good preacher and platform speaker.

## CLERICAL AND LAY DEPUTIES.



HON. RUFUS B. BULLOCK.

The Clerical Deputies were: The Rev. F. F. Reese, Rector of Christ Church, Macon, Secretary of the Diocese, and member of the Standing Committee; Rev. Charles H. Strong, of Savannah; Rev. Anson G. P. Dodge, Jr., of Frederica, and the Rev. Albion W. Knight, Dean of the Cathedral, Atlanta.

Lay Deputies: Frank H. Miller, who is a member of the Standing Committee of the Diocese, and a Trustee of Appleton Church Home, Macon; Hon. Rufus B. Bullock, a former Governor of the state of Georgia; Mr. Z. D. Harrison and Mr. H. C. White. These men were all alert, diligent, and capable, and gained considerable fame in the matter of inviting the Convention to Georgia.

## THE DIOCESE OF INDIANA.

Rt. Rev. John Hazen White, D. D., was elected to succeed Bishop Knickerbacker, who went into the Episcopate from the Parish of Gethsemane, where the Convention was held. Before being made Bishop, John Hazen White had been Rector of St.

John's Church, St. Paul, and Warden of Seabury Hall, Faribault, Minnesota. He is a man of decidedly positive convictions, a very hard worker, and an enthusiastic missionary spirit.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. A. W. Seabrease, C. Graham Adams, D. D., J. Hilliard Ranger, and James D. Stanley.

What will remain most memorable in regard to this Convention, in so far as the Diocese of Indiana is concerned, is the fact that Mr. Ranger was taken ill and died in St. Barnabas Hospital. He was a man of most gentle spirit and excellent character, whose death called forth high praise in Indianapolis from all sorts of people. He was Rector of Christ Church in that city.

Rev. Alexander W. Seabrease, A. M., B. D., Rector of Trinity Parish, Fort Wayne, head of Indiana Delegation to the General Convention of 1895, has held Rectorates in Minnesota, Wisconsin, Michigan and Indiana, was Deputy to the General Convention from Wisconsin, Deputy to the General Convention of 1886 from the Diocese of Michigan, Dean of the Northern Deanery of Indiana.



REV. C. GRAHAM ADAMS, D. D.

Rev. C. G. Adams, D. D., is Dean of Southern Convocation and Rector of St. Paul's Church, Jeffersonville. He graduated with first-class honors from Albert University, Toronto. He is Examining Chaplain.

Rev. James D. Stanley, graduate of Trinity College, 1877, and of the General Theological Seminary, 1880. Rector of Church of the Epiphany, Cincinnati, O., 1880 to 1886, and of St. Stephen's Church, Terre Haute, Ind., from 1886 to the present time. A Clerical Deputy from Indiana to the General Conventions of 1889, 1892 and 1895. At present a member of the Board of Missions of the Diocese of Indiana.

Rev. J. Hilliard Ranger was Rector of Christ Church, Indianapolis; a graduate of the General Theological Seminary. He was not well when he came to the Convention; during its sessions he became so sick that he was taken to St. Barnabas



REV. J. HILLIARD RANGER.



REV. JAMES D. STANLEY.



JOHN S. IRWIN, M. D., LL. D.



GILBERT S. WRIGHT.



Hospital, and a few days after the adjournment of the Convention he died. The body was sent to Indianapolis for interment. Before it left the city of Minneapolis a service was held, conducted by the Rev. F. T. Webb; an address given by Bishop Gilbert; the Rev. J. J. Faude accompanied the remains to Indianapolis. Mr. Ranger was a man of beautiful character and his death called forth expressions of sorrow and regret from all sorts and conditions of people.

The Lay Deputies were: Mr. Charles E. Brooks, of Indianapolis; Mr. John S. Irwin, M. D., LL. D., who has sat in seven General Conventions and has been elected to two in which he could not sit by reason of other engagements; he is a graduate of the University of Pennsylvania; Treasurer of the Diocese for ten years and a Trustee many years; he is and has been Superintendent of Public Instruction for over twenty years. Mr. A. Q. Jones, Indianapolis, and Mr. Gilbert S. Wright, of Evansville, are the other Lay Deputies. These four men represent the wisdom that comes of age, and the force and fire incident to young manhood and strength.

#### THE DIOCESE OF IOWA.

The Rt. Rev. William Stevens Perry, D. D., LL. D., D. C. L., Bishop of Iowa, is one of the best known writers in the American Church. The great University of Oxford, England, acknowledged his distinction by conferring upon him the D. D. degree for literary and historical work, in 1887. William and Mary College, Trinity College, Dublin, and other universities have delighted to do him honor by conferring degrees. He declined the Bishopric of Nova Scotia. The titles of his books would fill two pages of this volume. He is not a recluse; since he became Bishop of Iowa its number of communicants and the magnitude of Church work has increased three-fold.

#### CLERICAL AND LAY DEPUTIES.

The Rev. Francis E. Judd, D. D., is President of the Standing Committee and Secretary of the Convention; he was made



REV. FRANCIS E. JUDD, D. D.



RT. REV. WM. STEVENS PERRY, D. D., LL. D., D. C. L.

a Doctor of Divinity by Griswold College; he is now Rector of St. James' Church, Marengo, and is the Senior Rector of the Diocese.

Rev. Jeremiah J. Wilkins, D. D., was Rector of St. Paul's Church, Des Moines, but has moved to La Crosse, Wis., and now is Rector of Christ Church there.

Rev. Thomas E. Green, D. D., Grace Church, Cedar Rapids, Iowa; member of Standing Committee; Secretary of the Board of Missions of the Diocese; Rural Dean.

Rev. Geo. H. Cornell, St. Thomas' Church, Sioux City, Iowa, Rural Dean.

The Lay Deputies were: Mr. T. D. Eagal, F. G. Thomas, Samuel Mahon, and George F. Henry.

#### THE DIOCESE OF KANSAS.

Rt. Rev. Frank R. Millspaugh, D. D., succeeded Bishop Thomas in the Diocese of Kansas. Both had made most of their reputation in Minnesota. Bishop Millspaugh was educated for the ministry at Faribault; been Rector of the Church at Brainerd, and of St. Paul's in Minneapolis. He has also served as Dean of the Cathedral, Omaha, and married Bishop Clarkson's daughter. At the time of his elevation to the Episcopate he was Rector of Grace Cathedral, Topeka, Kansas. He is a man of good presence, has exalted views of the work of the ministry, is a sound Churchman, not extreme in any way, and is very earnest and always has been in missionary work, methodical in all his work, faithful to every trust. He is a man of affairs as well as consecration.

#### CLERICAL AND LAY DEPUTIES.

Rev. A. Beatty, D. D., St. Matthew's Church, Newton, Kansas, President of the Standing Committee of the Diocese of Kansas; Examining Chaplain, Clerical Chancellor Grace Cathedral, Topeka, Kansas, one of the faculty of Diocesan Theological School, Topeka.

Rev. N. S. Thomas, St. John's and St. Paul's Churches, Leavenworth, Kansas; Registrar of the Diocese; one of the faculty of the Diocesan Theological School, Topeka; son of the late Bishop Thomas.

Rev. Alfred Brown, Grace Church, Hutchinson, Kansas; Dean of Convocation of Wichita; member of the Standing Committee.

Rev. John Bennett, St. Andrew's Church, Fort Scott, Kansas; Dean of Convocation, Fort Scott; secretary of the Standing Committee.

The Lay Deputies were: Messrs. H. W. Gleason, C. P. Skinner, Fred E. Stimpson, W. C. Allen.



RT. REV. FRANK R. MILLSPAUGH, D. D.

## THE DIOCESE OF KENTUCKY.

This is the Diocese which has the renowned Bishop Dudley for its Diocesan, a man who is known through all the land for his work for the colored people of the South, as well as for his large hearted interest in General Missions, for his unselfishness, and zeal. When the Diocese of Lexington was set off by this Convention, how glad he was to wish the new Diocese God speed, and asked the Board of Missions in New York to give all the appropriation it had heretofore given to Kentucky to Lexington. To capacity for incessant work, to far-seeing vision, he adds this, that he is a born orator, and that talent which he had given by God at first, he has improved by culture, so that to-day he stands by common consent one of the great preachers and speakers in the Church in America.

## CLERICAL AND LAY DEPUTIES.



WILLIAM A. ROBINSON.

The Clerical Deputies were: Rev. E. T. Perkins, D. D., Rector emeritus St. Paul's Church, Louisville; President of Standing Committee; Chaplain of the Protestant Episcopal Orphan Asylum; he has had a seat in the General Convention for more than twenty years. Rev. E. H. Ward, D. D., Rector of Christ Church, Lexington; Dean of the Convocation of Lexington, and Examining Chaplain. Rev. P. A. Fitts, D. D., Rector of St. Paul's Church, Henderson, Ky., and Examining Chaplain. Rev. L. W. Burton, now Bishop of Lexington.

Lay Deputies: Messrs. Wm. A. Robinson, member of the Standing Committee of the Diocese, Treasurer of the Board of Missions; R. Wells Covington, Bowling Green; C. F. Johnson, and F. P. Wolcott.

## THE DIOCESE OF LONG ISLAND.

The Right Rev. Abram Newkirk Littlejohn, D. D., LL. D., is one of the rare men in the Church. It is a remarkable fact that at one time, in the Diocese of Connecticut, there were four men who have since risen to such renown. They





RT. REV. THOMAS UNDERWOOD DUDLEY, D. D., LL. D., D. C. L.

are Bishops Littlejohn, Clark, of Rhode Island, Coxe, and Williams. As preachers and as Rectors these men made names the whole Church delights to honor. Bishop Littlejohn is a moderate High Churchman, a thinker and a scholar. He has held a large number of distinguished places, and has seen the work in his Diocese grow very rapidly. He is far too well known as a preacher to require any eulogy here. His lectures on "Individualism," which the University at Cambridge honored itself by asking him to give before its members, were by them received with great enthusiasm, and called forth the highest praise. The University conferred on him, in recognition of his ability and of his great attainments and services, the degree of Doctor of Laws. In the lectures, he, with very great sagacity, pointed out very many of the dangers which experience has, in America, proved to be very real. The public life of Bishop Littlejohn has been a success; in private life he is held in the highest esteem. He has written much which will, in ages to come, mark him as one of the Bishops, who in this century, by his work, gifts, eloquence, and literary ability, helped largely to make the Church the power it is acknowledged to be, in every walk of life. The Bishop's photograph precedes the Pastoral Letter, page 274.

The Clerical and Lay Deputies were alike remarkable men. It would be easy to fill a volume with biographical notes, but lack of space prevents extended notice.

#### CLERICAL AND LAY DEPUTIES.

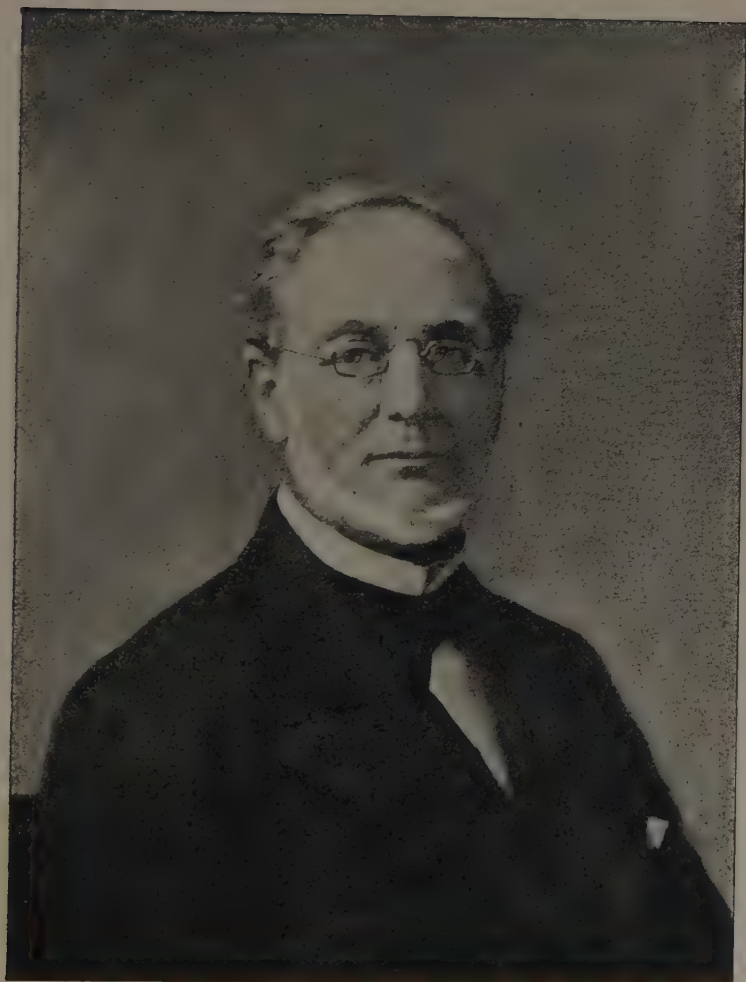
The Rev. Reese F. Alsop, D. D., is the well known Rector of St. Ann's Parish, where the great Dr. Schenck was a former Rector. It is one of the largest free churches in America, and is doing a very noble work. Dr. Alsop has been alike successful in Pittsburg, Philadelphia, and in his present Rectorate. He has sat in the last three Conventions.

The Rev. Chauncey B. Brewster is a son of a Clergyman, was very popular in Baltimore, and is not less so in Grace Church, Brooklyn, a Parish which is known through all the land for its missionary gifts and zeal. He has sat in the last two Conventions.

Rev. T. S. Drowne, D. D., is Secretary of the Diocese of Long Island, and has sat in seven Conventions.

Rev. George F. Breed, Ph. B., Rector of St. John's Church, Brooklyn. These four men would command honor and attention in any Legislative Assembly in the world.

The Lay Deputation is one of princely men. Hon. John A. King has the profound respect of all the Deputies from Maine to California; an upright man, of few words, but wise in judgment, devout in life, generous in gifts, and the soul of honor. He has sat in the last seven Conventions. He is Presi-



HON. JOHN A. KING.

dent of the New York Historical Society. He is a graduate of Harvard. There is no charity in Long Island Diocese he has not helped. He founded the Parish of Great Neck.

Mr. William Nicoll is one of the Churchmen in Long Island read and known and loved by all Churchmen, a great friend of the Bishop, and of every work for the advancement of the Kingdom of Christ. In eight Conventions he has had a seat.

The next two are younger men, but they illustrate the Psalmist's words, "Instead of the fathers thou shalt have children whom thou mayest make princes in all the earth." Mr. N. Pendleton Schenck is a son of the late Rev. Doctor Schenck. He is a lawyer, and loves the Church his father so gloriously served. That he is held in high regard is shown in that he is a member of the Convention.

The last Deputy is Mr. Henry E. Pierrepont, son of Mr. Henry Pierrepont of blessed memory, who was for a generation a pillar in the House of God. Not in this age will his memory be lost sight of in Grace Parish, Brooklyn. Here the family of Mr. Bill worshiped, and the Lows were also members of it. Mr. A. A. Low is to this day devoted to it. Honor and service are traditional in the Parish. Such sons of Churchmen as Mr. Schenck and Mr. Pierrepont are a crown of glory.

No account of the Deputies from Long Island would be just which did not name Hon. Jasper W. Gilbert, who is over eighty-five years old. He was elected Deputy, but could not attend. He has sat in four Conventions, and has rendered great service in legal matters and a hundred other ways to the Diocese in which he holds so distinguished a place.

#### THE DIOCESE OF LOUISIANA.

Rt. Rev. Davis Sessums, D. D., is the Diocesan. It is entirely within the strictest truth to say that, of the young Bishops, he was one of the most sought for to preach special sermons during the weeks of the Convention. His style has a perfect fascination for a very large part of the Church people, and for the general public. He is a student who has given very close study to Hegel, and the philosophy which is represented by the word Hegelian has charm for the Bishop of Louisiana,—at least this is the impression any well-read person would receive who heard him preach. It appears to be almost a passion with Bishop Sessums to reconcile Greek philosophy with Hebrew theology. There can be no doubt that Bishop Sessums is a subtle thinker, and that he has a wealth of dialect at his command such as few men have. I heard him preach a very able sermon in St. Andrew's Parish, on the young man who came to Jesus asking what good thing he should do to inherit eternal life. It was a masterly piece of analysis and earnestness, which



RT. REV. DAVIS SESSUMS, D. D.



showed the power of the man. Bishop Sessums has had a career such as has scarcely a parallel in the Church; his rise has been very rapid, and his present gives promise of greater service. He is not yet thirty-eight years old, and has been Bishop since 1891.

#### CLERICAL AND LAY DEPUTIES.

Venerable Archdeacon Herman C. Duncan, S. T. D., is a native of New Orleans, where his father was a layman prominent in Church work, representing Louisiana in General Convention. He was ordained Deacon Oct. 25th, 1868, by Bishop



VEN. ARCH. HERMAN C. DUNCAN, S. T. D.



REV. WILLIAM K. DOUGLAS, D. D.

J. P. B. Wilmer, of Louisiana. His early ministry was chiefly spent in mission work in his native city. In 1880 he became Rector of St. James, Alexandria, his present Parish, and Archdeacon. Dr. Duncan is easily master of statistics, and probably no presbyter is better informed as to facts and figures connected with the American Church. He is a great apostle of Church Unity and a prominent Free Mason.

Rev. William K. Douglas, D. D., is a native of New Haven, Connecticut, where his father was an eminent mechanic, originating the manufacture of the metal pump, which still bears his name. He is a graduate of Yale College and received honorary

degrees from Trinity and Columbia Colleges; was ordained by Bishop Brownell, of Connecticut, May 22nd, 1853, and became Rector of St. John's, Warehouse Point. In 1860 he accepted the Presidency of Jefferson College, Mississippi, and spent twenty years in educational work, combined with parochial ministry. After the epidemic of 1878, which swept away his Parish and school, with the deaths of five members of his own household, he returned to Louisiana. He represented Mississippi in the General Conventions of 1871-74-77-80, and Louisiana in 1889-92-95. He has been a member of the General Board of Missions under its several organizations continuously since 1868. He is Rector of the historic French Parish of St. Francisville.

Rev. Henry H. Waters, D. D., is an Englishman by birth; ordained 1867 by the Bishop of Gloucester and Bristol, England; was Canon of the Cathedral in Toronto, Canada, when in 1875 he was called to succeed Bishop Adams as Rector of St. Paul's, New Orleans, his present Parish. He received the degree of D. D., from Jefferson College, Mississippi.

Rev. John Percival, D. D., was born and educated in England, but came to New Orleans in early manhood, where he distinguished himself as an educator. He was, in 1864, ordained by Bishop H. Potter, of New York, at the request of the Diocesan authorities of Louisiana, and at once undertook the revival of the Church of the Annunciation, New Orleans, which had been destroyed by fire and the congregation scattered. In this, his life work, he has been eminently successful. He received the degree of D. D. from Washington and Lee College, Virginia.

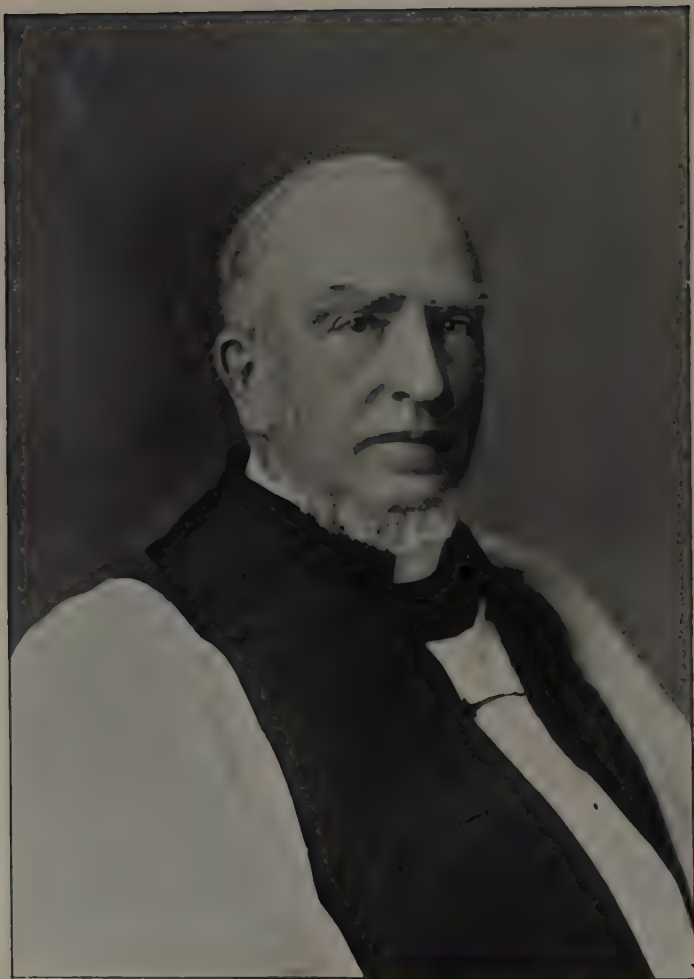
Mr. Henry C. Minor is a leading sugar planter residing in Ferreboune; his family is among the oldest and the most prominent in the Southwest.

Mr. H. D. Forsyth is a prominent Churchman of New Orleans.

Mr. James McConnell is a leading lawyer of New Orleans, whose voice has been often heard in the General Convention, and always listened to with advantage. He was taken ill on his way to the Convention, and was unable to take his seat.

#### THE DIOCESE OF MAINE.

The Right Rev. Henry Adams Neely, D. D., has been so often spoken of in these pages that little need be said here. The fact that he was six years (the longest time permitted by law) Chairman of the House of Bishops shows the high place he must hold as a Bishop, a scholar and a parliamentarian. He is a man of sterling, hard headed common sense, one of the rarest and choicest gifts. To all this he adds an inflexible honesty, which prompts him to speak his mind whenever it appears useful to do so on any question, whether the views he holds are popular or the reverse. In these days when so many men



RT. REV. HENRY ADAMS NEELY, D. D.

value quiet more than principle, such qualities in a high dignitary are invaluable. Bishop Neely is a graduate of Geneva College, N. Y. He has been Bishop of Maine since Jan. 25th, 1867. He is greatly beloved.

## CLERICAL AND LAY DEPUTIES.

Rev. C. Morton Sills, D. D., Dean, St. Luke's Cathedral, Portland, Secretary and Registrar of the Diocese of Maine; President of the Standing Committee; Editor of "The North-east" a Diocesan paper.

Rev. C. S. Leffingwell, St. Saviour, Bar Harbor; Honorary Canon, "The Cathedral Church of St. Luke's," Portland.

Rev. Charles F. Sweet, St. John's Church, Presque Isle; Head Master of "St. John's School."

Rev. John S. Moody, St. Peter's Church, Rockland.

The Lay Deputies are: Mr. John Ingalls, who has been in Conventions for more than twenty years; Mr. John Marshall Brown, P. J. Carleton, and Mr. A. Davenport.

## THE DIOCESE OF MARYLAND.

When the history of the Church comes to be written from its beginning in America to the end of the nineteenth century, Bishop William Paret, D. D., LL. D., will have a place of honor. Not alone because he is Bishop of Maryland, in which Diocese is the capital of the Republic, but because, being Bishop, he has done so much for the Church and done it so well. A man he is of large mental gift, and of deeply religious nature. He knows in its minuteness and in its fullness the Canon Law, and sees to its being obeyed. He is one of the most fearless of men, and as Bishop Leonard said at the West Hotel in October last: "A man with a large and kindly heart." As a preacher, and as a platform speaker, he is clearly in the front ranks of men in this generation. Those who heard a discussion in Baltimore at the Convention of '92 in which Bishops Williams, Doane, Seymour, and Paret took part, will not soon forget it. I never shall. It was a discussion such as a man does not often hear in a lifetime. In argument and eloquence of the highest order, it would be hard to say who deserved the greatest honor. It is easy to say Bishop Paret made a profound impression. He was elected Bishop by men who had long known him. Born Sept. 23rd, 1826. Graduated from Hobart, 1849. Consecrated Bishop in 1885.

## CLERICAL AND LAY DEPUTIES.

The Clerical Deputation were: The Revs. J. S. B. Hodges, D. D., who is, and has been for more than twenty-five years, the honored Rector of St. Paul's Church, Baltimore. As a mark of love and gratitude, the Parish recently gave him \$1500 dol-



RT. REV. WILLIAM PARET, D. D., LL. D.



lars as a special gift. The Parish is flourishing in all departments. Rev. J. H. Eccleston, D. D., is Rector of Emmanuel Church, Baltimore, and President of the Standing Committee. Rev. J. H. Elliott, D. D., is Rector of the Church of the Ascension in Washington. The Rev. Randolph H. McKim, D. D., is Rector of Epiphany Parish in the same city. All are preachers of known ability.

The Lay Deputies were: Mr. Joseph Packard, Jr., a lawyer in Baltimore, a member of Emmanuel Parish, and well known in the General Convention. When he is in the chair, and the House is in committee of the whole, he is seen to great advantage. He is a chairman of exceptional ability. Mr. Shipwith Wilmer is a son of the Bishop of that name. He is a lawyer, a member of Christ Church, Baltimore and a very active Churchman. Mr. Wm. Keyser is a member of Grace Church. He was at one time Vice-President of the Baltimore Railroad but he has time to give to Church work. Mr. John T. Mason is a resident of Baltimore. He sat as alternate for General J. C. Davis of Washington. These eight Deputies for solid judgment, for wide knowledge, moderation, for power of all kinds, left nothing to be desired.

#### THE DIOCESE OF MASSACHUSETTS.

Massachusetts is one of the foremost Dioceses in all the land. Its Bishop is William Lawrence, S. T. D., who is a son of



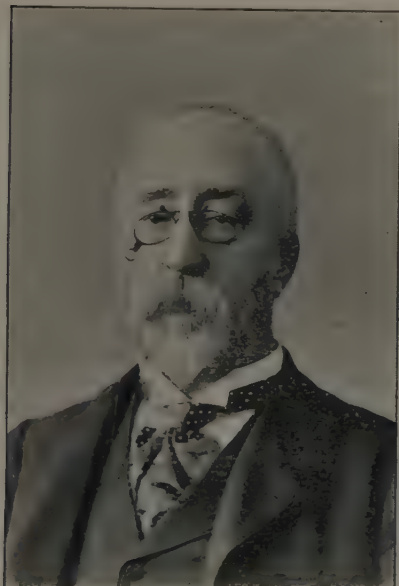
REV. JOHN S. LINDSAY, D. D.

the sturdy, devout, and generous A. A. Lawrence, of Longwood, Boston, who was a great admirer and supporter of John Brown, of Kansas. The Lawrence family have done much to make the Church work in Longwood what it is. I have often heard, in the home of Rev. Dr. Howe (who is Rector there, and a son of the late Bishop Howe, of Central Pennsylvania) of the Lawrences of the elder generation; and the Bishop and family built the Parish building in honor of their mother. Bishop Lawrence was Dean of the theological school at Cambridge when he was elected Bishop to succeed the famous Bishop Brooks. It is too soon to estimate his influence upon the Churchmanship of the Common-

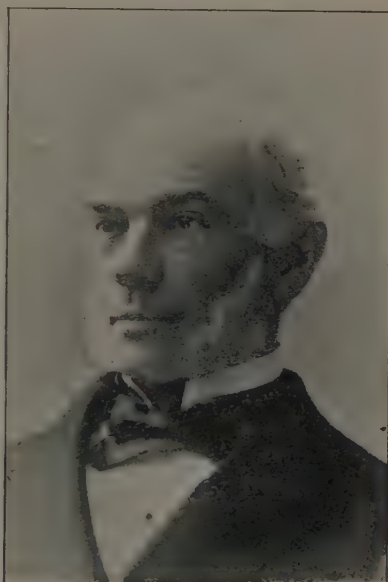


RT. REV. WILLIAM LAWRENCE, S. T. D.

wealth. Those who know him best, and who are competent to judge, prophesy great things. When in Minneapolis, the sermons he preached were spoken of in terms of high praise. The Diocese of Massachusetts has long been interested in Western Church work, and has given large sums of money to it. It is one of the most influential Dioceses in America.



ARTHUR J. C. SOWDON.



JUDGE EDMUND H. BENNETT.

## CLERICAL AND LAY DEPUTIES.

Rev. J. S. Lindsay, D. D., is Rector of St. Paul's Church, Tremont St., Boston, a church rich in historic memories. Here Mr. Wm. Appleton used to work and worship; here Bishop Courtney was Rector before he was elevated to the Episcopate. Dr. Lindsay has more than once had the opportunity to step up to the Episcopal ranks, but he preferred the work of the priesthood. He is President of the Standing Committee, and holds other offices of trust.

Rev. Arthur Lawrence, D. D., is Rector of St. Paul's Church, Stockbridge, and is revered wherever known for his fidelity, diligence and goodness.

Rev. Leighton Parks, D. D., is the well-known Rector of Emmanuel Parish, Boston, where he has long and laboriously ministered. He was recently called to Holy Trinity Church, Brooklyn, but declined the call. By many, Dr. Parks is called

the greatest preacher in New England. He is a Churchman of the school represented by Bishop Brooks.

Rev. Geo. Hodges, D. D., is head of the theological school at Cambridge, in which place he followed Bishop Lawrence. He is well known as writer and as preacher. Before going to Massachusetts, he had long filled a commanding position in Pittsburg, Pa.

The Lay Deputies were: A. J. C. Sowdon, a member of St. Paul's Church, a former Chairman of the Laymen's Church Club of Mass., and an active man in all Diocesan enterprise; Judge Edmund H. Bennett, Dean of the law school, who is a well known writer on divorce, and an authority on Canon Law; Mr.



ROBERT TREAT PAINE.



HON. EDWARD LIVINGSTON DAVIS.

Robert Treat Paine, the philanthropist, who is versed in all kinds of practical knowledge regarding the best ways of helping the poor and those who need assistance. His writings on these subjects are too well known to need description here. He has given very largely of his means for the benefit of the working people of Boston and other places. He was at college with Bishop Brooks, and one of his lifelong friends. It is open to question whether any man who sat in Convention for the first time in 1895 made a deeper impression. Hon. Edward L. Davis is a member of the Standing Committee of the Diocese,

a man rich in all that is known by the word culture; deeply interested in Church work, to which he gives thought and personal labor and of his means. Such are the men who came from Massachusetts; better or abler they had not to send.

#### THE DIOCESE OF MICHIGAN.

Rt. Rev. Thomas F. Davies, D. D., LL. D., is the Diocesan of Michigan. He is a man of large experience, and had a successful ministry both in New Hampshire and Philadelphia, from which place he was elected to the Episcopate. He is held in the highest veneration in St. Peter's Parish, Philadelphia, to this day, as a noble Rector. He was several times sent by the



REV. JOSEPH H. JOHNSON, D. D.



REV. THOMAS W. MACLEAN.

Diocese to the General Convention from Pennsylvania; was member of the Standing Committee of the Diocese in the days of Bishop Stevens. Bishop Davies is known to be a scholar of great attainments, a conservative Churchman, and a most thoughtful Bishop, who gives his Diocese a wise, safe and progressive administration. He succeeded Bishop Harris.

#### CLERICAL AND LAY DEPUTIES.

The Rev. and Hon. William Prall, D. D., is the style and title of the Clergyman who heads the deputation from Michigan, Before he was in Holy Orders, he was a Legislator in Canada.



and a man very highly respected. As Rector of St. John's Parish, Detroit, he fills one of the most conspicuous places in the Church of God in the middle West, and does so with ability and success. The General Convention of '92 sent him to represent it in the Canadian Synod. All of which shows what a representative man he is.

Rev. J. H. Johnson, D. D., is Rector of Christ Church, the church in which gentle Bishop Paddock, of Massachusetts, used to minister, and in which Rev. John Brown, D. D., now of New York, was Rector. Mr. Johnson is great in all the detail work of a Parish; his lectures to classes to be confirmed are admirable. I shall never forget hearing one in the days of Bishop Harris. It was on a week day evening; was so simple, direct, so real, and yet so dignified and Christlike; it made a profound impression upon my mind. I do not wonder when told that he has been Rector nine years, and has declined to move to other places. Since the Convention adjourned he has been chosen and consecrated Bishop of Los Angeles, Cal.

The Rev. Thos. W. MacLean is Rector of Trinity Church, Bay City, a Parish in which Rev. John Wright, D. D., was formerly Rector. Here he has served faithfully many years; is Dean of Convocation and member of Standing Committee.

The Rev. Henry Tatlock is Dean of Southern Michigan, and Examining Chaplain. Rector of St. Andrew's, Ann Arbor.

Lay Deputies: H. C. Parke, of Parke, Davis & Co., manufacturing chemists. It was not as a chemist that he was here, but as a representative Christian man sent to speak for his fellow Churchmen, which he is well able to do. For very many years Mr. Parke was the Superintendent of the Sunday School in St. John's Parish, Detroit, one of the best and largest schools in America. He is also Senior Warden of the Parish.

Theodore Eaton is next. Of him it may be said, if not as it was said of one of old, "He loveth our nation, for he hath built us a synagogue." He gave \$50,000 toward building the new St. Paul's Church, Detroit. He is a man of great wealth, which he sanctifies by the use to which he puts it. He is a man whose works speak for him in the gate.

Mr. Sidney Miller is a son-in-law of Mr. Trowbridge, than whom no Churchman in Michigan ever had a greater name. Mr. Miller is enthusiastic in all good works. He has a wise business head and a gracious heart, with an ever-ready hand for service. He deserves respect for his own sake, and for the sake of the man whose son-in-law he is.

Mr. Thomas Cranage was the fourth Lay Deputy. 'Tis enough to say that he is a man who, by mental gifts, by culture, by service, and all that is good, is worthy to be on the level with the other Deputies from the Diocese of Michigan.

There was a supplementary Deputy, Mr. Maybury, who filled

the place of a Deputy who had to leave. The members of the deputation speak of him in terms of warm appreciation. Mr. Maybury has not only been honored in the Church; he has been a member of the United States Congress, and filled his office well.

#### THE DIOCESE OF MILWAUKEE.

Rt. Rev. Isaac Lea Nicholson, S. T. D., was the popular Rector of St. Mark's Church, Philadelphia, before he was chosen Bishop of Milwaukee. He was in those days a High Churchman, as the world understood that term, though he, and all men of his views, would rather be described by the word Catholic Churchman. He is most diligent in all the duties of his office, and is in deep sympathy with all the work and service of his Clergy, as well as with them in all the crosses they have to bear. He is reputed to be a liturgical scholar, versed in ancient and modern liturgical lore. There is much missionary work to be done in the Diocese, and he is ever willing to lead in that work.

#### CLERICAL AND LAY DEPUTIES.

Clerical Deputies: Rev. F. S. Jewell, Ph. D., Rector of St. John's Church, Portage, Chancellor of All Saints' Cathedral, Milwaukee, is a master of English and it has been said that no man in the West knows the use of a Saxon style better, or can speak it so well. He is an ecclesiastical historian and canonist, who always knows whereof he speaks, and who can give a reason for what he says.

The Rev. Charles Mallory is Rector of Christ Church, Delavan, Dean of Convocation, and Manager of the Church Times.

Rev. Joseph Moran, Jr., St. Luke's Church, Whitewater, Wis.

Rev. Theophilus S. Richey, St. Stephen's Church, Milwaukee, Wis.; Examining Chaplain; Honorary Canon All Saints' Cathedral, Milwaukee, Wis.

Lay Deputies: Mr. Linden H. Morehouse, of the Young Churchman Publishing Co.; Mr. John B. Winslow, Mr. T. M. Carey, and Mr. Walter M. Wells.

#### THE DIOCESE OF MINNESOTA.

Bishop Whipple's photograph is on the first page of this book because he is Bishop of the Diocese in which the Convention met. He has been so often spoken of in this history that no further mention is required now. The Coadjutor Bishop Gilbert, D. D., is, Bishop Whipple has often declared, a man after his own heart. He was educated for the ministry at Faribault, went to do missionary work at Deer Lodge, and afterwards was Rector at Helena, Montana, thence was called to the Rectorate of Christ Church, St. Paul, where he was till he



RT. REV. MAHLON NORRIS GILBERT, D. D., LL. D.

became Bishop. He is a very hard worker, never passes an idle day. He is an enthusiastic speaker on all Missionary themes; his old Parishioners at Christ Church, St. Paul, affirm that he is one of the best preachers who ever lived in the city. He has taken an active interest in the Swedish work, particular mention of which work I have made on another page. As a Clergyman in Minnesota it becomes me to speak with great moderation about our own Bishops, and deputation, but it may with truth be said, it is generally understood that Bishop Gilbert is very influential in the House of Bishops, considering the length of time he has had a place in that Assembly. He was chosen Bishop in Gethsemane Church, where the House of Deputies sat in 1895, was consecrated Bishop in St. James' Church, Chicago, Oct. 17th, 1886.



REV. JOHN J. FAUDE.



REV. ALBERT W. RYAN, D. C. L.

## CLERICAL AND LAY DEPUTIES.

Clerical Deputies: Rev. John Jacob Faude is a man with a history. He is a Racine man; knew DeKoven well; speaks the German tongue like a native, and has command of a very graceful English style. He is self-possessed, calm and dignified. He has had a career of unbroken advancement from his ordination till now. He was Rector at Plymouth, then Michigan City, Indiana, then he came to Gethsemane, Minneapolis,

which is the largest Parish in the Diocese. He was in the Convention as Deputy from Indiana, and has been in both Conventions held since he came to Minnesota.

The Rev. Albert W. Ryan, D. C. L., is Rector of St. Paul's Church, Duluth, where he succeeded Bishop Barker. He was well known in the Diocese before, as his Theological training had been at Faribault. Doctor Ryan as Rector of Trinity Memorial Church, Warren, in the Diocese of Pittsburg, had done good work, been Secretary of the Missionary Board, and has sat in the General Convention more than once. He has been spoken of for the high office of Bishop, and at least been voted



REV. JOHN WRIGHT, D. D.



REV. HARRY P. NICHOLS.

for once in the House of Bishops. Dr. Ryan is a devout man, a hard worker, with a level head and a warm heart. He is a very good scholar, and greatly beloved in Northern Minnesota.

The Rev. John Wright, D. D., is author of "Early American Bibles", which is in the second edition, and has received very high praise from literary men both here, in Canada and England. He has in the press a work, "Early American Prayer Books". To these subjects he has given an almost lifelong study, and has spared neither time, pains nor cash. He is Rector of St. Paul's Church, St. Paul, where Bishop Thomas was Rector at the time of his elevation to the Episcopate. Dr. Wright is a



man of deep piety, and wide reading, who is showing Americans that in the West something more can be done than make exceedingly good railways and flour, that a literature can be made deserving the attention of America's best sons.

The Rev. H. P. Nichols is Rector of St. Mark's, Minneapolis. He was Chairman of the Committee of Arrangements for the General Convention, and did the work well. He is a graduate of Harvard University; was for years the assistant of the well known Rev. Dr. Harwood, Trinity Parish, New Haven, Connecticut. Mr. Nichols is a man of tireless energy, and very large sympathies with all the aggressive movements within the



HON. E. T. WILDER.



W. H. LIGHTNER.

Church. The Swedish work in Minnesota has had in him a warm and generous friend. Mr. Nichols succeeded, as Rector of St. Mark's, the late Rev. T. B. Wells, one of the truest men Minnesota ever had in the ministry.

Lay Deputies: Judge E. T. Wilder, of Red Wing, who has been in every Convention since Bishop Whipple was consecrated. He is a Layman who knows the Church with thoroughness, in its ritual, doctrine and law, in its history and growth, and never loses an opportunity to serve it. He looks upon the day of Bishop Whipple's elevation to the Episcopate, and the fact that he advocated it, as one of the most blessed in his life.

Judge Isaac Atwater is an old settler in Minneapolis, and was at the Council which elected Rev. H. B. Whipple Bishop. He



JUDGE ISAAC ATWATER.

has been in every General Convention but one since that time (he was in Nevada three years;) sat in the Supreme Court six years in Minnesota and has written a history of Minneapolis. The Judge was a lifelong friend of Bishop Knickerbacker, in whose Parish he was, and still is. He was first Chairman of the Minnesota Church Club, and is a Trustee of Mr. Richard Martin's will, by which he left practically his fortune conditionally to St. Barnabas Hospital and the Sheltering Arms. (Professor W. W. Folwell is also a Trustee.) He was perhaps the closest friend Mr. Martin ever had. He is a lawyer of large experience and extensive knowledge. No Judge on the bench of Minnesota ever had a character which stands higher in ability and integrity of decisions than Isaac Atwater.

Mr. W. H. Lightner is a communicant of Christ Church Parish, St. Paul; he has a seat on many of the Boards and important Committees in the Diocese. He is a comparatively young man, with a very clear mind. He is ready of speech, and a good reasoner. That he is a loyal and useful Churchman need not be said, when the facts of his career are known.

Mr. C. H. Strobeck lives at Litchfield, and is a very active worker in Trinity Parish where Rev. N. Ray is Rector.

#### THE DIOCESE OF MISSISSIPPI.

The Bishop is Hugh Miller Thompson, S. T. D., LL. D., who in many ways stands alone amongst the Bishops of the Church. As a writer his style is unique for its force and power. It may justly be said on one side to rival that of William Cobbett and on the other the transparent clearness of Archdeacon Paley. No man is less imposed upon by, or sees more quickly through, a sophism than he. Bishop Thompson as a preacher needs no praise from any man. His services to the Church on lines which are his own will be remembered long after he is with the generation of the dead.

## CLERICAL AND LAY DEPUTIES.

Rev. Venerable Archdeacon G. C. Harris, S. T. D., is a member of the Standing Committee of the Diocese, Examining Chaplain, and Rector of the Chapel of the Cross, Madison. Rev. Nowell Logan, D. D., is Rector of Holy Trinity Church, Vicksburg, Dean of Convocation, and Registrar of the Diocese. Rev. Chas. Morris is Rector of Trinity Parish, Natchez. Rev. Ebenezer Thompson is Rector of the Church of the Redeemer, Biloxi, and Dean of the Convocation of Pass Christian.



VEN. GEORGE C. HARRIS, S. T. D.



REV. CHARLES MORRIS.

The Lay Deputies appointed were: Mr. A. C. Leigh, Mr. Charles H. Cocke, Mr. George W. Howard, and Mr. D. P. Porter.

All this Deputation are brave men, who are upholding the Church, and, with men and women of like mind, are teaching her ways and worship in a state where she is not popular, or relatively strong.

## THE DIOCESE OF MISSOURI.

Rt. Rev. Daniel Sylvester Tuttle, D. D., is a man who, seen and heard if only once, is never forgotten. He is one who, as he tells with honest pride, rose from the ranks of working people, so-called, but he never worked harder than now. If you want to know what a man he is, ask those men you know



RT. REV. DANIEL SYLVESTER TUTTLE, D. D.

to be virtuous and wise, who have worked with him and under him; judged by this test, Bishop Tuttle is a princely man. I have heard Rev. Geo. H. Davis, formerly of Wyoming, now a Priest of the Diocese of Minnesota, and also Bishop Gilbert, formerly of Helena, Mont., tell with perfect glow of the work Bishop Tuttle used to do in their day, and how he did it; how he was a father to his Clergy and to his flock. The Bishop is a great missionary—as sturdy as an oak, as gentle as a child. No man has wider sympathies than he. He has read with great care on a wide range of subjects, and is a classical scholar.

## CLERICAL AND LAY DEPUTIES.

Rev. Stephen H. Green was Rector of St. John's Church, St. Louis, Mo.; removed to Anniston, Ala., where he is Rector of St. Michael and All Angels' Church.

Rev. P. G. Robert is Rector of the Church of the Holy Communion, St. Louis; member of the Standing Committee, and Examining Chaplain.

Rev. Wm. A. Hatch is Rector of St. Jude's Church, Monroe City, and is Dean of the Convocation of Hannibal.

Rev. Robert A. Holland, D. D., is Rector of St. George's Church, St. Louis.

All are men of some local and growing fame. Rev. Dr. Holland is known through the whole American Church as a brilliant preacher and writer.

Mr. Jno. R. Triplett, from Christ Church Cathedral, St. Louis, is at present, and has been for twenty-three years, Secretary of the Diocesan Convention of Missouri. He has been a Deputy to the General Convention for fifteen years last past; is a member of the Chapter of Christ Church Cathedral. His business is that of fire insurance, and he is classed as one of the prominent underwriters of St. Louis. He is a busy man who has time to devote to Church work, and his fidelity to every trust is proverbial in the Diocese.



JOHN R. TRIPLETT.

The Hon. A. A. Lesueur, of Jefferson City, is now and has been for several terms past the Secretary of the State of Missouri. He has been a Deputy to several General Conventions;



is a lawyer by profession, and one of the prominent citizens of the state.

Mr. Thos. K. Skinker is a communicant of the Church of the Ascension, St. Louis; is a lawyer; is now and has been for some years a member of the Standing Committee of the Diocese. He has been a Deputy to several General Conventions from his Diocese, and is a gentleman who stands high at the bar of the city of St. Louis.

Mr. Frank J. McMaster, from Christ Church Cathedral, St. Louis, has been for many years the Secretary of the Board of Missions of the Diocese, and has often represented the Diocese in General Convention. His profession is that of law, and he enjoys at the bar the confidence to which he is so justly entitled.

The esteem given in Missouri to the men who represented its Church in the Convention of 1895, at Minneapolis, is well placed, if we may judge by the way they impressed all who saw, or heard, or knew them here.

#### THE DIOCESE OF NEBRASKA.

Rt. Rev. George Worthington, S. T. D., LL. D., is a New England man of the best kind. He was born in Lenox, Mass., nearly fifty-six years ago, and is a graduate of Hobart. His fame was made as Rector of that glorious Parish, St. John's, Detroit, Mich. Here for seventeen years he ministered with great acceptance, and twice declined a Bishopric. This Parish was begun by men who ardently desired to do the Master's work. I was told in Detroit, by my friend, Rev. Joseph Blanchard, then Rector of St. John's, that at the time it was started Mr. Baldwin (afterwards governor of the state) gave a third of all he had to it. Under the rectorate of Dr. Worthington the Parish flourished greatly, and its many good works are known well throughout the Church at large. He was the second time elected Bishop of Nebraska, as successor of Bishop Clarkson, in 1885, and was consecrated in St. John's Church, Detroit. A man with such a history is possessed of exceptional gifts. Governor Baldwin said of him: "He is one of the ablest Rectors I ever knew, when you consider the many-sidedness of his character." The Bishop is a conservative High Churchman, and in work he is diligent in season and out of season.

#### CLERICAL AND LAY DEPUTIES.

Clerical Deputies: The Rev. C. H. Gardner, Chairman of the Deputation from Nebraska, is the popular Dean of Trinity Cathedral, Omaha. He was ordained Deacon and Priest by Bishop Huntington, of Central New York. He had held two



RT. REV. GEORGE WORTHINGTON, S. T. D., LL. D.

Parishes in that Diocese very successfully. He is President of the Standing Committee and Examining Chaplain, a member of the Board of Missions, and has served three times as a Deputy from the Diocese of Nebraska to the General Convention. He was one of the prominent candidates for the Episcopate of Kansas, and received a very gratifying evidence of his popularity in the Electing Council. He received his education at Trinity College, Hartford, and received his theological education at Nashotah House, Wis.



REV. ROBERT DOHERTY, S. T. D.

Rev. Robert Doherty, S. T. D., was born in Ireland, and attended a Church School as a boy in his native town; migrated to Canada in 1860; graduated from the Brantford High School, Ontario, Canada, in 1866; entered the Arts course of Trinity University, Toronto same year; graduated from the Arts and also from the Divinity course, and was ordained Deacon on St. Peter's Day, 1872, in St. James' Cathedral, Toronto; was ordained to the priesthood in the same place on St. Luke's Day, 1873; became Assistant of Trinity Cathedral, Omaha, and Master of Brownell Hall, in April, 1875; is Rector of Brownell Hall and Canon of Trinity Cathedral. He is a member of the Standing Committee of the Diocese; was four times elected

Deputy to the General Convention, and was given the degree of S. T. D. by Hobart College in 1885. During his Rectorship of Brownell Hall the grounds, buildings, and equipments of that institution have been acquired. The property is worth \$165,000.00.

Rev. Arthur E. Marsh is a native of England. He was ordained Deacon in 1887 by Bishop Perry, and priest by Bishop Worthington in 1889. His untiring fidelity to duty with the self-sacrificing devotion of a faithful missionary has won for him the confidence of his brethren. He is one of the District Presbyters of the Diocese, and conscientiously carries out the plan which was proposed by the Council in organizing the Diocese into Missionary Districts.

Hon. James M. Woolworth, D. C. L., Chancellor of the Diocese of Nebraska, is a prominent lay member of the House

of Deputies. He was born in the State of New York, and removed to Nebraska in the early days of its history. He was closely identified with the interests of the Church in Omaha and elsewhere in Nebraska from the beginning, and served on the first vestry of Trinity Parish, the Mother Church of the Diocese. He has served continuously in the House of Deputies all the time Nebraska has had representation, and for many sessions has been a member of the most important Committees, serving on the Committee on Constitutions and Canons. His prominence as a jurist, and his singular familiarity with the Canon Law, entitled him to that position in the counsels of the Church which he has filled with conscientious fidelity. He has made a special study of all matters relating to Cathedrals, having written a valuable book pertaining to the Cathedral system. He has served continuously on the Standing Committee, and on the Cathedral Chapter. He received from Trinity College, Toronto, in recognition of his literary ability and prominence in the work of the Church, the degree of D. C. L.

Messrs. Albert C. Stowell and Theodore Ringwalt, who were present, as well as Mr. John E. Smith, who was prevented from attending, are among the prominent laymen of the Diocese, and devotedly interested in all that pertains to its welfare. To Mr. J. E. Smith, the Treasurer of the Diocesan Theological Education Fund, the Bishop is greatly indebted for the wisdom, and effort to increase it, which have characterized his administration of the sacred trust.

#### THE DIOCESE OF NEW HAMPSHIRE.

The Diocesan is William Woodruff Niles, D. D., a man whom to know is to love. He is at once flower and fruit of the Christian religion, lifted up far above petty pride and that inflation which has often been known to come to men in high office. Bishop Niles is preeminently a man amongst men. He has no need to be distant to make dignity appear enchanting. Possessed of qualities of head and of heart which all wise men respect, he stands for exactly what he is,—a scholar of wide attainments. He was professor of Latin language and literature in Trinity College for years, a position he not only filled but adorned. I have heard the late Dr. George C. Shattuck, of Boston, than whom no man knew Bishop Niles better, grow enthusiastic in his praise. They, with Dr. Coit, that mighty man of renown in the religious educational world, made St. Paul's School, Concord, what it has been and is. The Diocese of New Hampshire has none of the glamour of Western work, where population comes in like a flood, but under the patient, devout, wise, faithful, and able direction of its Bishop, it is a power in New England. The Bishop is in the sixty-fourth year of his age



RT. REV. WILLIAM WOODRUFF NILES, D. D.



and the twenty-sixth of his Episcopate, but his eye is not dim, his force has not abated.

#### CLERICAL AND LAY DEPUTIES.

The Rev. Daniel C. Roberts, D. D., is Rector of St. Paul's Church, Concord. He is President of the Standing Committee and Examining Chaplain, and is one of the most influential Clergymen in New Hampshire.

The Rev. Edward Renouf, D. D., is one of the most interesting men in the Convention. He is intimately acquainted with men and times which are either historic or very rapidly becoming so. He knew Bishop Whipple before he was in Holy Orders, and has known well many men now in Paradise whose names are a heritage of blessing to American Churchmen. Dr. Renouf's face lights up as he tells of the giants and missionaries of days gone by. The Doctor is in touch with the world's new day, and knows the gospel in the Church will meet those needs.

Rev. Henry E. Cooke is Rector of Grace Church, Manchester, N. H., and a member of the Board of Managers of the Diocesan Board of Missions. He is a man of varied power.

The Rev. Lucius Waterman, D. D., Laconia, is an ecclesiastical historian of considerable attainments, a man of books and contemplation, a High Churchman, and a manly man.

Lay Deputies: John L. Farwell, of Claremont, N. H., has been Deputy over twenty years; has also held important offices in the Diocese, and is one of the most influential laymen in the state. Mr. Josiah Carpenter, Mr. Simon G. Griffin, and Mr. Charles A. Tufts were the other members of the deputation. They all are men of solid worth and influence, or they would not represent a Diocese where Bishop Niles is Diocesan.

#### DIOCESE OF NEW JERSEY.

New Jersey as a Diocese is not in the Western States as well known as some of the Dioceses in the Eastern States are, or as it deserves to be. It has 111 Clergy, 135 Churches and Missions, and about 15,100 communicants. The Bishop is the Rt. Rev. John Scarborough, D. D. He is an Englishman by birth, but his education was at Trinity College, Conn., and the General Seminary in New York. His whole Clerical and Episcopal life has been spent in the states of New York, Pennsylvania, and New Jersey, where he is known as a man of high character and capable of taking the greatest pains in all his work. The administration of Bishop Scarborough will be remembered for its prudence, vigor and diligence, and sound evangelical teaching.



RT. REV. JOHN SCARBOROUGH, D. D.

## CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. Alfred B. Baker, D. D., Rector of Trinity Parish, Princeton, President of the Standing Committee, and Rural Dean. Rev. Otis A. Glazebrook, D. D., Rector of St. John's Church, Elizabeth (the Parish in which Rev. Dr. Langford was formerly Rector), the largest Parish in the Diocese. Rev. Charles H. Hibbard, D. D., Rector of St. Mary's Church, Burlington, a historic Parish; here the Rev. Dr. Hills ministered for very many years. He is Examining Chaplain. Rev. George W. Watson, D. D., Rector of Trinity Church, Swedesboro. These Clergymen are all men who have given ample proof of Divine call to the priesthood, and their works have been honored of God in the salvation of very many souls. They take special interest in the missionary work of the Church, and in its educational institutions. All are scholarly men and Doctors in Divinity, as well as preachers of high repute.

The Lay Deputies were as thoroughly representative men as could be found from any Diocese. Mr. John N. Carpenter is Treasurer of the Episcopal Fund, and a man revered for his high character. Mr. Clifford S. Sims is in New Jersey well known for his devotion to the Church and public good. Mr. Howard Richards and Mr. Richard S. Conover are on the Standing Committee of the Diocese. All are well-trained Churchmen, who know what they believe and why, and are zealous for the faith "as this Church has received it."

## DIOCESE OF NEW YORK.

The Diocese of New York is rich in historic memories, great in every kind of religious work, and generous to all needy Church enterprise outside its own borders. Its Bishop is the Rt. Rev. Henry C. Potter, D. D., LL. D., D. C. L., a man who has received degrees from three of the leading universities of the world—Harvard (U. S. A.), Oxford and Cambridge, England. He is the son of the eminent Bishop Potter, of Pennsylvania; and Bishop Potter, of New York, whom he succeeded in the Episcopate, was his uncle. A man with such connections must have had every opportunity for culture and service. It is simple truth as well as high praise to say Bishop Potter is in all respects worthy the traditions of the family name he bears. Gifted he is, with a clear mind, a broad, calm judgment, a reverential spirit, wide sympathies, and a capacity for hard, incessant work. He is in sympathy with the wage earners, whose trials he well understands; he is faithful in his dealings with their employers, whose respect he has, and he is fearless in the path of duty. All these gifts and graces make him a great Bishop. His Diocese gives him a large field which he fills



RT. REV. HENRY CODMAN POTTER, D. D., LL. D., D. C. L.

with fidelity and success. As a preacher, Bishop Potter was well known when Rector of Grace Church, New York, and since his elevation to the Episcopate he has increased his fame. The Church has good reason, in this case, to thank God for giving such gifts to men as those given to Bishop Potter. He has written much; some ten volumes of his works are described in publishers' catalogues.

## CLERICAL AND LAY DEPUTIES.

Rev. Morgan Dix, D. D., D. C. L., has been spoken of in other places; little needs be written here. Trinity Parish, New York, has large endowments, but not nearly so large as is often reported. It keeps a large staff of Vicars and Assistant Clergy; has chapels, hospitals, schools of nearly all kinds, employment agencies and beneficent enterprises of many sorts. Trinity Parish is a providence for thousands of poor below Fourteenth Street, New York, and no Parish in all the land is better managed. The fame of Rev. Morgan Dix will last as long as knowledge of New York Churchmanship in the latter part of the 19th century is known. (See page 511.)

Rev. Eugene A. Hoffman, D. D., has been spoken of at length in connection with the General Seminary report in this history. (See page 388.)

Rev. William R. Huntington, D. D., D. C. L., is Rector of Grace Church, New York, where he succeeded Bishop Potter. He is a man of the very widest culture; in him may be seen not alone all that is best in New England training, but that best enriched by wide travel, keen observation, and extensive reading. He has made a special study of liturgics and ecclesiastical history. On the Committee for the Revision of the Prayer Book, set forth by the authority of the Convention of 1892, he did service which will connect his name with that great work for all time. Dr. Huntington is interested in all the problems of city life, has a school for the training of deaconesses and many other valuable agencies for the uplifting of men. Grace Chapel is a lasting monument to the Christian zeal and generosity of Grace Parish, and its Rector, Dr. Huntington, is considered one of the foremost preachers in the Church, and a leading advocate of Church Unity. (Photo on page 354.)

Rev. David H. Greer, D. D., is Rector of St. Bartholomew's Church, in the city of New York, to which he went from a brilliant and long rectorate in Grace Church, Providence, R. I. In his present field, God has wrought wonders by his hand; St. Bartholomew's is reputed to be one of the wealthiest parishes in Christendom. It would be easy for its Rector to settle in fashionable luxury and routine. Not so; Dr. Greer has everyone at work for the poor, the sad, the unfortunate, and helpless. Mr. Cornelius Vanderbilt, and other members of

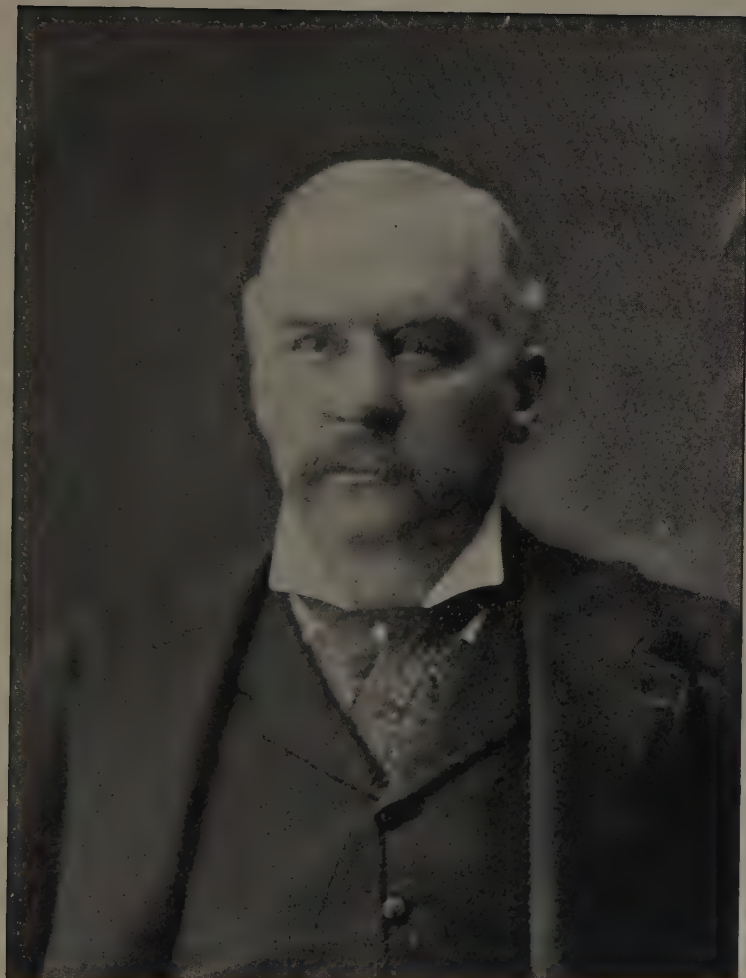


the Vanderbilt family, are understood to have given over half a million dollars to build and fit up the mission house which is one great hive of Christian activity. Dr. Greer is a preacher of the highest eminence in the ranks of the clergy; was called to succeed Rev. Phillips Brooks in Boston, but declined. He is an evangelical Churchman, with ardent desires to see all men come closer together in Christian work. The Diocese of New York has not four Clergymen in it of more devout spirit, of larger service or greater renown, than those who represented it in the Convention at Minneapolis. (See page 304.)

The Lay Deputies were: Mr. Stephen P. Nash, who is a great lawyer, a warden of Trinity Church, and a member of the corporation. He was the founder of the New York Bar Association in 1863, and was its president in 1880. He received the degree of D. D. from Trinity College, Hartford, and also from Columbia, N. Y., of which college he is a trustee. During his stay in Minneapolis, the Rev. Dr. Dix said to the writer, "Mr. Nash is a very able man, indeed, and one of the most upright men I ever knew." Mr. Nash is, and long has been, a prominent figure in General Conventions, and a member of important committees; his opinions always command respect. (See page 407.)

Mr. J. Pierpont Morgan has been spoken of in regard to what his honored father, Mr. Junius S. Morgan, had been to, and done for, Bishop Whipple's work (see Visit to Faribault), so little need be said here. Mr. J. Pierpont Morgan is very rich; what is very much better, he has a warm heart and a generous hand. Much that he does is known of necessity, much never will be known by the general public. He is an official in St. George's Church, of which Rev. Dr. Rainsford is Rector; built its parish house, and has given largely to the Parish Endowment Fund; has helped effectually the great Trades School, for which that glorious man, Mr. R. Auchmuty, did so much, and hundreds of other enterprises he has helped. No man in America is busier than Mr. Morgan. Few are in his line as able, but he has time to worship God, go to church, and help to do its business, to be interested in the black man in the South, the prairie farmer in the West, and the attendant of the Fourth Ave. Mission in New York; in these he is as much interested as in banks and banking. The value of such an example to the Church and to the world of business is not to be told in the words of men.

Mr. W. Bayard Cutting was a Deputy, but owing to serious sickness in his family could not attend. He, with his brother, Mr. R. Fulton Cutting, is actively engaged in many kinds of Church work, and his absence from the Convention was a matter of general regret.



J. PIERPONT MORGAN.

Mr. Francis L. Stetson is a prominent man in the Church of the Incarnation, New York, of which the Rev. Arthur Brooks, D. D., was so long the Rector. Mr. Stetson was a warm friend of the Doctor. He is well known for his work in his own Parish, in the Diocese, and for his sympathy with the general work of the Church.

#### DIOCESSE OF NEWARK.

The Diocese of Newark is part of the State of New Jersey. It has an area of 2,800 square miles, and, being compact, involves little travel on the part of the Bishop in comparison with the large areas over which most of the Western Bishops have to travel.

The Rt. Rev. Thomas Alfred Starkey, D. D., has been Diocesan sixteen years, in which time the Church has had large growth. Bishop Starkey is an unobtrusive man, who looks calmly at all questions and views them in their relation to the faith as the Church teaches it. He has had large experience as Rector, and as Bishop. Those who know him well hold him in veneration because of his devotion to his work, his personal piety, and earnestness in all the beneficent activities of the Church.

#### CLERICAL AND LAY DEPUTIES.

Rev. George S. Bennitt, B. D., Assistant Minister in St. Peter's Church, Brooklyn, N. Y., from 1873 to '75; Rector of All Saints' Church, Dorchester, Boston, Mass., from 1875 to '87; Rector of Grace Church, Jersey City, 1887, where he now is; President of Christ Hospital, Jersey City; President of the Board of Missions of the Diocese, and has been a Deputy to three General Conventions.

Rev. George M. Christian, D. D., Assistant Minister in Philadelphia, in the Parishes of St. James', St. Peter's, and St. Mark's, 1874 to '80; Rector Grace Church, Newark, 1880, where he now is; Examining Chaplain of the Diocese, and a manager of the General Board of Domestic and Foreign Missions. He has been a Deputy to three General Conventions.

Rev. Millidge Walker, Rector of Trinity Church, Lime Rock, Conn., 1877 to '85; Rector of St. Paul's, Bridgeport, Conn., 1885 to '90; Rector of St. Paul's, Newark, 1890, where he is now. He is Archdeacon of Newark. A member of the Convention for the first time.

Rev. F. B. Carter, Rector of St. George's Church, Brooklyn, N. Y., 1876 to '84; Rector of St. Luke's Church, Montclair, where he now is; member of the Diocesan Board of Missions. A member of the General Convention for the first time.

Lay Deputies: Mr. Cortlandt Parker, LL. D., Warden of Trinity Church, Newark. One of the leading lawyers of the

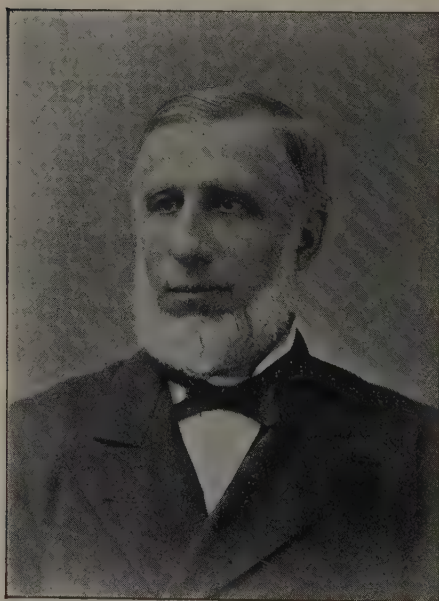


RT. REV. THOMAS ALFRED STARKEY, D. D.

state. He has been a member of the General Convention for a long time, both from Newark, and before that from the undivided Diocese of New Jersey. Mr. Alfred Mills, Warden of St. Peter's Church, Morristown; member of the Standing Committee. Mr. Henry Hayes, Warden of Grace Church, Newark; Treasurer of the Diocesan Board of Missions; member of the Standing Committee; Trustee of the General Theological Seminary. He has been a Deputy to four General Conventions. Mr. John B. Van Wagenen, Warden of All Saints' Church, Orange, and one of the leading laymen of the Diocese. A member of the Convention for the first time.

The Deputies from Newark supply a good illustration of what is often forgotten. The Clerical members are men of solid worth; two have had experiences in three Conventions. In the Lay Deputation are three men, one of whom has served four times, Mr. Hayes; and two more than four, they are veterans, Mr. Mills and Mr. Parker. These men have a weight and an influence no new member can have; with them is Mr. Van Wagenen who is a worthy comrade in Convention service. Of such men as the above named, it is just such combination of experience and of energy which gives both sail and ballast and makes the Convention conservative and progressive.

#### THE DIOCESE OF NORTH CAROLINA.



JOHN WILKES.

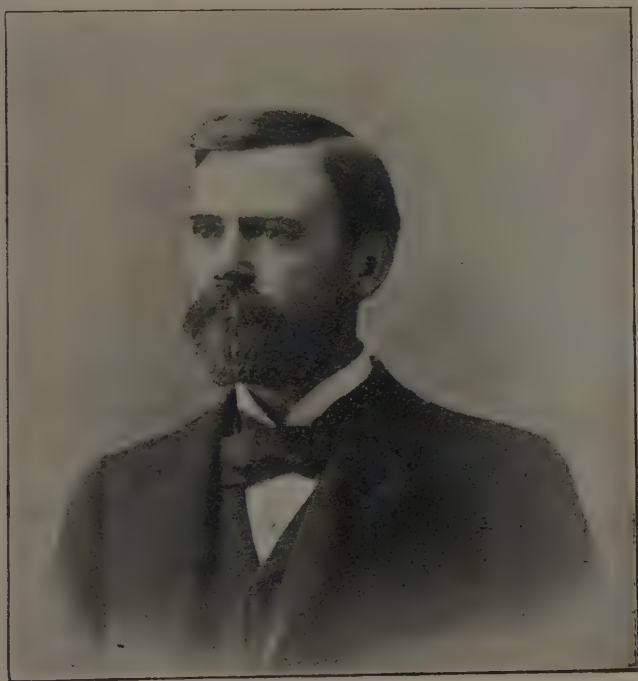
North Carolina State has two Dioceses and a Missionary Jurisdiction, called Asheville. The Diocesan of North Carolina is the Rt. Rev. Joseph Blount Cheshire, D. D., the son of a Clergyman. He has seen and enjoyed hard service long before he was thought of for Bishop, and it was the way he did that service which made him Bishop. He is forty-six years old, in his very prime. The Diocese has 71 Clergy, 128 Parishes and Missions, and about 5,400 communicants; it has a good Samaritan Hospital for colored people, a school for young ladies, a Normal School, a Collegiate School, and an Orphanage and Training



Institute, in all of which the Bishop takes great interest, as well as in the forward work of the Church.

CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. Jarvis Buxton, D. D., Rector of St. James' Church, with two Chapels, Lenoir. Rev. M. M. Marshall, D. D., Rector of Christ Church, Raleigh; President of the Diocesan Convention; President of the Standing Committee, and Examining Chaplain. Rev. Francis J. Murdock,

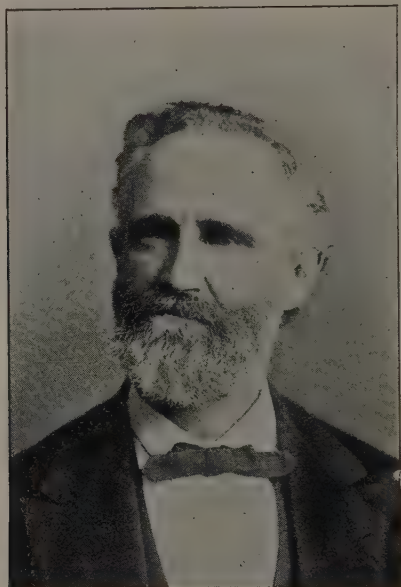


SILAS MCBEE.

D. D., one of the Rectors of the Associate Mission, Salisbury; Dean of the Convocation of Salisbury, and Examining Chaplain. Rev. McNeely DuBose, Rector of Trinity Church, Asheville.

The Lay Deputies were: Mr. Silas McBee, who is a great St. Andrew's Brotherhood worker, and is well known for his interest in the educational institutions in the South. He is a good speaker and is heard always with attention. To him and the other members of the Deputation much credit is due for the setting off of Asheville as a Missionary Jurisdiction. Mr. Richard H. Battle is a resident of Raleigh, and is a member

of the Standing Committee. Mr. John Wilkes is an influential citizen of Charlotte, where everyone knows him as a loyal Churchman, whose voice is ever given for Church progress. His wife



RICHARD H. BATTLE.

is President of the Good Samaritan Hospital, and he is in sympathy with her work. Mr. Samuel S. Nash is active in all Church work at Taraboro, and in the Diocesan work.

#### THE DIOCESE OF OHIO.

Ohio is the home of influential men, both in Church and state. Here the Diocesan is the Rt. Rev. William Andrew Leonard, D. D., who succeeded Bishop Bedell. He is in the fortieth year of his age and has behind him a past full of achievement, and a future before him, as far as any man can see, full of promise and possibility. All who know him well, know the transparency of his character. In him is no guile. He was twice chosen Bishop before he went to Ohio. As Rector of St. John's Church, Washington, D. C., he was very popular; the frankness of the man, his wise breadth, and his holy life, as well as his ability, made him a man of mark. His life has been busy, but he is a scholar of varied acquisition. His lectures to the Church Club of New York, on the



RT. REV. WILLIAM ANDREW LEONARD, D. D.

"Council of Chalcadon," has received high commendation from men whose praise is fame. He has written a brief history of the Christian Church which has had four editions; all his other works have had the stamp of public approval. Bishop Leonard would be a man of mark anywhere; he is a preacher whose power is acknowledged by men of every school of thought.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. Cyrus S. Bates, D. D., Rector of St. Paul's Church, Cleveland; President of the Standing Committee, and Chancellor of the Cathedral Chapter. Rev. Charles S. Aves is Rector of St. Paul's church, Norwalk, and Examining Chaplain. Rev. H. W. Jones, D. D., is Professor in Kenyon College, Gambier. Rev. E. W. Worthington is Rector of Grace Church, Cleveland; a member of the Standing Committee, and one of the Assistant Secretaries of the General Convention.

The Lay Deputies were: Mr. Samuel Mather, Mr. F. B. Swayne, Mr. J. O. Moss, and Mr. Thomas M. Sloane, all in the truest sense representative men.

#### THE DIOCESE OF OREGON.

Rt. Rev. Benjamin Wistar Morris, D. D., has been at work



REV. CHARLES BOOTH.

in Oregon more than twenty-seven years, and has laid foundations wide and deep for a work far greater in the future than a casual observer would surmise. His whole ministerial life, up to the time he was consecrated Bishop, was lived in Pennsylvania. He has always had the reputation of being absolutely devoted to his work, and in it has been, as all faithful men are, blessed. In states like Oregon, where population is scarce, few dwellers in populous states know the difficulties of Church work, and fewer appreciate the value of work done, in an early day, by such men as Bishop Morris and his faithful Clergy and Laity, but other men in future times will value it as it deserves.



RT. REV. BENJAMIN WISTAR MORRIS, D. D.



## CLERICAL AND LAY DEPUTIES

The Clerical Deputies were: Rev. W. E. Potwine, Rector of the Church of the Redeemer, Pendleton, and member of the Standing Committee of the Diocese. Rev. George B. Van Waters, Rector of St. David's Church, Portland, and President of the Standing Committee. Rev. William S. Short, Rector of Holy Innocents and Grace Churches, Astoria; member of the Standing Committee, and Examining Chaplain. Rev. Charles Booth, Rector of Rt. Stephen's Memorial Church, Newport. Mr. Booth did Apostolic service for fifteen years in Minnesota before he went to Oregon, and his name is still fragrant in all the Northern part of that state.

The Lay Deputies appointed were: Mr. J. D. Letcher, Mr. John McCracken, Mr. S. H. Gruber, and Jay Tuttle, M. D. These men, with others of like mind, will be known as pioneers of the Church in Oregon, when the historian tells the story of the Genesis of that state and Diocese.

## THE DIOCESE OF PENNSYLVANIA.

The Diocese in which the Rt. Rev. Ozi William Whitaker, D. D., is Bishop has a glorious history, and its present work and workers are worthy the noblest traditions of the past. What fair pictures rise to view as one thinks of this historic Diocese, where Bishop White, the first Diocesan, served; a man who in religious statesmanship was as great as Washington, Lincoln or Gladstone in political statesmanship. To his deep insight into needs and prospective requirements of the Church, he added a life of the highest spirituality. Bishop Whitaker is the fifth in a line of illustrious men, and in some respects he is, at least, equal to the most brilliant of them; a man of single aim, perfect guileness and self-sacrificing spirit. He sees clearly into the very heart of the Gospel of Christ, and "Joys as men joy who find spoil" in telling the children of men its glad tidings. His words are a perfect mirror of himself, warm, pure, clear, orderly, earnest, and direct; his relations to his Clergy are close and sympathetic; to his Laity he is confidential and helpful, and under his supervision the Church is growing rapidly. A remarkable testimony was given to this fact, not long ago, by an eminent Presbyterian Layman of Philadelphia, Mr. John Wanamaker, in a public speech of the most eulogistic kind. For effective Church work the Diocese is in the very front rank in America.

## CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. William N. McVickar, D. D., the Rector of Trinity Parish, Philadelphia, where, for



RT. REV. OZI WILLIAM WHITAKER, D. D., LL. D.

more than a quarter of a century, he has ministered with effectiveness and growing fame. Trinity has a large number of influential families whose members love the Church with warm, tender love, and who are ever ready to give personal service to all its interests. No Parish in all the land has a warmer interest in Missions, few, if any, do more for them. Dr. McVickar preached one of the exceptionally great sermons preached during the Convention, at St. Andrew's Church, Minneapolis, on "The Capacity of the Human Mind for Divine Inspiration." It deserved to be ranked with the great sermons of any age



REV. WILLIAM N. McVICKAR, D. D.



REV. JOSEPH N. BLANCHARD, D. D.

The Rev. John Fulton, D. D., is editor of the Church Standard; a brilliant writer on all matters connected with Church work, and history; a high authority on Canon Law, and a preacher who has filled one of the leading pulpits in every Diocese in which he has ministered. All he says and all he does is marked by perfect candor and kindness. He has had a seat in the Convention as Deputy from several Dioceses. His views on Church order and law always command the greatest respect. His criticisms and explanations of the proposed changes in the Constitutions and Canons were of great value in the Convention of 1895.

Rev. Joseph N. Blanchard, D. D., is Rector of St. James' Church, Philadelphia. He resigned the Rectorate of St. John's

Church, Detroit, Mich., to go there. In St. James', Bishop Nichols, of California, had been greatly blessed. Mr. Blanchard is in the prime of life; has had large experience in parochial work in Churches of renown.

Rev J. Lewis Parks, D. D., is Rector of St. Peter's Church, Philadelphia. He is a man with a very bright mind, well stored with knowledge and replete with wisdom gained in the school of experience; he is a fluent speaker who knows when to speak, where to stop, and when it is wiser to keep silent than to speak, all of which qualify him for the filling of the places of trust his fellow Churchmen place in his hands. Such is the Rector of St. Peter's Church, Philadelphia, where Bishop Davis preceded him in the Rectorate.

The Lay Deputies were: Mr. George C. Thomas, of whom particular mention has been made in report of Sunday School work, in this history. He is a Layman whose abilities are all used in teaching the young, and in this work he is one of the most capable and influential men in this age. The American Church is his debtor. Mr. James S. Biddle is a prominent man in Trinity Parish, Philadelphia, where, with the late Lemuel Coffin, one of the very prominent Deputies in the General Convention, he labored many years. Mr. Biddle is familiar, from long acquaintance, with the work of the General Convention; he watches with a practiced eye and alert mind all that is done. He is a most active worker in the Diocese, and is a member of its Standing Committee. Mr. J. Vaughan Merrick is an honored name wherever known; he has taken a vital part in the work of St. Timothy's Hospital, Roxborough, of which he is Treasurer, and to which he has given liberal gifts, and long personal services on its Board and in other ways. He is an advocate of the free church plan. There is not space to tell of all he has done and is doing for the Church. Mr. Francis A. Lewis is the youngest man in the deputation, but he is making a record worthy the name he bears. The Lewis family have been connected with, and generous contributors to, as well as workers in, St. Peter's Parish. Mr. F. A. Lewis has filled posts of honor in the Diocese, and has been found faithful to every trust, and his ability has never been questioned. Honors wait for such men.

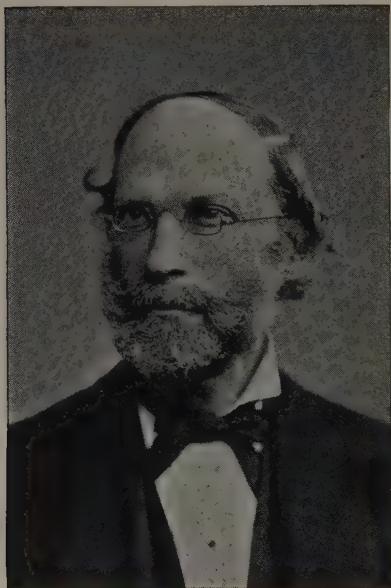
#### THE DIOCESE OF PITTSBURG.

The Diocese was erected in 1865 and has had two Bishops, the Rt. Rev. John B. Kerfoot, S. T. D., LL. D., and the present Diocesan, Rt. Rev. Cortlandt Whitehead, S. T. D., who has been in office since 1882. He is a conservative Churchman, diligent at all times, deeply interested in hospital work, Chaplain of St. Barnabas Guild of Nurses. All remedial work, of whatever kind, finds in him a friend. At the time of the Johnstown

flood he greatly distinguished himself by the interest he took and the help he secured for the sufferers by that terrible disaster. He is a man of peace, who believes that honest work, nobly and quietly done, can never fail of its just results.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. Alfred W. Arundel, D. D., Rev. James H. B. Brooks, Rev. Robert W. Grange, and Rev. Laurens McLure.



HILL BURGWIN.

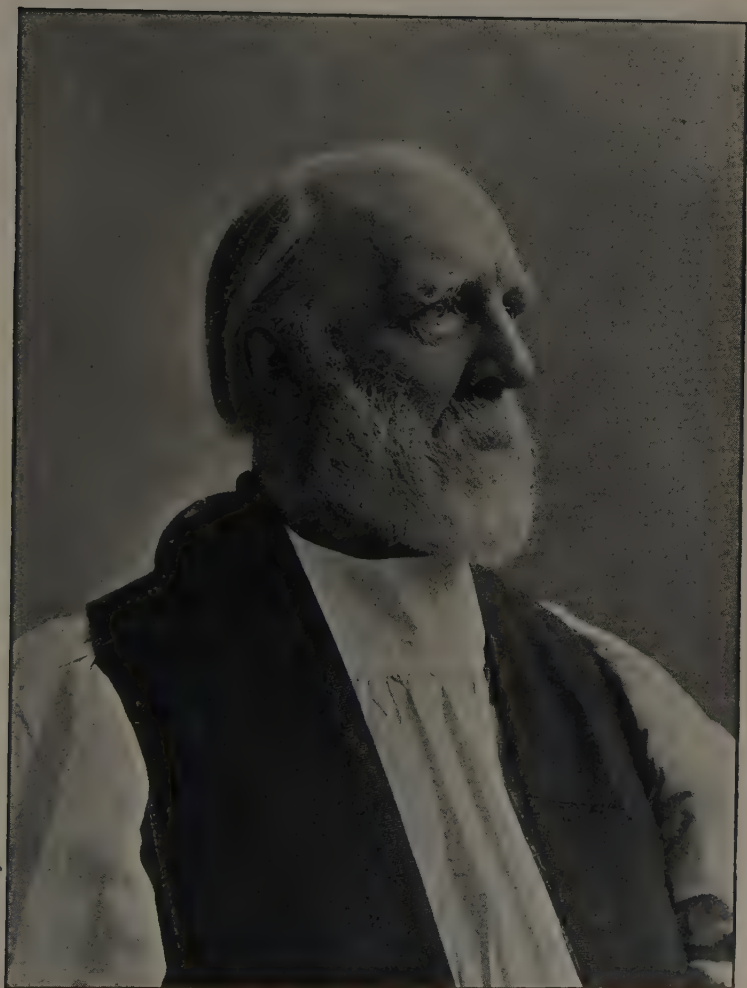
The Lay Deputies were: Mr. Hill Burgwin, who is a leader in the Convention. He had the honor of seeing two of his sons Deputies, and also a brother-in-law. Mr. Burgwin is a lawyer who has given life-long study to Church Law, and has for a long time been on important committees of the Convention. He is one of the men who has charge of the revision of the Constitution and Canons. He is connected with the Church of the Good Shepherd, Pittsburg. Mr. James W. Brown is Senior Warden of Calvary Church, Pittsburg, in all whose many good works he takes a part; this is the largest Parish in the Diocese. Mr. George C. Burgwin is Senior Warden of the Parish of the Good Shepherd, Pittsburg. He walks in the ways of his father, and will increase the good traditions of the

family name he bears. Mr. John W. Reynolds is Senior Warden of St. Paul's Church, Erie. He is a man of few words, but of very good judgment. He knows the Church thoroughly and is ever loyal to her teachings.

#### THE DIOCESE OF QUINCY.

The Rt. Rev. Alexander Burgess, S. T. D., LL. D., is the Diocesan of Quincy; he is one of the most distinguished men on the Episcopal Bench; as a Latin scholar, it is said, he has read in that language so extensively that he thinks in it. It is generally believed that no man in the Church is better authority on questions of precedent and procedure. He was





RT. REV. ALEXANDER BURGESS, S. T. D., LL. D.

Chairman of the House of Deputies when he was a member of that House, and men who knew him then, and were at the Convention of 1895, spoke of his Chairmanship as one of very great distinction. Such men as the Bishop of Quincy can easily be counted, but their influence cannot be measured; he loves books, yet his history shows that he has been amongst men a man. He was born in Providence, R. I., was educated at Brown University in that city and at the General Theological Seminary, from which he graduated in 1841. He has been Bishop since May 15, 1873. It is said of Bishop Burgess that he was on the Standing Committee from his ordination to the priesthood till his elevation to the Episcopate, excepting a few months succeeding his removal from Portland to Brooklyn, and that he has been a member of every General Convention, except one, since 1844, when he was first elected. In this way he has consented to the election of every Bishop now in the House of Bishops. He is the younger brother of Bishop George Burgess, first Bishop of Maine, and his only son, the Rev. Thomas Burgess, S. T. D., is Archdeacon of Dutchess, in the Diocese of New York.

#### CLERICAL AND LAY DEPUTIES.



REV. CHARLES W. LEFFINGWELL, D. D.

The Clerical Deputies were: Rev. Charles Wesley Leffingwell, D. D., of Knoxville, who is President of the Standing Committee, Examining Chaplain, Rector of St. Mary's, Knoxville, and editor of the Living Church newspaper; Rev. R. F. Sweet, D. D., Rector of Trinity Church, Rock Island, member of the Standing Committee, and Dean of Rock Island; Rev. W. H. Moore, Dean of the Cathedral of St. John, Quincy, and Dean of Quincy; Rev. S. G. Jeffords, Rector of St. Paul's Church, Peoria, and Dean of Peoria.

The Lay Deputies were: Mr. H. A. Williamson, who is a member of the Standing Committee of the Diocese; Mr. Lucian Adams, who is its Chancellor; Mr. E. J. Parker and Mr. T. B. Martin; they are amongst the well known Church workers.



ST. MARY'S SCHOOL, KNOXVILLE, ILLINOIS.

## THE DIOCESE OF RHODE ISLAND.

The Rt. Rev. Thomas March Clark, D. D., LL. D., is a typical man; he is a representative of what is best in the Puritan, and in the cavalier, alike; he has the force, the consecration, the intense spirituality of mind, the eye which sees God very real, very near, which at all times and in all places enthrones conscience and follows the call of understood duty. He has the grace and polish which adorns drawing rooms and captivates the cultured, as well as the constant zeal which makes the rank and file of the people love him. A New England man, who has seen the Church sentiment grow with wondrous rapidity, and has assisted that growth, by the finish of his eloquence, and the strength of his work; in no place he has filled has he ever failed, from the days when he graduated at Yale, ended his theological study at Princeton, to the days when, from Christ Church, Hartford, he was called to be Bishop of Rhode Island; his path has been one of eminent service. Bishop Clark has been in the Episcopate since Dec. 6th, 1854, a period of forty-two years. Only one man in the American Church is now living, Bishop Williams, who was a Bishop then. Cambridge University conferred upon Bishop Clark the LL. D. degree, and Union College the D. D. Bishop Clark could not go to the Convention of 1895, or he, in the absence of Bishop Williams, would have been the President of the House of Bishops.

## CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were; Rev. Daniel Henshaw, D. D., a son of the first Bishop of Rhode Island, who, with the Rev. Charles A. L. Richards, D. D., has seen very long service in the General Convention of the Church; the former is Rector of All Saints' Church, and President of the Standing Committee; the latter is Rector of St. John's Church, and also a member of the Standing Committee. A thousand memories cling round things these men have seen and taken part in in the Diocese of Rhode Island, and the Conventions of the whole Church. The Rector of All Saints' Church stands for all that is steadfast in the Church's orders and ways, as well as for her adoption to the needs of the new day in which we live. Dr. Richards and the Church to which he ministers has stood and does stand for the Church's duty to the regions beyond Diocesan limits and parochial bounds. The Doctor is a great lover of art, as well as of work and worship.

Rev. George McClellan Fiske, D. D., was once assistant at St. Mark's, Philadelphia, where to this day he is greatly beloved. He is Rector of St. Stephen's Church, Providence, and a member of the Standing Committee of the Diocese. He was



RT. REV. THOMAS MARCH CLARK, D. D., LL. D.,



elected to be Bishop of Fond du Lac and declined. He is a "Catholic Churchman" of the very best kind; to him, form, emblem, and ceremony are dear, only as they teach vividly a truth; it is not the outer but the inner meaning he contends for and realizes in his own life.

Rev. William M. Groton is Rector of Christ Church, West-  
terly, and Examining Chaplain. He is making his record  
which is sure to be good.

The Lay Deputies were: Judge John H. Stiness, one of  
the most honored names in the list of honored names in the  
annals of the Bench in Rhode Island. Never has any doubt  
been cast upon this man's justice, or upon his legal knowledge;  
to his Bishop he has been great help, often, and to the Church  
in Rhode Island an element of strength; in the House of Deputies  
he is known for his learning, wisdom, and wise judgment.  
His services are called for on important committees.

Mr. John Nicholas Brown is a member of the Board of  
Missions for the whole Church, and brother of Mr Harold  
Brown, who, a few years ago, gave \$100,000 for the Missionary  
Episcopate. Mr John N. is a generous supporter of Church  
work, and gives what is very valuable, his personal attention  
and service, to beneficent work of many kinds. He is a com-  
paratively young man, but old enough to have done much good  
work in the Church of God.

Mr. LeRoy King, and Mr. Robert H. I. Goddard belong to  
old New England families, and are zealous Churchmen who are  
ever ready to do what they can to serve the Church they love,  
and they have the reward which always comes to devout men  
who attend to God's service with a willing mind and a capable  
hand. The Deputation from Rhode Island was strong and  
useful.

#### THE DIOCESE OF SOUTH CAROLINA.

Of the Rt. Rev. Ellison Capers, D. D., it may, in Carolina,  
be said, "A man he is to all the country dear." He knows  
the lives of the people amongst whom he has to exercise his  
office as Bishop, in all their detail, both of joy and of sorrow;  
he shared the sorrow of men, and of women who, after the war,  
were bereft of all they had, and had to face the world penni-  
less; all this the people of South Carolina know, and they  
know the Bishop in his pastoral relations, how he carried the  
griefs of mothers over sons slain in battle, and of widows who  
were broken-hearted. This knowledge has made the people  
love the Bishop as few men are loved. He is a very un-  
obtrusive man, but he has a reserve power which only needs  
circumstances to call it into action.



RT. REV. ELLISON CAPERS, D. D.

## CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. John Kershaw, Rector of St. Michael's Church, Charleston, Archdeacon of the Third District, and member of the Standing Committee; Rev. Theodore D. Bratton, Rector of the Church of the Advent, Spartanburg, and Examining Chaplain; Rev. A. Toomer Porter, D. D., Rector of the Church of the Holy Communion, Charleston, Archdeacon of the Fourth District, Rector of the "House of Rest for Convalescents," Charleston, and also of "Porter Academy," Charleston; Rev. James M. Stoney, Rector of Grace Church, Camden, and Archdeacon of the Second District.

The Lay Deputies were: Mr. A. Markley Lee, Mr. Robert Shand, who is Chancellor of the Diocese, Mr. James Aldrich, and Mr. Edward McCrady.

## THE DIOCESE OF SOUTHERN OHIO.

This Diocese was erected in 1875, when the Rev. Thomas Augustus Jaggar, D. D., the Rector of Holy Trinity Church, Philadelphia, where he had succeeded Phillips Brooks, was chosen Bishop. He was consecrated in 1875, and in 1879 he, being in broken health, resigned. Bishop Boyd Vincent, D. D., then the Rector of Calvary Church, Pittsburg, was elected to the Episcopate. He is a graduate of Yale; was consecrated in St. Paul's Church, Cincinnati, January 25th, 1889. The Bishop is a man who sees very plainly the principles which are at the foundation of the Gospel, and he delights to tell men what the Gospel is. There is no uncertain sound in his ministry; he has all the love of a Puritan for the Covenant of God with his people, and this gives power to his speech. He is surrounded by a body of Clergy who are as one man in the Master's work. The good sense of the Bishop with his constant service give promise of an administration which will be fruitful in all lines of Church work.

## CLERICAL AND LAY DEPUTIES.

Rev. Dudley W. Rhodes, D. D., is Rector of the Church of Our Saviour (Mt. Auburn), Cincinnati, member of the Standing Committee, and Examining Chaplain. Rev. Robert A. Gibson is Rector of Christ Church, Cincinnati, member of the Standing Committee, and Examining Chaplain. Rev. John H. Ely is Rector of Grace Church, College Hill, and Secretary of the Diocese. Rev. George P. Torrence is Rector of St. James' Church, Zanesville.

The Lay Deputies were: Mr. John L. Stettinius, one of the most active men in the Diocese, takes great interest in work amongst boys; Mr. E. Morgan Wood, Mr. Charles W. Short, and Mr. John W. Daniels, all are influential representative men.

## THE DIOCESE OF SOUTHERN VIRGINIA.

Rt. Rev. Alfred Magill Randolph, D. D., LL. D., is Bishop of Southern Virginia. The Diocese has 87 Clergy, 154 Parishes and Missions, and is engaged in all kinds of Church work with enthusiasm. The Bishop is well known through the South for his good judgment, patient, faithful work, and for his loyalty to the traditions of the Church practice in Virginia.

## CLERICAL AND LAY DEPUTIES.

Rev. Beverly D. Tucker, D. D., is Rector of St. Paul's Church, Norfolk, and Examining Chaplain. Rev. W. H. Meade, D. D., is Rector of St. John's Church, Roanoke, and Examining Chaplain. Rev. R. J. McBryde, D. D., is Rector of Grace Memorial Church, Lexington, and member of the Standing Committee. Rev. John J. Lloyd, D. D., is Rector of Grace Memorial and Emmanuel Churches, Lynchburg.

The Lay Deputies were: Mr. Charles M. Blackford, who is a member of the Standing Committee of the Diocese; Mr. W. W. Old, Chancellor of the Diocese; Mr. R. E. Withers, and Mr. W. B. Martin; all are in a very real sense representative of all the name Virginia stands for in social, commercial and Church life.

## THE DIOCESE OF SPRINGFIELD.

Here the well known Bishop, George F. Seymour, S. T. D., LL. D., has his home and does the duties of his office. He is a man of very strong convictions; he holds High Church views, never temporizes with any man or combination of men, never sacrifices what he believes to be a principle of Church doctrine. Any man who knows the Bishop knows exactly what side he will take on any question. Such a man always commands respect; the clearness and the intensity of his convictions compel it; and when, as in his case, his zeal is equalled by his knowledge, and both joined to fervid eloquence, his influence becomes very large. The Bishop was founder of St. Stephen's College, Annandale, and has done much to give it the proud place it has to-day. He was a professor of Ecclesiastical History in the General Seminary. He is one of the best Church historians in America. During the Convention of 1895 he wrote a letter to the press, on "The Church and Henry the VIII," which was masterly to the highest degree. The Bishop is a preacher of exceptional power. His honesty, ability, fearlessness, extensive knowledge, his constant application in all kinds of Church work, his spirituality of mind, and his power of eloquent speech, are, I believe, admitted by all men. The Bishop's photograph is in this book in connection with Annandale Reunion. (See page 365.)



RT. REV. CHARLES REUBEN HALE, D. D., LL. D.



The Rt. Rev. Charles Reuben Hale, D. D., LL. D., Bishop Coadjutor of Springfield, is a voluminous writer of books for scholars and thinkers. He is a linguist of great repute; has one of the best private libraries relating to liturgical subjects in America. His light studies are in Mozarabic collects, and like subjects. Perhaps no man in the Church knows more about Eastern Churches than he. He is a man for whose literary and religious labors the University of Pennsylvania, where he graduated, and the Church in which he is Bishop, may well be thankful.



VEN. FREDERICK W. TAYLOR, D. D.



REV. JESSE BURTON HARRISON.

## CLERICAL AND LAY DEPUTIES.

Ven. Frederick W. Taylor, D. D., is Rector of St. Paul's Church, Springfield, member of the Standing Committee, Arch-deacon of Springfield, Examining Chaplain, and Librarian of the Diocesan Library. He has been Deputy to the General Conventions of 1883-'86-'89-'92 and '95. Mr. Taylor is also editor of the Diocesan paper. Rev. D. W. Dresser, S. T. D., Rector of Emmanuel Church, Champaign, Diocesan Registrar and Historiographer, President of the Standing Committee, Rural Dean, Secretary and Treasurer of the Board of Missions, and Examining Chaplain. Rev. Jesse B. Harrison is Rector of Christ Church, Carrollton. Rev. W. H. Tomlins, Rector of St. Mary's Church, and of St. Mary's day school, East St. Louis.

The Lay Deputies were: Mr. Henry H. Candee, who has been in six General Conventions; he is Rector's Warden in the Church of the Redeemer, which proves the esteem in which he is held. Mr. C. E. Hay is a member of the Standing Committee of the Diocese. Mr. W. J. Quinlan is a member of the Vestry of St. John's Church, Decatur. Mr. Miles F. Gilbert is the Clerk and a member of the Vestry of the Bishop's Church. (This is not the Pro-Cathedral of the Diocese that is at Springfield. When in 1892 the Rt. Rev. Charles Reuben Hale, S. T. D., LL. D., was consecrated assistant Bishop, a certain part



MILES FREDERICK GILBERT.



HENRY H. CANDEE.

of the Diocese was given into his care. He made Cairo his see city, and the Vestry of the Church of the Redeemer, by an official act, placed the Church at his disposal, which he accepted as the Bishop's Church.)

#### THE DIOCESE OF TENNESSEE.

Here the Rt. Rev. Charles Todd Quintard, S. T. D., LL. D., M. D., presides. He is more than seventy years old; rich in experience, in the esteem of hosts of friends, in scholar-like tastes, in love of all that is beautiful in the work, ways, and worship of the Church; a man in whom noble ideals ever find

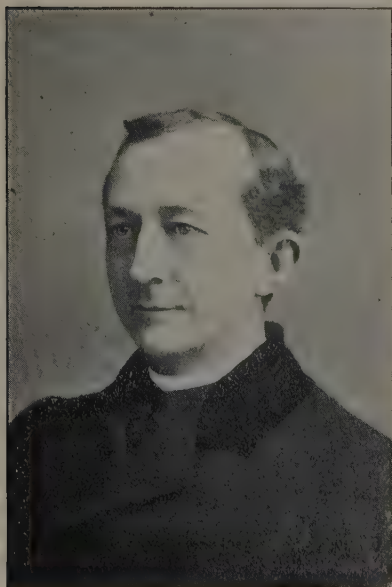


RT. REV. THOMAS FRANK GALOR, D. D.

a home. In the afternoon of life he can look back upon its morn and noon spent by divine grace, in a glad service of men which Christ has owned and blessed. The Bishop has been spoken of in connection with the University of the South, in this book, and his photograph is placed in connection with it, as is fitting. (See page 462.)

The Rt. Rev. Thomas Frank Gailor, D. D., Coadjutor Bishop of Tennessee, was a favorite student of the saintly DeKoven, at Racine, who was, the Bishop declares, as a father to him. He is an excellent Greek scholar; in student days he was prizeman in that language. His whole ministry has been spent in Tennessee, though often called to other dioceses. He is of fair countenance and ruddy, has a voice of peculiar sweetness, and compass, and is a preacher of much magnetism and force. Many able men are of the opinion that he will make a record of service, if spared to see three score years and ten, which will equal that of the present renown of the elder Bishops. He was born September 17th, 1856.

#### CLERICAL AND LAY DEPUTIES.



REV. JAMES R. WINCHESTER, D. D.

Rev. James R. Winchester, D. D., is Rector of Christ Church, Nashville, a member of the Standing Committee, and Examining Chaplain. Rev. F. A. Shoup, D. D., is Professor in the Academic Department of the University of the South, Sewanee. Rev. F. P. Davenport, D. D., is Rector of Calvary Church, Memphis, and Examining Chaplain. Rev. Joseph E. Martin, D. D., is Rector of St. Luke's Church, Jackson, and Dean of the Convocation of Memphis.

Lay Deputies: Mr. G. M. Darrow, who is Treasurer of the Diocese; Mr. C. T. Dobb; Mr. Albert T. McNeal, Chancellor of the Diocese, Boliver, and Mr. E. G. Richmond. These were the Southern men who helped to impress Westerners, who, till this Convention, had not seen the best specimens the South

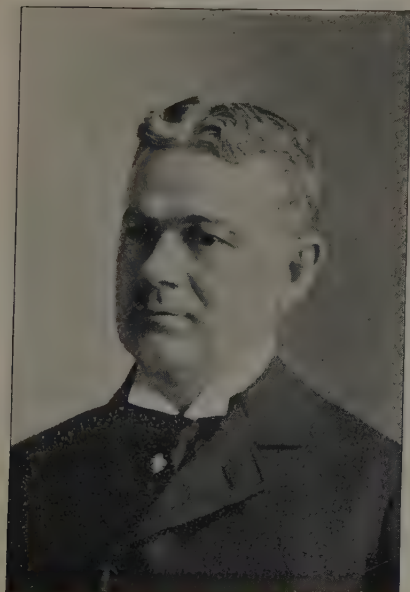
had to show, how much of polish, principle, and religious power resides in the South.



REV. FREDERICK P. DAVENPORT, D. D.



REV. JOSEPH E. MARTIN, D. D.



G. M. DARROW.



ALBERT T. MCNEAL.





RT. REV. GEORGE HERBERT KINSOLVING, D. D.

## THE DIOCESE OF TEXAS.

The Rt. Rev. George Herbert Kinsolving, D. D., is Diocesan here. This man's name, as well as title and office, is religious, (a man who bears the name of George Herbert hardly could be anything other than good. He must have had good parents or he would not have had the name he bears.) The Bishop is a Virginian, tall and muscular. His greatest work, perhaps, before he was chosen Bishop, was done as Rector of the Church of the Epiphany, Philadelphia, where he was consecrated in 1892 as assistant to Bishop Gregg.

## CLERICAL AND LAY DEPUTIES.

Rev. C. M. Beckwith is Rector of Trinity Church, Galveston, and a member of the Standing Committee. Rev. Frank Page is Rector of St. Paul's Church, Waco, and Dean of the Northwestern Convocation. Rev. Henry D. Aves, Rector of Christ Church, Houston, and Examining Chaplain. Rev. George L. Crockett is Rector of Christ Church, San Augustine.

The Lay Deputies were: Messrs. E. G. Hanrich, H. M. Whitaker, Rufus Caye, and Llewellyn Aubrey.

## THE DIOCESE OF VERMONT.

Rt. Rev. Arthur Crawshay Alliston Hall, D. D., was widely known as "Father Hall" long before he was Bishop; he was one of the Cowley fathers from England. He is an Oxford University man; when assistant at the Advent, Boston, his peculiar dress made him the observed of all observers. I well remember the late Dr. Shattuck, who was Warden in that Parish, telling me of the holy life and self-denying labor which made him respected of all men. As Priest of St. John the Evangelist Mission Church, I knew him, and remember well being at dinner at his house, and being struck with the religiousness of all the arrangements. It was a mighty work Father Hall did there, and he had Priests of like mind. Phillips Brooks, a king of men and prince of preachers, was chosen to be Bishop of Massachusetts; Father Hall did not vote for him for Bishop, but when he was chosen he openly advocated his confirmation. Although he was naturalized as an American, he was called to England by his superior to the regret of all parties in the American Church. In England he became famous as a Mission preacher. The 30th, of Aug., 1893, he was elected Bishop of Vermont. He was released in England from his vows of obedience and came back to America to be Bishop; was consecrated Feb. 2nd, 1894. In his New England home he is preaching the Gospel of Jesus Christ the Son of God, and doing



RT. REV. ARTHUR CRAWSHAW ALLISTON HALL, D. D.

all kinds of work which pertains to a Bishop's office, and is highly esteemed by all sorts and conditions of men.

#### CLERICAL AND LAY DEPUTIES.



REV. J. ISHAM BLISS, D. D.

The Clerical Deputies were: Rev. J. Isham Bliss, D. D., Rector of St. Paul's Church, Burlington, President of Standing Committee; Examining Chaplain, and Secretary of the Board of Land Agents of the Diocese. He is also Chairman of the Committee on Christian Education, appointed by the House of Deputies. A man who holds such offices needs no praise. Rev. Alonzo B. Flanders, D. D., is Rector of St. Luke's Church, St. Albans; Secretary of the Standing Committee, and Examining Chaplain. Rev. Edward N. Goddard is Rector of St. Paul's Church, Windsor. Rev. William H. Collins is Rector of St. Michael's Church, Brattleboro, and Examining Chaplain. All are men whose works bear witness of their ability, zeal and character.

The Lay Deputies were: Senator George F. Edmunds the most widely known man in Vermont. He made national fame as United States Senator; in the Republican Convention at the time Mr. Blaine was first chosen a candidate for the presidency of the United States he had an influential party who were most anxious to see him chosen candidate. To this day there are those who think if he had been he could have been elected president. Mr. Edmunds is a great lawyer, and a parliamentarian of very wide experience; he is also a platform speaker of national reputation. The American Republic has had in him a wise leader; but it was not in any of these lights that he was seen in the General Convention of the Church; he is a communicant of St. Paul's Parish, Burlington, where he has held office for very many years, and has been a warm friend and helper in all its work. The Senator is one of the men in Convention whose knowledge of Canon Law has given him a foremost place amongst the great lawyers who are always members. The Senator had to leave before the close of the Convention; his place was taken by Mr. Henry Wells, who is

also a communicant of St. Paul's Church, Burlington, and a member of the eminent firm of manufacturing chemists, known as Wells, Richardson & Co. Mr. Wells is comparatively a young man, but he has, by his personal service in the Parish and Diocese, and by his generous gifts to all kinds of missionary work, won the regard of all men who know him. This can be said of Mr. Wells: "The cause he does not know, he searches out," and helps wisely and well. He is a man of few words. He and his family are understood to have helped Bishop Hall by giving largely to the building of the Episcopal residence.



HENRY WELLS.



THOMAS H. CANFIELD.

Thomas H. Canfield, of Burlington, Vt., who is well known in Minnesota as one of the earliest and most active promoters of the Northern Pacific Railroad, attended most of the General Conventions of the Episcopal Church since 1844, from the Diocese of Vermont since 1856. His ancestors, the Hawleys and Canfields, were the founders of the Episcopal Church in Vermont, having come to Vermont from Connecticut in 1762, when there were but three hundred white people in the state. They located at Arlington, where they built the first church in 1785. It was in the same church that Mr. Canfield was baptized. The first Convention of the Church in 1790, was organized at his grandfather's house. The descendants of the Haw-



ley and Canfield families have always been very active in Church work, and loyal to the faith of their ancestors. For forty-five years Mr. Canfield has been a member of the Diocesan Conventions in Vermont and Secretary of the Diocese for thirty-three years. He is one of the very few surviving members of the notable Convention that was held in Richmond, Va., just before the beginning of the Civil War, the first and only one ever held South of the "Mason and Dixon's Line." It was at a time when there was much uneasiness in the South about the Abolition Doctrines of the North, but not the slightest reference was ever made of them in the Convention of the Church. Governor Wise, of Virginia, was a Deputy to this Convention, and it was while it was in session that John Brown made his famous attack upon Harper's Ferry. This Convention was memorable as being the second time when four Bishops of the Church were consecrated upon the same day, and in the same city. This was on October 13th, 1859, at the same hour. Bishop Odenheimer, of New Jersey, and Bishop Bedell, of Ohio, were consecrated in St. Paul's Church, and Bishop Whipple, of Minnesota, in St James' Church, and Bishop Gregg, of Texas,

in Monumental Church. The first time was October, 31, 1832, in New York, at the same time and on the same day in St. Paul's Church. Bishop Hopkins, of Vermont, Bishop Doane, of New Jersey, Bishop McIlvaine, of Ohio, Bishop Smith, of Kentucky; the Bishop of Minnesota is the only survivor of the eight. Mrs. Canfield is the daughter of Bishop Hopkins.

Mr. Edward L. Temple has been a member of five General Conventions; is well informed upon the distinctive features of Church History and doctrine. He has a very clear and intelligent view of all questions; he is a speaker who presents his views very concisely and to the point. He is the author of one of the best practical works on the Prayer Book, recently published by the Young Church-



EDWARD LOWE TEMPLE.

man, of Milwaukee, entitled the "Church in the Prayer Book." Mr. Myron W. Bailey is a new member of the Convention; a well-informed, intelligent Church man; Senior Warden of St.

Luke's Church, St. Albans, for many years, and a frequent member of the Conventions of that Diocese.

#### THE DIOCESE OF VIRGINIA.

This Diocese is well known to all Churchmen, and has played an important part in the history of the Church in the last hundred and ten years. The Churchmanship of Virginia is well known as being strongly evangelical. The Rt. Rev. Francis McNeece Whittle, D. D., I.L. D., is Bishop. He is a man whose long life has been spent in the service of God, in his Church. He was born in 1823, and has been Bishop for nearly twenty-eight years, during which time he has seen great progress in all lines of Church work.

The Coadjutor Bishop, the Rt. Rev. John B. Newton, M. D., is well known all through the South as an eloquent preacher, and tireless worker. As he has been in the Episcopate only two years, he has not had time to gain great distinction as a Bishop, but his past indicates that his record will be honorable and highly useful.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. C. E. Grammer, D. D., who is professor at the Virginia Theological Seminary; Rev. John K. Mason, D. D., Rector of St. James' Church, Richmond; Rev. Hartley Carmichael, D. D., Rector of St. Paul's Church, Richmond; and Rev. G. W. Nelson, Rector of St. James' Church, Warrenton.

The Lay Deputies were: Messrs. Joseph Bryan, R. Taylor Scott, James M. Garnett, and Joseph Wilmer. These men may justly be said to represent the very highest attainment of the South.

#### THE DIOCESE OF WEST MISSOURI.

West Missouri is one of the new Dioceses. Its Bishop is Edward Robert Atwill, D. D. He is from New York. He was educated in the classics at Columbia, and in theology in the General Seminary. He worked in the Ministry of the Church in four Parishes before he was made Bishop. His greatest fame, perhaps, was made at Burlington, Vermont. As Rector of St. Paul's Church he became very widely known; all through the state he was revered. When he was elected Bishop he was Rector of Trinity Church, Toledo, Ohio. He is in the sixth year of his Episcopate. Bishop Atwill has long had the reputation of being an effective preacher and administrator.

#### CLERICAL AND LAY DEPUTIES.

The Clerical Deputies were: Rev. Cameron Mann, D. D., Rector of Grace Church, Kansas City, President of the Stand-



REV. CAMERON MANN, D. D.

ing Committee, and Examining Chaplain. Rev. Robert Talbot, Rector of Trinity Church, member of the Standing Committee, Dean of the Central Convocation of the Diocese, and Trustee of the Theological Education Fund. Rev. M. Moore, Rector of St. John's Church, Springfield, and Dean of the Southern convocation of the Diocese. Rev. Richard Ellerby, Rector of Christ Church, Lexington.

Lay Deputies: Messrs. Wallace Pratt, William B. Clarke, John D. Richardson, and Geo. H. McCann. All these men have shown their love of the Church, and ability to serve it in such a way as to give them a place of honor amongst the chosen host of its noblest sons.

### THE DIOCESE OF WEST VIRGINIA.

The name of the Rt. Rev. George William Peterkin, D. D., LL. D., will forever be associated with the work of the Diocese of West Virginia. He is its first Bishop. He is the son of the Rector of the Church in which Bishop Whipple was consecrated, St. James' Church, Richmond. He is a man of hard headed common sense. He has clear Evangelical views of the glorious Gospel of Jesus Christ, the Son of God, and is an effective pleader of salvation by faith in Him alone. The Bishop is a most diligent man in all that pertains to the duties of his sacred office, to which he was consecrated May 30, 1878. Bishop Peterkin is loved all through the South with warm and tender love. He is the personification of the very best traditions and hopes of all that is best in the Southern states.

### CLERICAL AND LAY DEPUTIES.

Rev. S. Scollay Moore, D. D., Rector of Trinity Church, Parkersburg, and Examining Chaplain. Rev. Jacob Brittingham, Rector of St. Luke's Church, Wheeling. Rev. Rodney R. Swope, D. D., Rector of St. Matthew's Church, Wheeling. Rev. Robert Douglass Roller, D. D., Rector of St. John's Church, Charleston, and Secretary of the Diocese.



RT. REV. GEORGE DE NORMANDIE GILLESPIE, D. D.

The Lay Deputies were: Mr. B. M. Ambler, who is Registrar of the Diocese, Mr. William S. Laidley, Mr. Frank Beckwith, and Mr. William P. Craighill.

#### THE DIOCESE OF WESTERN MICHIGAN.

When the story of the Episcopate in the American Church in the last quarter of the nineteenth century comes to be written, amongst the names which the historian will linger over will be that of Bishop George De Normandie Gillespie, D. D., of Western Michigan, not because he has dazzled the world by his brilliant eloquence, or captivated men by the splendor of his literary gifts, but because amongst the successors of the Apostles he is one of the most Apostolic. Simple in his tastes, yet highly cultivated; transparent in his conduct, devout in his spirit, wise in his administration, he is in every deed a Bishop of souls. Every man in America who cares a pin for, or knows anything about, prison reform knows the interest the Bishop takes in it, and the Christlike work he does for prisoners. Bishop Gillespie is a man with a record for patient continuance in well doing. Since the day he was ordered Deacon, on the 28th day of June, 1840, his path has been that of the just shining more and more unto the perfect day.

#### CLERICAL AND LAY DEPUTIES.

Rev. Campbell Fair, D. D., is Rector of St. Mark's Church, Grand Rapids, and President of the Standing Committee. Rev. Joseph W. Bancroft, is a General Missionary for the Kalamazoo Convention, and a member of the Standing Committee. Rev. Robert R. Claiborne, Rector of St. Luke's Church, Kalamazoo, and Secretary of the Standing Committee. Rev. John Brewster Hubbs, Rector of Grace Church, Grand Rapids, and Secretary of the Board of Missions.

The Lay Deputies were: Mr. David G. Robinson, Treasurer of the Board of Missions, Hastings; Mr. Jacob Kleinhaus, Mr. J. Davidson Burns, who is a member of the Standing Committee, and Mr. William B. Williams, all men with a past full of honor.

#### THE DIOCESE OF WESTERN NEW YORK.

The Bishop of this Diocese is the well known Arthur Cleveland Coxe, D. D., LL. D., the successor of that man of renown, Bishop DeLancy. Bishop Coxe cannot be ennobled by any scholastic degrees, or exalted by any words of mine; the native grandeur, the sterling integrity, the whole-souled devotion to his Master, and to his Master's work, are far too well known to



need description. The Christian ballads written by Bishop Coxe have never been equalled by any American writer, and have made their author known as the John Keble of the United States; as a writer of prose he is in the front ranks of religious literary men, and as a preacher he is regarded as one of the truly great men in the pulpits of to-day. Bishop Coxe is a man of high cultivation, and is specially well versed in the early history and literature of the Christian Church. To all this the Bishop adds a grace and charm of manner which has made a man known to fame declare: "Bishop Coxe is the Lord Chesterfield of the Church in America." Without a doubt he is all that goes to make a Bishop what a Bishop should be, and is one of the few very remarkable men of this age.

#### CLERICAL AND LAY DEPUTIES.

Rev. James Rankine, D. D., LL. D., is a man whose character and reputation are known for good very far outside the Diocese of Western New York; a quiet, modest, unassuming, scholarly man is he, who in season and out has for six and forty years done the work of a minister in the church of God. This man on the ninth day of June, 1850, was present at the moving of the remains of Bishop Seabury's body from the burial ground to the tomb prepared for it in the chancel of St. James' Church, New London, Connecticut. At that date he was a young man who was to be ordered deacon on the following day when the diocesan council was to meet. There were at that time a number of very remarkable men in the clergy list of Connecticut, amongst whom were its present Bishop, John Williams, and the Bishop of Western New York, Arthur Cleveland Coxe, who with Rev. Dr. Jarvis were present at and took the most prominent part in the historic scenes of the day. After the earth had been thrown out of the grave where all that was mortal of the first Bishop of the American Church rested, it was found that the casket had crumbled to dust; but a large metal plate, the shape of a heart, was there in a state of perfect preservation. Dr. Coxe and Dr. Williams gathered with diligent care the precious dust of the noble Bishop; it was placed in a casket, reinterred, and the earthly part of this man, whose fame is with the immortals, was by hearts most loving and hands most reverent, laid in its last narrow bed in the church of the living God. The ninth day of June, will be forever associated in American Church history with this reinterment of Seabury. Young Rankine was one of the most interested spectators, and had some share in the labor and solemn joy of the day. Besides the three clergymen mentioned to whom honor is due, the authorities of St. James' Church deserve credit for their heartiness in forwarding and helping all the plans for the proper care of Bishop Seabury's dust. The day after the interment James

Rankine was ordered deacon. He is now Rector of St. Andrew's Church, Geneva, N. Y., and to his many other distinctions this is his due, that I write his name in this book as James Rankine, D. D., LL. D., leader of the deputation from the Diocese of Western New York.

The Rev. Henry W. Nelson, Jr., D. D., we may justly say of him, he is every inch a Christian gentleman, and nothing could be more perfect than his demeanor. He is Rector of Trinity Church, Geneva, one of the largest in the Diocese, and one of the most active. He holds many official positions.



REV. FRANCIS LOBDELL, D. D., LL. D.

Rev. Francis Lobdell, D. D., LL. D., Rector of Trinity Parish, which has the largest communicant list in Buffalo, and is one of the most influential parishes in Western New York. He is a very modest man, who has the power of quiet work and patient study; few, if any men in the Convention, had clearer views on all questions brought before it, than he, but he did not think he had a mission and command to speak on all, or upon many questions, and once said on the floor of the house that the silent members knew what they wanted to do, and why. It was a word fitly spoken, as all his words are. The writer of this short note, long years ago, called upon Dr. Lobdell in Buffalo, to speak upon Missionary work, and well remembers the man and the impression he made, by

his kindness, by the sensible, practical, sympathetic manner, and all subsequent knowledge of him has deepened the high opinion then formed. Such men as he glorify the Diocese they represent.

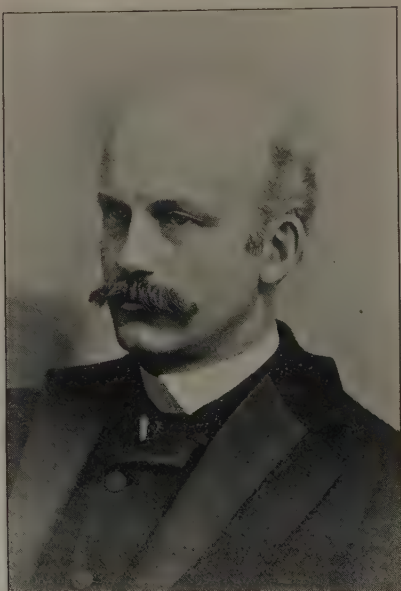
The Rev. Henry Anstice, D. D., has been spoken of as first assistant Secretary of the House of Deputies. No more need be said now. To know him is to admire and love him for his ability, work, steadfastness, character and consecration, as is shown by the many honorable places he fills on Mission Boards in the Diocesan Councils and Philanthropic Societies.

The Lay Deputies are all new members. Hon. James Murdock Smith, LL. D., is Chancellor of the Diocese, and lives in Buffalo, where he is widely known for his interest in the general

work of the Church in Western New York. Mr. Harlow C. Curtis resides in the same city and is a leading man in the Parish of St. Barnabas. Mr. Rufus A. Sibley hails from Rochester, is senior partner in the firm of Sibley, Lindsay & Kerr, the well known Dry Goods House; he is active in the work of St. Andrew's Parish. Mr. Lewis Stockton is from Buffalo, is a member of Ascension Parish. Mr. Wm. H. Walker is from Buffalo and is



HARLOW C. CURTIS.



RUFUS A. SIBLEY.

one of the men who help to make St. Paul's Church the noble Parish it is. All the Lay Deputies are men for whom the Church has cause to be thankful.

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### MISSIONARY JURISDICTIONS.

The Missionary Jurisdictions of the Church are presided over by Bishops, who are called Missionary Bishops, and it may be taken as a rule, to which there are few, if any, exceptions, that each and every one of these Bishops has a record of success behind him. The supposition is that each has been chosen because of his supposed fitness for the place he fills. The Jurisdictions have a right to send to the General Convention, one Clerical and one Layman as delegation, to speak for them.

## NEW MEXICO AND ARIZONA.

The Bishop of New Mexico and Arizona is Rt. Rev. John Mills Kendrick, D. D., and the delegation Rev. Ed. W. Meany, and Mr. John J. Hawkins, from New Mexico, Rev. Wm. L. Githens and Mr. L. Bradford Prince, who has been the honored Governor of New Mexico, but who is chiefly known to churchmen as the tireless special Secretary of the American Church Building Fund Commission, which has been spoken of in another place in this history.

## MONTANA

Is one of the largest Jurisdictions in the Church. It has 143,776 square miles, and had only 121,769 population, in 1890, but it is destined to become a mighty state or states. Bishop Lehigh R. Brewer, S. T. D., has solid judgment and is, in the east where he is known, regarded by men like Bishops Huntington, Rulison, Potter, and a host of lay people, as a very wise man, and eminently fitted for the place he fills. In Minneapolis he was the guest, during the Convention, of Mr. John S. Pillsbury, a former Governor of Minnesota, who is a Congregationalist, who was delighted with Bishop Brewer. He is a hard worker, and thinks no clergyman is too good to send to Montana. The delegation were Rev. E. G. Prout and Mr. R. H. Paxson.

## NEVADA AND UTAH.

Rt. Rev. Abiel Leonard, D. D., is Bishop here; he has charge also of Western Colorado. He is a man of affairs and enthusiasm in missionary work. Those who know him best, and those who know best what he has done, and how well he has done it, have the highest regard for him, and for his work, which is the very highest commendation any man can have, or any wise man can desire.

The Delegates were: Rev. Frederick W. Crook, Mr. W. T. Smith.

## NORTH DAKOTA.

This has for its Bishop Rt. Rev. Wm. David Walker, D. D., LL. D., D. C. L. He is generally known in the Church as an excellent preacher. From his very earliest years he had opportunities of hearing the very best men in the American Church, and as his training was at Columbia College and the General Seminary, there was nothing lacking in his classical and theological course. As Assistant in the great Parish of Calvary Church, which is known through all the land for the fame of its Rectors, where men like A. C. Coxe, the great Dr.



RT. REV. WILLIAM D. WALKER, S. T. D., LL. D., D. C. L.



Washburn and other illustrious men have brought all their power to bear in all Parochial work, he saw the very loftiest side of Church possibilities.



REV. GEORGE A. CHAMBERS.

Few men in the Missionary Episcopate had such a training. The Jurisdiction has about 195,000 souls scattered over a large area. The Bishop has a chapel car, which he can have sidetracked at any railway siding and hold the services of the Church, at will. No one can estimate the value of service now, at the rate of progress of population since 1830. In another seventy years America will have over 350,000,000 souls, and Montana, Dakota and like places be centers full of life. The Church needs to ponder these facts well.

The Delegates were: Rev. George A. Chambers, and Mr. William T. Perkins. Mr. Chambers' work in North Dakota embraced six years; he has since the Convention moved to

Pierre, S. D., where he is Rector of Trinity Church. He helped to build the first churches in North Dakota across the Missouri River at Dickinson, Mandan and the Rectory of Bismark; and has also been interested in the building and furnishing of the Indian Church at Cannon Ball.

#### NORTHERN CALIFORNIA.

This is a land of flowers and plenty. It has an energetic people who have come from nearly every civilized land, and they have a large field for every kind of missionary work. The population is scattered over a large area, and this makes much travel, over 52,500 square miles. The Bishop, John Henry Ducachet Wingfield, D. D., L. L. D., who is a Southerner by birth, is a graduate of William and Mary College, Virginia. All his ministerial life, prior to his Episcopate, was spent in the South, and he has all that polish which marks the best educated men. He is a man who has a profound faith in the Gospel of Christ, and is an effectual preacher of the salvation which comes from belief in Jesus Christ. The Bishop is a hard, diligent worker and wise man of affairs, who has the love of his brethren



RT. REV. JOHN HENRY DUACHET WINGFIELD, D. D., LL. D.

in the Episcopate, and is doing noble service in many departments of Christian work. Such men are a crown of glory.

The Rev. John Partridge and Mr. Charles Hitchcock were the Delegates; since the Convention the Rev. Dr. Johnson, of Detroit, Michigan, has been elected and consecrated Bishop of Los Angeles. There is every probability that the Church work in all this part of California will grow very rapidly. Certain it is that the Bishop will carry into it an enthusiasm which will be contagious, a devotion no man can question, and constant and able labor. With the new Bishopric, the name of Rev. Dr. Trew must ever stand connected as one of the ablest supporters thereof, from the inception of the plan to erect it.

#### NORTHERN MICHIGAN.

This Jurisdiction has a somewhat checkered history; it is full of very varied possibility; and now, that it was made by the Convention of 1895 into a Diocese, and a Bishop (Rev. G. Mott Williams, M. A., a man who knows its needs well), has been elected, it, no doubt, will go forward in a path of service, and increase, which will bless men and be for the praise of Jesus Christ. The Delegates were: Rev. Mr. Williams and Mr. Peter White.

#### NORTHERN TEXAS.

Here the Rt. Rev. Alexander Charles Garrett, D. D. LL. D., has served for twenty-two eventful years, and has in that time done a very large amount of successful work. It was fitting that, when the Convention of 1895, made the Jurisdiction a Diocese, he should become its Diocesan. The new Diocese begins its work with an endowment in money, churches, schools, etc., etc., which give it large advantage. The Bishop is known as a good scholar and preacher. The Delegates from Northern Texas were: Rev. Edwin Wickins and Mr. Thomas Scollard.

#### OKLAHOMA.

Rt. Rev. Francis Key Brooke, S. T. D., is Bishop here. He is bright, alert, industrious, and anxious to see the Church reach for good every possible soul in his Jurisdiction. He is being blessed in his work. The Delegates were: Rev. Henry Tudor and Mr. B. S. Thompson.

#### OLYMPIA.

The Rt. Rev. William Morris Barker, D. D., is a man whose early life was spent in Pennsylvania. He is in the prime of life and has had large opportunity of culture and service in the



RT. REV. FRANCIS KEY BROOKE, S. T. D.



REV. D. CLAIBORNE GARRETT.

Church. In the Ministry he served in five parishes as assistant and as Rector before he was made Bishop. He was Bishop of Western Colorado for one year and then was transferred to his present Jurisdiction by the House of Bishops. It is one presenting most important possibilities. No man can say what the state of Washington will have reached in fifty years. The Delegates were: Rev. D. C. Garrett, who was the first delegate to the Convention in Minneapolis. He is Rector of St. Mark's Church, Seattle, and one of the most popular ministers in the state of Washington. Mr. N. B. Coffman was Lay Delegate.

## SOUTH DAKOTA.

Every Churchman in all the land has heard of the Bishop's Indian work; with what a wealth of self-sacrifice he has served the red men; how he has pondered well and in wisdom, their history, position and prospects, and what a valuable friend to them he has been. Bishop Hare has had an experience very wide and varied; he was one of the missionary secretaries of the Church long before he was Bishop, a place he not only filled but adorned. He is in the fifty-eighth year of his age and the twenty-fourth of his Episcopate, which has been thoughtful, fearless and noble. His position on the Dakota divorce laws has been above praise. Such Bishops as Mr. Hobart Hare glorify their office in that they appeal to all sorts and conditions of men. The Delegates were: Rev. William J. Cleveland and Mr. J. J. Monk.

## SOUTHERN FLORIDA.

Rt. Rev. William Crane Gray, D. D., is a man who fears God above many and loves the Church with a warm and constant love. He does not think it needful to pull up a plant and transplant it every year or two, as some men do, thinking to make its growth more rapid and sure, so he stayed at





RT. REV. WM. CHANE GRAY, D. D.

Bolivar, Tenn., more than twenty years and gained very wide influence by the true worth of his character and excellent quality of his work. St. James' Church and Rectory stand to this day his monument. Thence he went to Nashville to be Rector of the Church of the Advent, and here he would have ended his days, but was called to the highest place of service the Church has to give. To this work Bishop Gray went in the path of duty to do his Master's will, to share whatever burdens there were in the Diocese, and to extend the kingdom of Jesus Christ, which, Bishop Whipple says, he is doing with a brave heart and a capable hand. Such a record is graven on the tablets of eternity.

The Delegates were: Rev. B. F. Brown, and Henry P. Burgwin.

#### SPOKANE.

This Jurisdiction is in charge of the Rt. Rev. Lemuel Henry Wells, D. D., than whom no man in the far West has had more ample opportunity of understanding the conditions under which his work has to be done. His Clerical life has been spent in Oregon and Washington, where he has given such proof of his fitness for all the work he has undertaken that all men who know him think it was a most proper thing to do to make him Bishop of Spokane, when that Jurisdiction was erected, in 1892. In all missionary work he is ever ready to do his part; in educational work he is deeply interested. Himself a good scholar, he knows the value of knowledge.

#### THE PLATTE.

Rt. Rev. Anson R. Graves, D. D., LL. D., the Bishop of The Platte, is one of the most faithful of men; no trust ever placed in his hands is neglected. He is in one of the most difficult Jurisdictions in the Church in the United States; the people in it are engaged in farming, mainly; it has no large cities, but, year in and year out, Bishop Graves attends to every detail of his work with a constant zeal, consecration, and cheerfulness which no praise can exalt. The Bishop is a graduate of the General Seminary; was for many years Rector of Gethsemane Church, Minneapolis, from which Parish he was chosen Bishop of The Platte. He was consecrated on Jan. 1st, 1890, in Gethsemane Church. He is doing work in the Jurisdiction, the permanent value of which is above price.

The Delegates were: Rev. J. M. Bates, and Mr. F. E. Bullard.



RT. REV. ANSON ROGERS GRAVES, D. D., LL. D.



REV. O. E. OSTENSON.

op since January, 1888. The Delegates were: Rev. Walter R. Richardson and Mr. William H. Young.

#### WYOMING AND IDAHO.

Here the genial hearted, bright spirited, Rt. Rev. Ethelbert Talbot, D. D., LL. D., is chief pastor. He is a man whose past is full of successful work, as student, deacon, priest educator and Bishop. The way he has brought to the notice of the Church, and the way Churchmen have responded to his manly, frank, honest, plain, strong appeals, is one great object-lesson, both in faith and work. The Bishop is considered a moderate High Churchman. His capacity for labor is very great, and he never spares himself. The fact that he has had oppor-

#### WESTERN COLORADO.

Rt. Rev. Abiel Leonard, D. D., is, as has been stated, in charge of this Jurisdiction.

The Delegates were: Rev. O. E. Ostenson and Mr. W. T. Kirkpatrick.

#### WESTERN TEXAS.

Rt. Rev. James Steptoe Johnson, D. D., is a very cheerful man who can tell the story of the needs of his Jurisdiction very effectively, when and wherever opportunities are presented; a gift of great importance to the work in such a field as that in which he is Bishop. He is a good preacher, a diligent worker, and a man of affairs. He is a Southern man, with a large heart and warm, Christian sympathies. He has been Bish-

Delegates were: Rev. Walter R.



REV. GEO. C. RAFTER.



RT. REV. ETHELBERT TALBOT, DD., LL. D.





RT. REV. JOHN MCKIM, D. D.

tunity for becoming Bishop, both in the South and middle West, and said, "No; my work is in the mission field of Wyoming and Idaho" has given him great moral power. It is a mighty work which is being done in his Jurisdiction. He has a band of clergy whose hearts God has touched, and of laity of which he is proud. The Delegates were: Rev. George C. Rafter and Mr. John C. Davis.

#### SHANGHAI, CHINA.

The Bishop of the American Church here is Rt. Rev. Frederick Rogers Graves, S. T. D. The story of his nomination and election by the House of Bishops and the House of Deputies, is well known to all intelligent Churchmen. It was at the end of the sessions; many of the deputies had gone home, and so he was not then confirmed for lack of members, but was subsequently elected by the House of Bishops five months later. Bishop Graves is a man in whom the very missionary spirit of Jesus Christ is found. All his ministerial life has been given to China. He will be one of its historic Bishops. He knows the value of giving the people service books in their own tongue, and is at work to that end, as well as in preaching, etc.

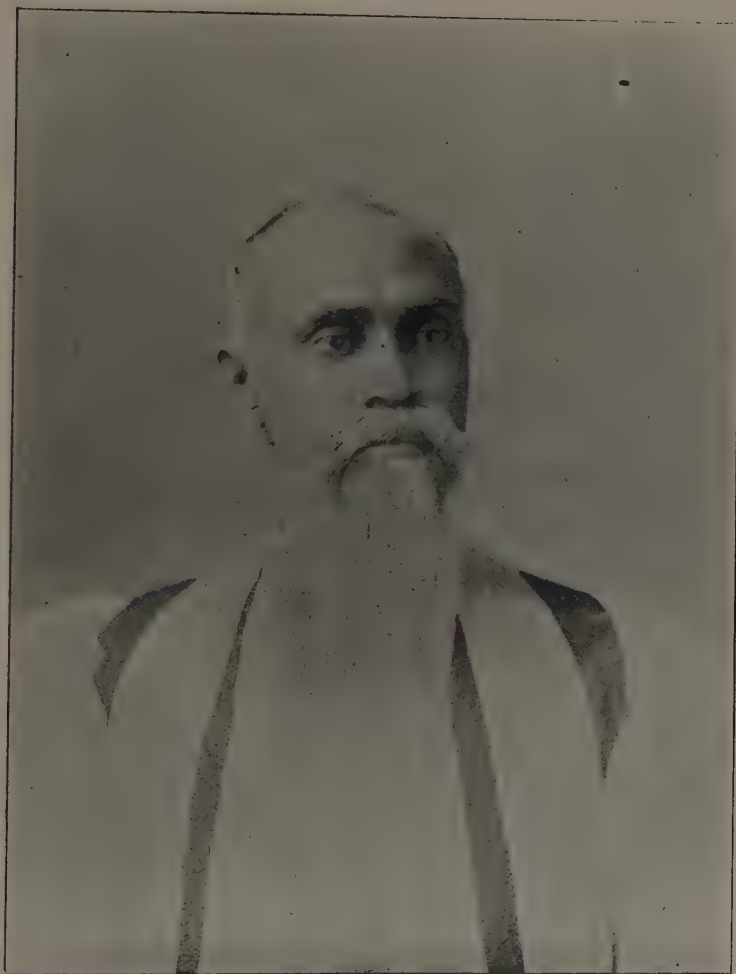
#### TOKYO, JAPAN.

The Bishop of this Jurisdiction is the Rt. Rev. John McKim, D. D. He had long been a missionary in that country before he was elevated to the Episcopate, so he had the advantage of knowing the language of the people amongst whom he had to be Bishop. Bishop Hare had been in Japan, seen all the missionary work there, knew all its needs, and knew the Rev. John McKim, and he is understood to have advised his election. The Bishop had proved his missionary zeal by going to it at a time when he no more thought of being Bishop than of being an angel. He had proved his suitability for it by the success which had crowned his work. He has a calm judgment, a well stored mind, a good style in speech, and constancy in work. He loves the Saviour and he loves men for Christ's sake. The Delegates were: Rev. J. M. Francis and Mr. J. McD. Gardiner.

#### CAPE PALMAS, WEST AFRICA.

The Rt. Rev. Samuel David Ferguson, D. D., of Cape Palmas, deserves special note. He is a man with the power of writing English in such a way as to make it the exact expression of his thought. Although he resides in a foreign land far away from scenes of culture, he is very highly esteemed for his character, work and zeal. The Bishop has been spoken of in another place in this book.

The Churches in Europe were represented by the well known and honored, Rev. R. J. Nevins, D. D., and Mr. A. E. Jessup.



RT. REV. SAMUEL D. FERGUSON, D. D.



RT. REV. CHARLES CLIFTON PENICK, D. D.

Rt. Rev. Charles Clifton Penick, D. D., is the representative of the general work of the Church amongst the colored people, one of the most important places in the kingdom of God. On this continent there are, it is said, not fewer than eight million colored persons: in the United States their past treatment has been such as brings no honor to either church or republic looked at in many ways. This is acknowledged by the best men in all parts of America and the civilized world. Bishop Penick is charged by the Church Commission for work amongst the colored people, with the task of deepening and extending interest in the negro race, and of raising money for the purpose of carrying on religious and educational work amongst them. To this high task he brings all the enthusiasm of a consecrated purpose, and in his God-like work he deserves the support of every man who, by prayer, word, deed or gift can help.



W. C. EDGAR,  
Of the Committee of Arrangements.

The Diocesan Committee of Arrangements for the Convention, twenty-five in number was hard at work from the first to the very last moment, and deserves, as it received, very high praise for its perfectly satisfactory arrangements in all things possible. Mr. C. M. Harrington was its secretary, and attended to the duties with scrupulous care and great ability. Where every man did his work so well there is no need to particularize; still, where every man gave his service, commendation is in order. (See page 26.) Frederick Paine was secretary of the Hospitality Committee.





REV. FREDERICK T. WEBB.



C. M. HARRINGTON.



G. S. GRIMES.



FREDERICK PAINE.

Of the Committee of Arrangements.



REV. CARROLL M. DAVIS.  
Third Assistant Secretary of House of Deputies.  
(See page 518.)

My work on this book is now ended. It has been done in the midst of a very busy life, with such help as I could obtain. I have made use of all the material at command. I hold it to be the imperative duty of Churchmen to hand down to coming ages a record of the mighty deeds and glorious words of men who have wrought in the kingdom of Christ. That there are no mistakes in this work I am not unwise enough to think; that fifty men may say a better book can easily be made, I quite expect; in that case the reply is obvious — the opportunity to do so is not yet past. With a pure desire that this history may serve some good end, I send it forth in the name of the Master, Christ, in whose service alone is true honor.

Mr. Miller, photographer, No. 429 Nicollet Ave., Minneapolis, has kindly supplied many of the photographs from which the plates have been made for this book, and to him I am under many obligations for kindness.

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ERRATA.—On page 243, the sermon credited to Dr. Huntington as being preached in St. Andrew's Church, St. Paul, should have read St. Andrew's Church, Minneapolis.

# INDEX.

	Page.
Preface.....	9
Early History of the Church in Minnesota.....	13
How the Convention came to Minneapolis.....	23
Committee of Arrangements.....	26
The Opening Day of the Convention.....	34
The Catholic Religion for the American People.....	37
Importance of the Convention.....	56
Rules of Order.....	58
Proceedings of the First Day, (House of Bishops).....	69
Proceedings of the Second Day.....	83
Proceedings of the Second Day, (House of Bishops).....	92
Proceedings of the Third Day.....	96
Proceedings of the Fourth Day.....	106
Sunday, the Fifth Day.....	109
Proceedings of the Sixth Day.....	119
Proceedings of the Seventh Day.....	124
Proceedings of the Eighth Day.....	134
Proceedings of the Ninth Day.....	140
The Convention Visits St. Paul.....	143
Proceedings of the Tenth Day.....	148
Sunday, the Twelfth Day.....	152
Bishop Perry, St. Paul's Church.....	152
Bishop Hall, All Saints' Church.....	153
Bishop Doane, St. Mark's Church.....	153
Bishop Huntington, Gethsemane Church.....	154
Bishop Grafton, Holy Trinity Church.....	156
Bishop Seymour, Gethsemane Church.....	157
Bishop Coxe, St. Andrew's Church.....	158
Bishop Whitaker, St. Andrew's Church.....	159
Bishop Talbot, All Saints' Church.....	160
Bishop Dudley, St. Mark's Church.....	160
Rev. L. Parks, Grace Church.....	161
Sunday, the Twelfth Day, in St. Paul.....	162
Bishop Leonard, St. Peter's Church.....	162
Bishop Capers, Church of the Good Shepherd.....	162
Bishop Gailor, St. Paul's Church.....	163
Bishop Hall, St. Paul's Church.....	164
Bishop Vincent, St. John's Church.....	165
Bishop Paret, Christ Church.....	166
Bishop Sessums, Christ Church.....	167
Rev. Dr. Huntington, Church of the Messiah.....	167
Bishop Seymour, St. James' Church.....	168
Gathering of Sunday School Children.....	169
Proceedings of the Thirteenth Day.....	171
Proceedings of the Fourteenth Day.....	176
Proceedings of the Fifteenth Day.....	182
Proceedings of the Sixteenth Day.....	194
Proceedings of the Seventeenth Day.....	205
Proceedings of the Eighteenth Day.....	213
Sunday, the Nineteenth Day.....	218
Bishop Sessums, St. Mark's Church.....	218
Bishop Doane, Gethsemane Church.....	220
Rev. Dean Hoffman, St. Andrew's Church.....	222
Bishop Walker, Holy Innocents' Chapel.....	222
Joint Meeting of the Brotherhood of St. Andrew.....	222
Rev. J. Blanchard, St. Andrew's Church.....	225

	Page.
Rev. M. Dix, Gethsemane Church.....	226
Bishop Gailor, St. Paul's Church.....	229
Bishop Penick, Y. M. C. A. Building.....	229
Bishop Whitehead, St. Barnabas Hospital.....	229
Rev. McVickar, St. Mark's Church.....	230
Annual Meeting of the Prayer Book Distribution Society.....	231
The Evangelical Education Society.....	234
Sunday, the Nineteenth Day, St. Paul.....	240
Bishop Seymour, Christ Church.....	240
Bishop Talbot, Christ Church.....	241
Bishop Garrett, St. James' Church.....	242
Rev. Dr. Huntington, St. Andrew's Church.....	243
Rev. J. S. Lindsay, St John's Church.....	243
Rev. Dean Hodges, St. John's Church.....	244
Bishop Seymour, Church of the Good Shepherd.....	245
Rev. Wm. Prall, St. Peter's Church.....	246
Bishop Millspaugh, St. Paul's Church.....	247
Bishop Hall, St. Paul's Church.....	247
Bishop Perry, St. Paul's Church.....	248
Proceedings of the Twentieth Day.....	249
The Closing Day.....	266
Pastoral Letter.....	275
Changes in the Canons Adopted by the Convention of 1895.....	292
Christian Education.....	300
Report of the Board of Missions.....	306
Triennial Meeting of the Woman's Auxiliary.....	314
Report of the Custodian of the Standard Book of Common Prayer.....	348
Supplemental Report of the Joint Committee on Standard Book of Com- mon Prayer.....	353
Report of the Joint Commission on Ecclesiastical Relations.....	364
Report of the Recorder of Ordinations.....	377
Villa Rose Aglow.....	379
General Theological Seminary.....	387
Bishops Whipple and Gilbert's Reception.....	398
Correspondence of the Commission on Christian Unity.....	402
Eighth Triennial Report of the Trustees of the Fund for the Relief of Aged, Infirm and Disabled Clergymen.....	405
Report of the American Church Building Fund Commission.....	409
Luncheon in honor of Bishop Lawrence.....	423
Mrs. L. K. Hull and Miss McNair Entertain.....	423
Reception to Bishop and Mrs. Whitaker.....	424
The Convention Visits Faribault.....	425
The Church Club of Minnesota.....	456
The University of the South.....	461
Church Unity Society.....	465
Reception given by Mr. and Mrs. J. J. Hill.....	467
The Lintons Receive.....	472
Virginia Seminary.....	472
Harvard Club of Minnesota.....	476
Triennial Reunion of the General Theological Seminary.....	477
Thomas Lowry.....	480
The Sunday School Institute.....	481
The Brotherhood of St. Andrew.....	487
Revolutionary Dames.....	490
Alumni of Neshotah.....	492
Reunion of St. Stephen's Sons.....	493
Confraternity of the Blessed Sacrament.....	494
St. Barnabas Hospital.....	496
Racine Alumni.....	501
Rev. H. P. and Mrs. Nichols Give a Farewell Lunch.....	502



	Page.
All Praise St. Paul and Minneapolis.....	503
The Canadian Delegation.....	504
Members of the Convention.....	509
Diocese of Alabama.....	519
Diocese of Albany.....	520
Diocese of Arkansas.....	522
Diocese of California.....	523
Diocese of Central New York.....	526
Diocese of Central Pennsylvania.....	527
Diocese of Chicago.....	529
Diocese of Colorado.....	532
Diocese of Connecticut.....	533
Diocese of Delaware.....	536
Diocese of East Carolina.....	538
Diocese of Easton.....	540
Diocese of Florida.....	541
Diocese of Fond du Lac.....	544
Diocese of Georgia.....	545
Diocese of Indiana.....	545
Diocese of Iowa.....	548
Diocese of Kansas.....	550
Diocese of Kentucky.....	552
Diocese of Long Island.....	552
Diocese of Louisiana.....	556
Diocese of Maine.....	559
Diocese of Maryland.....	561
Diocese of Massachusetts.....	563
Diocese of Michigan.....	567
Diocese of Milwaukee.....	569
Diocese of Minnesota.....	569
Diocese of Mississippi.....	574
Diocese of Missouri.....	575
Diocese of Nebraska.....	578
Diocese of New Hampshire.....	581
Diocese of New Jersey.....	583
Diocese of New York.....	585
Diocese of Newark.....	590
Diocese of North Carolina.....	592
Diocese of Ohio.....	594
Diocese of Oregon.....	596
Diocese of Pennsylvania.....	598
Diocese of Pittsburgh.....	601
Diocese of Quincy.....	602
Diocese of Rhode Island.....	606
Diocese of South Carolina.....	608
Diocese of Southern Ohio.....	610
Diocese of Southern Virginia.....	611
Diocese of Springfield.....	611
Diocese of Tennessee.....	614
Diocese of Texas.....	619
Diocese of Vermont.....	619
Diocese of Virginia.....	624
Diocese of West Missouri.....	624
Diocese of West Virginia.....	625
Diocese of Western Michigan.....	627
Diocese of Western New York.....	627
Missionary Jurisdictions.....	630
New Mexico and Arizona.....	631
Montana.....	631
Nevada and Utah.....	631

	Page.
North Dakota.....	631
Northern California.....	633
Northern Michigan.....	635
Northern Texas.....	635
Oklahoma.....	635
Olympia.....	635
South Dakota.....	637
Southern Florida.....	637
Spokane.....	637
The Platte.....	639
Western Colorado.....	641
Western Texas.....	641
Wyoming and Idaho.....	641
Shanghai, China.....	644
Tokyo, Japan.....	644
Cape Palmas, West Africa.....	644
Rt. Rev. Chas. Penick.....	647
The Diocesan Committee of Arrangements.....	647
Closing Remarks.....	650

## ILLUSTRATIONS.

Adams, C. G.....	546	Davis, C. M.....	649
All Saints' Church.....	495	Davis, E. L.....	566
Anstice, H.....	517	Dix, M.....	511
Appleby, T. H. M. V.....	454	Doane, W. C.....	515
Atwater, I.....	574	Dobbin, J. S.....	428
Battle, R. H.....	594	Doherty, R.....	580
Baxter, H.....	489	Douglas, W. K.....	558
Bennett, E. H.....	565	Dudley, T. U.....	553
Bill, E. C.....	446	Duncan, H. C.....	558
Bishop Whipple Confirming In-		Eddy, G. O.....	433
dians.....	436	Edgar, W. C.....	647
Blanchard, J. N.....	600	Egar, J. H.....	527
Bliss, J. I.....	621	Fairbanks, G. R.....	543
Booth, C.....	596	Faude, J. J.....	571
Breck, J. L.....	5	Ferguson, S. D.....	645
Breck School.....	452	Fitts, J. H.....	519
Brooke, F. K.....	636	Gailor, T. F.....	615
Bullock, R. B.....	545	Gardam, W.....	432
Burgess, A.....	603	Garrett, D. C.....	637
Burgwin, H.....	602	Gear, E. G.....	435
Canadian Delegation.....	505	Gethsemane Church (exterior).....	6
Candee, H. H.....	614	Gethsemane Church (interior).....	7
Canfield, T. H.....	622	Gilbert, M. N.....	570
Capers, E.....	609	Gilbert, M. F.....	614
Carey, J.....	521	Gilfillan, J. A.....	438
Chambers, G. A.....	633	Gillespie, G. De N.....	626
Chandler, S.....	432	Gold Alms Basin.....	324
Christ Church.....	313	Graves, A. R.....	640
Clark, T. M.....	607	Gray, W. C.....	638
Coxe, A. C.....	opp. 32	Greer, D. H.....	304
Curtis, H. C.....	630	Grimes, G. S.....	648
Curtis, S. M.....	538	Hale, C. R.....	612
Darrow, G. M.....	617	Hall, A. C. A.....	620
Davenport, F. P.....	617	Hall, G. C.....	537

Harrington, C. M.....	648	Penick, C. C.....	646
Harris, G. C.....	575	Perry, W. S.....	549
Harrison, J. B.....	613	Potter, H. C.....	586
Hart, S.....	514	Quintard, C. T.....	462
Harwood, E.....	534	Rafter, G. C.....	641
Hill, J. J.....	468	Raftery, O. H.....	534
Hoffman, E. A.....	388	Ranger, J. H.....	547
Hotel Ryan.....	456	Residence, A. H. Linton.....	473
Houghteling, J. L.....	488	Residence, J. J. Hill.....	470
Huntington, W. R.....	354	Residence, Villa Rosa.....	378
Hutchins, C. L.....	517	Restarick, H. B.....	525
Irwin, J. S.....	547	Reynolds, W. B.....	537
Johnson, J. H.....	567	Robinson, W. A.....	552
Judd, F. E.....	548	Roots, P. K.....	523
King, J. A.....	555	Rulison, N. S.....	528
Kinsolving, G. H.....	618	Ryan, A. W.....	571
Knickerbacker Hall.....	33	Scarborough, J.....	584
Lamb, W. G.....	540	Seabury Hall.....	426
Langford, W. S.....	307	Sessums, D.....	557
Lawrence, W.....	564	Seymour, G. F.....	365
Leffingwell, C. W.....	604	Sheffield, B. B.....	432
Leonard, W. A.....	595	Shumway Hall.....	444
Lightner, W. H.....	573	Sibley, R. A.....	630
Lindsay, J. S.....	563	Silver Vase.....	448
Littlejohn, A. N.....	274	Skiddy, T. W.....	535
Loddell, F.....	629	Smith, J. T.....	403
Lockwood, C. H.....	522	Sowdon, A. J. C.....	565
Lyman, D. B.....	532	Standard Book of Com. Prayer.....	358
Macgregor, R. A.....	433	Stanley, J. D.....	547
MacLean, T. W.....	567	Starkey, T. A.....	591
Mann, C.....	625	St. Barnabas Hospital.....	497
Martin, J. E.....	617	St. Mark's Church.....	322
Matlack, R. C.....	233	St. Mary's Hall.....	449
McBee, S.....	593	St. Mary's School.....	605
McKim, J.....	643	Talbot, E.....	642
McLaren, W. E.....	530	Tanner, G. C.....	432
McNeal, A. T.....	617	Taylor, F. W.....	613
McVickar, W. N.....	600	Temple, E. L.....	623
Memorial Chapel.....	442	Trask, S.....	521
Miller, W. J.....	523	Triplett, J. R.....	577
Millsbaugh, F. R.....	551	Tuttle, D. S.....	576
Morgan, J. P.....	589	Walker, W. D.....	632
Morgan, J. S.....	440	Watson, A. A.....	539
Morris, B. W.....	597	Webb, F. T.....	648
Morris, C.....	575	Wells, H.....	622
Morrison, D.....	380	West Hotel.....	400
Morrison, Mrs. D.....	382	Whipple, H. B.....	8
Nash, S. P.....	407	Whitaker, O. W.....	599
Neely, H. A.....	560	Whitaker, W. C.....	519
Nelson, R. R.....	458	Wilder, E. T.....	573
Nichols, H. P.....	572	Wilkes, J.....	532
Nichols, W. F.....	524	Wilkinson, W.....	Frontispiece.
Niles, W. W.....	582	Williams, J.....	513
Ohl, J. W.....	533	Wilson, M.....	508
Osborne, F. O.....	458	Winchester, J. R.....	616
Ostenson, O. E.....	641	Wingfield, J. H.....	634
Paine, F.....	648	Woods, J. L.....	488
Paine, R. T.....	566	Worthington, G.....	579
Paret, W.....	529	Wright, G. S.....	547
Peake, E. S.....	435	Wright, J.....	572

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